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Christian Advocate.

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that if poverty blunders, blunders have produced most of our poverty.

T. A. S. A.

GEORGIA'S CAPITOL AND SCHOOL OF TECHNOLOGY.

Poverty is not the worst evil to a State. The blunders by which poverty is made perpetual are more to be dreaded. To the poor community such blunders are always an imminent temptation. They have the advantage of habit, of education, of prejudice and passion, sometimes of jealousy and envy, always of that fear of change and dread of untried methods which weakness inspires. Georgia is poor, that is her misfortune. She is likely to remain so if present counsels prevail, that is her fault. She has all the material in her own bosom out of which to build her capitol; it will cost \$150,000 more to build it of her own material than of imported material. It will cost \$1,500,000 to build it of her own material, but when it is done the State will have the capitol and the \$1,500,000; but if built of foreign material at a cost of \$1,000,000, when finished the State will have the \$1,000,000, and to save \$500,000 the State has lost \$1,000,000. Georgia is too poor to build her capitol out of foreign material. Yet she is likely to commit that blunder because she is poor. A little bit of rhetoric and worse logic and our poverty will be fastened upon us to the tune of a \$1,000,000 in one item. "Oh, it will help a few people engaged in one or two industries to pay out an additional \$150,000 to work up Georgia material." Yes; but would not the "few people" have to spend the \$150,000 and the \$1,000,000 besides right here in Georgia for corn, wheat, oats, wood, cotton and woolen goods, horse power, coal, iron, copper, muscle and brains, of which the State has an abundance not otherwise used? Oh, that the Georgia Legislature could see that only rich States can afford to build costly capitols of foreign materials!

Georgia is poor. She has brains, young, growing, of delicate texture and strong fibre—brains capable of mastering all known sciences, abstract and applied, of directing the affairs of a nation or superintending the most complex business—but her youth have no skill beyond the simplest forms of mechanism and the plainest kind of business transactions. Her youth, who have no money of their own and no business of their own, and never can have any, if trained for it could direct the flocks and spin the wheels, and whatever industry the money of the world could establish. Georgia is too poor not to found a school of technology in order to train young men who have no money of their own, to superintend the money of others. But that is another blunder she is likely to commit. Why? Because some poor child of Adam might, by the accidents of the situation, get a little more than a *pro rata* share of the money necessary to found and operate such a school. But possibly some man will say: (Some man who hears of this, not a regular subscriber.) "What has the editor of a religious paper to do with these things?" Much every way; chiefly because you say you are too poor to take a church paper—to give to the cause of missions, to educate your children, to buy good books, and you will remain so always and your children after you if such blunders are repeated.

A Letter from Washington.

Oh, I was so tired when we reached the top; for we had gone up and up and up interminable stairs that wound round and round, and on the landings that were such tempting resting places, great placards. "Do not stop on this landing!" pursued us in the face, compelling us to pursue our weary way. But we did reach the top, and stood at last not far below the tall statue of Liberty that crowns the dome of the capitol and in a few moments forgot fatigue. The beautiful city lay stretched out at our feet. Its broad avenues were crowded with vehicles and people, converted for the nonce into toys and dwarfs by our great elevation. Hundreds of church spires gleamed in the sunshine, cars glided hither and thither carrying their human burdens, flags bearing the national colors, waved on the glad breezes, from the government buildings; the Potomac rolled its sparkling waters in view as if embracing in ecstasy its bride, the honored of all nations; a little boat spread its white sail against the blue of the distant sky, and fleecy clouds drifted hither and there at the will of the winds. It was all very beautiful, and we gazed and gazed. Descending into the gallery below, we stopped to admire the grand frescoes of the concave roof, and then to question the little dealer in souvenirs, who has a stall there. He informed us

that his stock of likenesses of Blaine and Logan were below par, in fact almost unsalable. He chips from the Washington Monument sell much better.

The grand monument is completed at last. On last Saturday the capstone was fitted in place, and over this city cannon thundered forth the news. The lofty shaft, five hundred and fifty-five feet high, built of white marble, and reminding one of some ancient obelisk, towers toward the sky in solitary grandeur, and may be seen for miles. It has been forty years in building, but completed at last, it stands a grand tribute to the mighty father of our country. The unveiling will take place on February 22, and it is expected that the city will be crowded with visitors.

In March Washington and New Orleans will divide the honors and both royally entertain thousands of guests. Then that poor rooster, which has been dumb for twenty-four years, will flap his great wings and raise his voice in a crow so loud and long that all the nations shall hear the glad notes that herald the dawn of a new age, I trust, a glorious day. But thoughts of a mightier man than Grover Cleveland engross the minds of thousands at this season. An old, old man, with long white beard, ruddy cheeks and sparkling eyes is coming! I see preparations for him everywhere. Show windows are draped with evergreens and gorgeous with an array of toys, Christmas cards, gold and gems.

In some beautiful paintings and statuary are exposed to view, and thousands of eyes gaze upon them to love true beauty and grace, and so carry into many lowly darkened homes pure lovely thoughts that can not but have an ennobling influence. So the grand displays serve a higher purpose than merely opening the purses of the rich. Kris Kringle's messengers are busy everywhere, and God grant that the beautiful spirit of the Christ-child may go with the gifts into thousands of homes that the happy inmates may not forget the shivering beggar outside the door.

I have been to the great centennial of Methodism. Realizing the uncertainty of human life, and feeling that, if nothing more serious occurred, I may be ill when the next centennial comes, I resolved to take advantage of the present occasion. It is forty miles from here to Baltimore, and we covered the distance in forty-five minutes.

It was worth much to me to see that great body of Christian men, grand men, and all Methodists. How glad I felt to know that I was a Methodist, and I told everybody I could that I am a Methodist preacher's daughter. It did my heart good to see, in this, to me, strange land, the familiar faces of Bishop Grubbery, Dr. C. K. Marshall and Dr. Galloway.

Of course Dr. Galloway has written the ADVOCATE all about the Conference, and you know "When eagle's fly," etc. But I must say that I shall never forget Dr. McFerrin's address to the Sabbath-school; never forget the glowing tribute the grand old man paid to his sainted mother; nor the pathos of that little psayer, "Now I lay me down to sleep," as it fell from his aged lips. How many of his hearers, whose mothers have joined him in heaven, recalled how we knelt; but a few years since it seems in our white robes at their knees, and lisped the little prayer that now, it seemed, must be an "Open, sesame!" to the gates of pearl.

The Traveler—Baltimore.

MR. EDITOR: The words "too late, lost," have a fearful significance and send a dirge-like feeling into the soul. On my arrival at Rochester, N. Y., I found I was "too late" by thirty minutes for the train for Baltimore—missed connection—and no other train for that city for twenty-four hours. I was not long getting to a hotel and registering my name. It was in the evening about half-past seven o'clock, just as the hotel was entered, a band of, perhaps, one hundred persons, male and female, passed near the curbing singing vociferously with a waving flag in front. I inquired, What is that? "The Bal-

vation Army." Ah! I was informed their barracks was close by, a block or two distant. After going up three flights of stairs the crowd was reached. The usher showed me a seat near the rude platform on which were seated the Army. There was much whispering and smiling and even loud talking among them and the audience. Presently as with a dash a song was commenced in which all joined with vehemence and many with sways and movements of the body, that, with tamborines, violin and triangle made a loud and most discordant noise, very unmusical. The tamborines were struck with the hand, or elbow, or foot, so as to give effect, I suppose, as in a negro dance, and calculated to offend the ear of any culture. It reminded me so much of some scenes I have witnessed amongst the negroes in ante-bellum times—only more ridiculous. They bowed in prayer, several prayed consecutively, then remaining upon their knees they sang a funeral-like song. I did not get much of the drift of the sentiment. One was something about the "chariot rolling along, and rolling over the devil."

I sat there, not convulsed with laughter as you might suppose, but feeling some promptings to expound to these poor ignorant creatures some parable of our blessed Lord or Scripture theme. The collection was an amusing scene. Two ladies went around with their tamborines. The amount was announced as less than a dollar, mostly in coppers. The young man in his red flannel shirt, without coat, said: "That would never do, that would not buy any grease hardly." So he called for voluntary contributions and received in addition several twenty-five cent pieces. Then came the testimonies by a number, relating how they had been brought up from the pit and slums and what a present joy and blessed hope they had. Verses of song were interspersed. I learned something from the Salvation Army of zeal and earnestness. I retired, leaving the crowd to their rude worship and sought my room at the hotel and my bed of sleep which I greatly needed. After I laid myself down, a perfect stranger among strangers, I thought of fires in large cities and of the possibility of one here. I had previously looked down the halls and places for escape in case of emergency. The thought preyed upon my mind until I was seriously considering the propriety of getting up and going down and writing a number of postal cards to various ones, stating where I was, so as not to be lost sight of. But I commended myself to the gracious Keeper, felt sweetly confident and happy and fell to sleep.

A day must be put in at this place. I sallied out. Awhile on the fine streets, I found my way to Power's Art Gallery, where alone I wandered through its various apartments and wide halls, viewing a fine collection of the conception and work of some of the greatest artists in sculpture and on canvas. As I passed in silence from picture to picture, I thought, in some sense at least, I could take in scenes of real life in other countries and different ages—historical, rural, literary, domestic, etc. My admiration was drawn out more for the works of "Murillo" than any other. I needed very much the company and experience of a practiced eye and cultivated mind in these wanderings.

A gentleman, Mr. Chase, whom I had met the evening before on the car, contributed much to my enjoyment and pleasure. By invitation he took me in his buggy and drove me over a large part of the city, pointing out to me Warner Observatory and many other places of note. This is a fine city, of clean, well-paved streets, fine residences and magnificent business houses, with the Genesee river flowing through the midst of the city, affording one of the finest water powers in the world.

At half-past seven P. M., I left on the Northern Central for Baltimore, where I am now enjoying the grandest Methodist assemblage I ever saw. But I can not write of it, as the worthy editor is here taking notes, however enthused I am. I will say for hospitality and Christian

courtesy Baltimore will rank with any city.

Thankful to the good Lord for his blessing and preservation while traveling 3,500 miles to this place, I will leave in a day or two for Savannah, Ga., thence to New Orleans, where I hope to meet many old friends.

T. B. WHITE.

DECEMBER 15, 1884.

From an Old Advocate Friend.

DEAR ADVOCATE: The hands of the old year are nearly run, and perhaps, you are making your last visit to some homes where you have so long been a "welcomed guest." If this should be the case, it will be worse for those homes than for you, because you will go to many new homes and the old will be forgotten in your weekly rounds; but those homes you have been wont to visit will sadly miss your bright face with all the sunshiny beams and cheering words of comfort. News from near and far and the sad, but soul-helpful, obituaries of the dear departed loved ones. A home without a newspaper is a home without intelligence. One of the earliest things that I remember is, sitting on my father's knee while he read the news to my mother, and often when anything he read caused him to show his emotion I felt the big drop fall on my upturned face. And I wondered what power it was in the paper that made my father cry. But in after years I did not wonder, for well I learned the lesson, and the newspaper to me has been one of the joys of my life, and your loving mission, dear ADVOCATE, was not among the least.

Soon will come the parting scene at this reckoning-up-time between many pastors and their flocks. Hands will clasp, eyes moisten, but even the "sweet old word, 'Good-bye,'" will be left unsaid because the lips refuse to utter what the heart feels most.

A good old colored aunt I once knew, who was so old she had forgotten almost everything she knew, except the "good shepherd," sang this refrain as long as she could sing at all:

"Shepherd! O Shepherd!  
Where art thou?  
I told you to feed my sheep,  
Feed my sheep,  
Shepherd! O Shepherd!  
I told you to feed my sheep."

That was all she knew. Often it comes to me with weird-like power, and, I think, she has long ago found the "green pastures" and the "still waters."

Our good shepherd has fed the sheep, housed the lambs and sent far out of his way to seek the "loney and lute" that were going astray, and now he has picked up his crook and starts for other pastures. But how has the good shepherd himself fared while he watched the flocks by night and day. Has he been clothed, fed and housed? Or has the wolf been prowling around the bars with an eye on his one ewe lamb?

He has had much, I know, to discourage him. One of his appointments was broken up by the family moving away. A new church was to have been dedicated at Lower Pearl river, but he was taken out the week before, and so could not visit our neighborhood again, much to our sorrow. His church was large and the work labored, but the victor's crown will be the reward for the many battles fought.

If all the shepherds had rich pastures for their sheep they might never miss the ones that were astray. His good work will not pass away, but go on leaving trail.

God bless the good shepherd and his flock.

Yours truly,  
ANDREW A. V.

Studying in Germany.

From observation I should say that the average age of Americans studying at the German universities is twenty-five. A graduate of one of our colleges or leading academies is ready to get and appreciate the best that the universities offer, as well as to observe and weigh the political and social elements in which he moves. His vacation travel is itself a delight and an education. The benefits of such study to men are so well understood that to point them out need not be tedious. But practical information as to the conditions of study, as to courses and degrees, is so vague and inexact in popular and magazine often erroneous, that some facts may be given here. The graduate of any American college may matriculate in full standing at a German university on the presentation of his diploma and a passport. These take the place of the certificate of maturity (*Maturitätszeugnis*) from the gymnasium or real-school, which the German candidate must submit. Men who have no college diploma may attend lectures and have access to all privileges, but they may not become candidates for a degree. There is an impression that American students must encounter special difficulties in seeking a degree, and that few succeed in gaining it. This is an error. Many students do not choose to take the required preliminary studies, lying perhaps outside of their special field, and hence do not try to get the degree. But it is a fact that fewer difficulties meet the American in this quest than the German himself. The university is the regular and essential avenue to the professions and many civil careers, and competition is very keen. But the faculty well know that the American does not seek promotion on German soil; they recognize the accomplishment of his long pilgrimage to their shores, and they are willing to encourage him, avoiding the appearance of anything like a *potestante* (sniff). *Horace M. Kennedy*, in *Popular Science Monthly*.

Conference Notes.

Mr. Horton: On yesterday I went forward the manuscript for the minutes of our Conference. The printer will go right to work on them. I see no reason why they should not be out almost in two weeks. Many of the subscribers have not even their postage. It is desirable that they furnish their postage to come at once at Jackson, Miss. If all our subscribers will furnish their postage, I will print them in connection with these appointments.

The money appointed by Conference to Mrs. U. Jones Thompson was entrusted to my care. Will some of our friends let me know for what purposes it is to be used.

Dr. W. C. Dunlap the writer of his recent visit to the Mississippi Conference: I had the very great pleasure of attending your Conference, of Yauco City, in the interest of our mission for the colored people. The Prime Institute, located at Augusta, Ga., I regretted your absence together with Dr. Marshall and other brethren. But my columns are well protected by the Conference. They gave me \$1, and promised to their prayers. I told them I would acknowledge in the ADVOCATE.

Good Work.

Thankful to the good Lord for his blessing and preservation while traveling 3,500 miles to this place, I will leave in a day or two for Savannah, Ga., thence to New Orleans, where I hope to meet many old friends.

There is a great need about all Christians who have not suffered from the loss of their loved ones. Let us pray for them.

God bless the good shepherd and his flock.

Yours truly,  
ANDREW A. V.

God bless the good shepherd and his flock.



## Christian Advocate.

THURSDAY, JANUARY 1, 1885.

## NOTES FOR THE NEW YEAR.

Waiting, Luke xii, 36. (Mark xiii, 34.)  
Waiting, (Ezek. iii, 17.) Waiting, (Cant. v, 2.)  
Waiting, (Cant. xiii, 31.)

BY EVA TRAVIS.

We are waiting for the coming of the Master we hold dear.  
We are waiting just to greet him and to hail his drawing near.  
For our hearts are glad and ready, and our lamps are trimmed and bright.  
We are waiting for the signal that will say he is in sight.  
But we would not have him find us standing idle all the day.  
So we learn to work while waiting, doing something by the way.  
And we find that working for him is a toil so rarely sweet.  
That we almost wish for tarrying in the coming of his feet.

And we know that he has hidden as loving others to his love.  
And we long to fill the mansions that are waiting us above.  
So while we work, we dare not fail to warm each straying heart.  
That in our Lord and in our love they, too, may have a part.  
Sometimes we almost weary of our constant gaze on high.  
And our hearts grow dull, and hopeless of his speedy drawing nigh.  
Then comes our need of seeking, for each moment brings him near.  
And the signal thence of heaven daily shines more bright and clear.

Thus we stand, with waking heart-look, till the signal of his shall come.

Watch for the golden day-dawn that shall herald light and peace.

When the dim earth melts that sudden day before the sunrise bright.

And our hearts be fully gladdened in our Savior's glorious light!

## John Jay's Journey.

A NEW YEAR'S STORY.

BY LOUISE CHANDLER MORTON.

Shall I begin by painting John Jay's portrait? I am sure that no one ever painted it. The Royal Academy did not know him, nor was he handsome or distinguished enough to be a temptation to their brushes. He had not even made mark enough on his time to get himself caricatured in the penny newspapers. He had no money to waste on photography, so not even the sun had made a picture of him. Yet John Jay was far from a bad-looking fellow.

He was about five feet, ten inches in height, with a well-knit figure. The one beauty of his face was his eyes—great, brown, full of life, with something such a look in them as you have seen in those of a high-bred, honorable dog, quite above the small, deceitful and subterfuge of the average human being. He had brown hair, straight and smooth, and a brown moustache. His features were tolerably regular, but in no way striking, except in their expression. He wore the look of an habitual dreamer. His world was not at all the world of the people he lived among. Other suns shone on it and other moons; and the dreams he dreamed and the hopes he hoped were all his own.

Nature had done her best to make him a poet, but his necessities had made him a journalist. He was a hard-working, poorly-paid literary hack, living in a hand-to-mouth fashion that promised little security for his future, and gave him no time to do the work which would really have expressed his soul. His voice was singularly unimpaired, but low, and his utterance was slightly hesitating, as if he came out of a dream to speak to you.

And now I have painted his portrait as you might have seen him the day before Christmas, in 1879, could you have looked in at a second-story front window in a queer old house on the Boston road in busy London. I said a queer old house; but the house was not as queer as its inmates. People came and went at all hours of the day and night in this dingy house. The landlady was a mystery. One had cork-soled shoes on each side of her calico dress, framing it in an oblong frame—she wore skimpy black gowns. Her voice was that of a querulous woman; but her upper lip bore a moustache many an Oxonian might have coveted, and her stride as she went down the Boston road was that of a grenadier. Looking at her sometimes John Jay used to quote, in that low, gentle voice of his:

They are neither man nor woman,  
They are neither ghost nor human;  
They are ghouls, ghouls, ghouls.

And a ghoul Mrs. Langley might have been for any interest she showed as to the welfare of her lodgers. They paid their money; she opened her doors—the compact ended.

It was a queer old house, and as no one had more than a single room, and on the upper stories several people huddled into the same room, it had many occupants who came in, some of them, at unholy hours and took other people's day for their night. There were only two of them with whom John Jay had any acquaintance. One was a dressmaker, Miss Renfrew by name—a slight, busy, little person, who occupied the first-story front, just under John Jay's room, and whose open door our journalist used to pass so often that he had got to feel acquainted with her, and frequently would stop to bid her good-day. She was what they call an "art dressmaker," though the dingy old house in Euston road was the last place, you would have thought, in which an "art dressmaker" would have been likely to find herself or be found by others.

John Jay's second acquaintance was a less reputable one. His name was "Dan"—the only name anyone knew him by—and he was a cobbler, and a drunken cobbler at that. Unlike Mr. Jay and Miss Renfrew, he seemed fitly to belong to the notorious old house with its crowd of mold-blent with bad tobacco, its walls which seemed always perspiring an unhealthy dampness, and its uncertain floors on which you stepped cautiously, with an uneasy doubt as to how long they would hold together.

Tap, tap, tap, went Dan's busy hammer all day long over John Jay's head; but with the nightfall Cobbler Dan, like other creatures of the night, used to steal out of doors and prow round Heaven knows where. Often enough John Jay, working late over some article, would hear him stumbling upstairs, and though he had a hearty contempt for the drunken little man, he

was yet kind-hearted enough to listen to see if the cobbler got safely to his own door. Now and then, when the taper had taken a little more than usual and Jay heard him fall downstairs, he would go down and pick him up and see him into his room. Drunk Dan had a lively sense of gratitude for these favors, and on the strength of this emotion considered himself a friend of John Jay.

I forgot the children. They belonged in some way to the house, though nobody quite knew who owned them; but they were always there. There were two boys and a little girl, who seemed to have stopped growing when she was not more than a baby, and yet to be permanently old and wise. It spoke well for John Jay's heart that he was always good to these children, and when he had hardly money enough to keep his scanty fire alight would bring them home, now some apples, now a bag of taffy, or a paper with pictures in it; and they were grateful, too, so that after all John Jay was not quite friendless on the day before Christmas, 1879, though he said to himself that he had not a friend in the world.

It takes a holiday—Christmas, New Year's, a birthday—to emphasize a man's loneliness. On ordinary days John Jay worked so busily that he hardly had time to pity himself; but just before the very little to do, and his purse was almost empty, save one ten-pound note, with which he never parted; and the fire on his hearth was low. The afternoon was dark with fog, and it seemed to him that the ghosts jeered at him. We all have our ghosts—all of us who are past our youth—and at Christmas time, above all, they will have speech with us. They used to keep merry X-masses with us in the old days when X-mas was merry, and now they come back and we share our Christmas dainties with them against our will.

John Jay had no Christmas dainties to share. He sat there, in the foggy afternoon, and watched the flickering firelight, and the ghosts came—father, mother, sister, brother—all of their dear ones, all of them dead now. And then in the firelight he saw another vision, the fairest face, as he thought, in the whole world. There was no place in which this real Miss Florence Seyton would be less likely to enter than this second-story room, in the dingy old house in the Euston road; yet his fancy summoned her, and the firelight shimmered on her perfect form, clad in lustrous silk, her golden hair, and the girlish beauty, at once so proud and tender.

There was a curious feeling in John Jay's head, as if some chord there had snapped, and a kind of vagueness possessed his thoughts, so that what was dream and what was reality he hardly knew. He had eaten very little of late because that oneness of his purpose of which I have spoken, and this may have had something to do with the uncertainty that pervaded his ideas. He saw Florence Seyton as plainly as he saw the flickering fire near which he sat.

"Florence," he said suddenly. He had never called her thus by her name in reality, and even the vision seemed to resent it, for suddenly it faded and he was alone in the damp old room, with the smoky fire, and the tireless mouse gnawing at the wainscot.

It was four o'clock in the afternoon. He got up and looked down into the crowded, noisy street. Everybody was so heartily alive down there. School-boys were coming home for the holidays. Carts piled with Christmas hampers from country cousins were tearing along on their way from the Euston station. Rustling people on foot, hurried by their arms full of Christmas purchases.

"How happy they all look," he said to himself. "I'll go out and hurry along with the rest."

He changed his coat. The frock coat he put on was threadbare, but it offered a certain tribute to the proprieties of life; and John Jay was by no means an ill-looking man as he went down the stair and passed the open door of Miss Renfrew. He had taken his purse, with all the money he had left in it, and he was bent on making a purchase or two.

The night had darkened while he made preparations to go out. The street lamps winked in the fog. The wind drove the cold sleet in his face, and the noises of the crowded street seemed to deafen him. He pressed on to the lower street station and took a ticket for South Kensington.

"Where are you going, my man?" he said to himself, but all the same he knew very well where he was going. He got out of the train at the South Kensington station and walked to a familiar house in a familiar square—a large, stately house, glowing with lights. It was the Seyton mansion, the only grand house in London to which he had ever been welcomed. He owed his welcome there to some articles he had written for an influential journal on a matter which the Hon. Sir Seyton had much at heart. Mr. Seyton, an aging man, with a white beard, sought out the author and asked him now and then to his house.

I said in the beginning that nature had made John Jay a poet. It is much the same, perhaps, as saying that nature had made him a madman. At least there could have been no other thing than his falling desperately in love with Miss Florence Seyton. He might as well have set his heart on the North Star for any good it would do him. But you may be sure that Miss Seyton was quite aware of his devotion and enjoyed it. I wonder if she ever takes pleasure in burning the wings of the moth?

As John Jay walked toward the Seyton mansion a purpose formed in his mind, if, indeed, his mind was sane enough to harbor any real purposes at all. He said to himself: "If I am admitted to see her to-night, I will take it as an omen of good, and I will live on and struggle, if not—But he did not finish the sentence even to himself. As he drew near he could see her shadow on the blind of an upper room. She was pinning something in her hair, he fancied, and he came to a decision at last. He had been in the South Kensington station. When he reached his old haunts on the Euston road he made his purchases.

"I will dine to-night," he said to himself, "though I sup among the shadows," and he bought at an oaken table a plate of cold meat. Then he visited a toy shop, and at the best was a window a bunch of violets, and

went in for it. Thus laden, he made his way home. The little dressmaker's door was open, and he paused in front of it. For fire was bright, and the cobbler before it tossing a muffin. For the first time he noticed that she had golden hair of just the same shade as that which crowned the proud, little head of Florence Seyton. She, too, was very pretty in her way, though he had scarcely noticed that either in the busy days gone by, when his heart and his hands had both been so full.

"It's very good of you," he said, "to keep your door open. You and your fire make the house cheerful."

"I'm afraid I don't do it from any such motive," she answered, looking up from her counter, with a smile. "The chimney smokes horribly the moment the door is shut, so I keep it open in self-defense."

"All the same you do make it pleasant for the rest of us, and I brought you these violets by way of saying thank you."

Miss Renfrew sprang up eagerly. She loved flowers with all her heart, and always all flowers—violets.

"Oh, thank you!" she cried, "and I do hope you'll have a merry Christmas. Shall you stay here?"

"No; I am going away."

"Yes, a good distance."

"To a pleasant place?"

"I hope so. I have never been there. I believe it is very quiet."

"And you go in the morning?"

"No, to-night. I have my preparations to make, so good-night and merry X-mas!"

"To-night! I hope you'll have a pleasant journey; but I wish it were a better night."

"I shall not mind the night once that I am on the road. Good-bye."

And John Jay went on up-stairs, and the little dressmaker sighed as she turned back to her counter. She would have asked him to share her muffins, but she feared he had a soul above them and her.

The journalist went into his room, where the fire he had left burned brightly, and he closed and locked the door behind him. He had eaten nothing since morning, and he made way with his cold meat, washing it down with a bottle of thin ale. Then he proceeded to inspect his other purchases. He cut the string of his brown paper parcel and produced, first of all, a wooden box from which he extracted a pair of shoes. The shoes were the shoes of a girl down-stairs, just such a doll as Min used to play with, and this doll was the last thing he took from the brown-paper parcel. Now, carefully he set all these things out, arranging them to the best advantage and, meanwhile, awakening in his heart all sorts of happy memories as a musician, striking chords at random, awake echoes of old songs.

When he had finished the arrangement of the toys he went to a little box, which he unlocked and drew therefrom three letters and a faded rose. As John Jay rose to go to bed, he laid out, how full of sweetness on the night when it left from Florence Seyton's hair, and she smiled as he picked it up and audaciously fastened it in his own button-hole. The three letters were from her. The first one said:

DEAR MR. JAY: Mamma wants to know if you will drop in to afternoon tea next Friday. She would write herself, but she has a headache.

Yours sincerely,  
FLORENCE SEYTON.

The next was a shado warmer in style:

MY DEAR MR. JAY: How good you were to remember I wanted to see those books, and take so much trouble just to please me. Thank you so much. Your cordial friend,  
FLORENCE SEYTON.

And the third was such a note as a real friend might write:

MY DEAR MR. JAY: We are going out to town. Come and say good-bye on Saturday afternoon and promise to miss us when we are far away.

FLORENCE.

And that was all. For a red rose and three letters he had thrown his life away. He went to say good-bye that Saturday, in the late August, and after all he had eagerly been able to spend the night with Miss Seyton, so surrounded by her been by others. And he had never heard from her since. She had returned from out of town and made him no sign, and all he had seen of her was her shadow on the blind in the fleety Christmas eve. He kissed her all sorts of happy memories as a musician, striking chords at random, awake echoes of old songs.

"The money is for my funeral. The toys are for the children."

"And then he carefully excluded all the outer air. He stopped at the cracks about the windows and put in it something in a pair, and then he knelt and said a prayer—only these words:

"If I am wrong, may God, who knows my heart and my life, forgive my sin and lead me into rest."

And then he threw himself upon his bed and folded his arms with a long sigh, as of one tired with the day's work who waits for sleep. And lying there in his damp clothes, strange visions kept him company. First it was Min and Ned—his sister and brother of long ago—who came out of the grave in the park with him the Christmas eve; and Min said, "See, he's asleep," and Ned answered, "No, he's only shamming." But Min still thought he slept, and very softly she sang a lullaby to her doll.

Then it was his mother, with her sad, tender gray eyes, who came in and said, "Al, poor fellow, he's asleep," and bent over him in mother fashion and kissed his forehead, and then went out of the room noiselessly as a shadow.

And then, oh joy of joys! she came—the lady of his love—even she who held his thoughts waking and his dreams sleeping, and from whom his soul was never parted—she was there in his lonely, barren room. He heard the sweep of her dress across the uncertain floor and the tread of her beloved feet.

"I have come," she said, bending over him gently and giving him her hand, and from her lips came to him the words, "I must not love you. I did not mean to make you love me. Oh,

my dear, my dear! I am so sorry for you, so sorry."

And she knelt beside him in this waking vision and lifted his head, which throbbed so strangely, to her breast, and the glory of her golden hair caught the firelight, and he felt her heart beat beneath his head, and then—was it her tears that fell on his face, a gentle rain?

It was almost midnight when Dan, the cobbler, came stumbling home, less nsteadily than usual, however, for two bottles of whisky came with him. One was his Christmas treat to himself and the other he designed as a Christmas gift to John Jay. What could he give better than this? He himself liked best in the world? And he could not let Christmas go by without making some sign of gratitude for the quiet kindness that had watched over his uncertain steps so many midnight hours. He had even kept himself very reasonably sober, that he might be in good form for the presentation ceremony.

As he went by the little dressmaker's room he noticed that she was still up and sitting before her fire, though it was long past the hour at which she was accustomed to put out her light. Cobbler Dan glanced in at the lonely little figure as he went by, but he did not speak. He went on up to his own room, left there one bottle of whisky and his battered hat, and came down again to bring his offering to John Jay. He knocked on the door, but there was no answer. He shook it violently, still no response. Then down stairs he went, and stood in Miss Renfrew's still open door.

"If your door's been open all along perhaps you know whether Mr. Jay is gone out?"

The little dressmaker did not think it necessary to confess that she had kept her door open on purpose to see John Jay when he went by, and have one more good-bye before he started on his long journey. She only said that she was quite sure he had not gone out, for he had looked in on his way up stairs, and told her that he was going off that night on a long journey, and she had been sitting over since when she must have seen him if he had passed by.

"Then he can't have gone to sleep," cried Cobbler Dan, "if he's bound for a journey!" And with that he tore up stairs again, and made noise enough on John Jay's door to awake the seven sleepers one and all. But there came no response, and the little Miss Renfrew stood beside him, her face white with terror. An awful foreboding had seized her. Was the long journey to be a very long journey, indeed—too long for any man ever to make twice?

Break the door open; oh, for pity's sake, break the door open, and she pressed against it with all her poor little might. Then Cobbler Dan set his strong shoulder against it also and burst it in. And the room was full of the deadly fumes of burning charcoal. Dan dashed across it and threw open the window. The heat and Miss Renfrew's cries around them. They saw the toys so carefully arranged and the envelope with the few words written on it; and they saw John Jay, with his head at rest upon the pillows of his bed and his hands folded upon his breast. But they could not see the visions that came out of the past and out of their graves to play with him; the sad-eyed mother, the radiant golden head of the latest comers, all these companions of his journey, of such substance as dreams are made of, were invisible to them, and soon they were then left to fight. Was it in cruelty or in mercy that they brought John Jay back from his long journey?

But when he opened his eyes again he gazed around him as one who knows not where he is; and he habited words to which the two who watched beside him could attach no meaning. In the morning the doctor came, and his verdict was "brain fever," and he said "the charcoal business," as he called it, was part of the disease; no man in his right mind ever dreamed of suicide.

It was a hard fight, after all, for the manly life. Miss Renfrew kept him all day; and Cobbler Dan kept himself as sober as a town clock and watched over him all night, and between them they brought him through at last. All through his illness he called Miss Renfrew "Florence." Oddly enough this was really her name; and though she wondered how he could possibly have found it out, she never once dreamed that it was to another Florence that he addressed his passionate cries of love and gratitude and despair. She had grown to love him very dearly in those long days when he seemed to her that his very life hung on the frailest thread.

"He loves me, too," she would say to herself, "now that he is mad. 'Will he love me when he is sane again?'"

That time came at last. It was on February 15th, when Miss Renfrew was springing that John Jay came back to the consciousness of his own existence. He looked with a sort of pathetic surprise at his thin hands.

"Bird's claws, aren't they?" he said, holding them up to the light. "How long have I been ill, Miss Renfrew?"

"Six weeks—over since Christmas eve."

"The hot blood rushed to John Jay's pale face. Suddenly he remembered the last act of his Christmas eve—the long journey he had meant to take. He put out a thin hand, and Florence Renfrew took it in her own.

"You saved me," he said. "I know it was you."

"No, it was not I. It was Dan. He came to bring you a bottle of whisky. He pounded on your door, and when he could not make you hear, he broke in; and then I came, and then you had brain fever."

"And you nursed me?"

"Dan and I. He took the nights and I took the days, and he has kept as sober as a judge."

"God in heaven bless you both," John Jay said, solemnly; and then he turned his face to the wall, and who knows what he said or to whom he cried?

Two days afterward he begged to see all the letters that had accumulated during his absence. They were not numerous—a few requests for copy, a tailor's circular, a column of proof of the last work he did before his illness, and a large envelope which proved to contain an invitation from Mr. and Mrs. Rex Seyton to the wedding of their daughter Florence. Over this last he lingered a little grimly; then he put it into Miss Renfrew's hands.

"She was all of it," he said, with a smile that curved his lips but did not get into his eyes.

"All of what?"

"Charcoal, brain fever—all of it. She was as far out of my reach as the full moon from the child that cries for it; and yet I loved her—dearly. Do you know I've thought you were she all these weeks past? Haven't I called you 'Florence'?"

"Yes," said the little dressmaker, and she forced her quivering lips to smile, and turned her eyes away.

"Yes, but Florence is my name, and I thought you had found it out somehow."

Two weeks after that John Jay had got down stairs, and he was sitting by Miss Renfrew's fire, and she was resting in a chair, and she was looking at him, and she was saying, "I shall see you again, only this time it will be for good."

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Sawyer, and sweet Sister Devine, Macon, and the amiable Sister Hogg, and Sister William Eckford, and brother, Parish, and the lovely Sister Price, and Bro. Robert Price, and Sister McGowan, and Sister Lay, who died in sight of heaven, requesting me to preach her funeral, and a amiable boy, Richard Leigh, who sweetly fell asleep in Jesus, and I shall see Sister Powell, and Sister Julia Organ, and my lamented brother, L. V. Ward, and there is Bro. W. and Bro. Tunnell, my early minister friends, and sweet Sister Jeff. Rogers, and the zealous brother, Joseph McLean, and that good brother, James McGowan, who was instrumental in my conversion, and the holy and zealous Bro. Sparks, and Bro. Darby Henry, who so often entertained me at his pleasant mansion in the name of Lord. And Robert and Philip McNeill, and Steadman and John Chalmers, young men of my charge in my outset as a class leader, who died fall. Also Sister Mims, and the sad Sister Barker. And shall I not tell that mother, who labored so faithfully to instill virtue and piety into young hearts, who died a martyr to faithfulness to her husband, who, with yellow fever in Mobile, can truly say, I have many friends in heaven, and I intend, by the grace of God, to meet them and be associated with them forever.

My labor on the Columbus church were greatly blessed; something of three hundred were converted between the first of June and the first of November. Almost every meeting a revival. The Lord seemed to be the windows of heaven and rain down his blessings upon the people. A remarkable circumstance took place at Pleasant Grove Church. At our tract meeting there, Bro. Hurd, preaching, remarked, "It is more probable that Bro. Shaeffer will have preached some of your funerals at next appointment." Bro. Sullivan, then sitting in the congregation in health, and with good prospect of life, and at my next appointment preached his funeral. He and other men, who were in the congregation, had died. Be ye also ready.

(To be continued.)

The Reviewer Reviewed.







## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HUNNICUTT.

THURSDAY, JANUARY 1, 1885.

In the very beginning of the Conference year let plans be perfected for securing our connectional collections. Large deficits are chargeable mostly to postponement to the last few hurried, agonizing weeks of the pastoral year. Every assessment could easily be raised with more system in effort and more effort with system.

The Exposition is bringing hundreds of visitors from far and near to the city by every train. Though much has to be done in perfecting the display on the original plan, it is already a grand affair. When opportunity is allowed for its careful study we will give the ADVOCATE readers from time to time the results of our observations.

The management of the Exposition have so far respected the Sabbath conscience of the nation as to prohibit the running of machinery on that day. The United States building is closed and a number of exhibitors have their displays covered. This we hope will be done by all. On the other hand, however, the admission fee on Sundays has been reduced to twenty-five cents, and a bid for the Sabbath breaker thus effectually provided. We regret beyond measure that the Board did not act boldly in sealing up the gates on the Sabbath day. The whole nation would have applauded, and the moral tone of the Exposition been commendably emphasized.

With the beginning of a new Conference and calendar year we bespeak an active canvass for the ADVOCATE. Our paper should go into many Methodist homes now without a single church periodical. Such members are never liberal in the support of our institutions nor loyal to the polity of the church. Unacquainted with its current history, they can not be alive to its growing demands or inspired with its apostolic achievements. A letter came to this office recently addressed to "the presiding elder of the Methodist Church." It is fair to presume that such a correspondent is not alone. He types a numerous generation. The good effects of a liberal circulation of church papers are admitted by all pastors, and every year increases its importance. We earnestly plead with brethren to exercise extra diligence for the next few weeks, and see that every old subscriber renews and that the list in each charge be greatly enlarged. The editor can not visit every section of our patronizing territory. He expects to be much among the churches, but would much more appreciate a good subscription list from an active pastor. We contemplate some improvements for the ADVOCATE for the coming year.

Our notes from the Centennial Conference, at Baltimore, closed abruptly with the proceedings of Tuesday's session. That evening we left the "Monumental City," at nine o'clock, by the Baltimore and Ohio. With a thousand tender memories of a delightful hospitality, we bade adieu to the home and family of Bro. T. J. Talbot. To speed his parting guest, and to give him a last grasp of the friendly hand, he accompanied us to the depot and exacted the promise of another visit some day. Soon the capitol city of the nation is reached and passed, and at rapid speed we rush toward the foot of the Alleghenies. The charming weather enjoyed during the Conference now gives place to wintry blasts, and when the ascent of the mountains began their hoary summits were already crowned with snow. This storm prevailed without intermission during the entire trip from Baltimore to Meridian, Miss. Wednesday morning's session, with Dr. Buckley's paper on "Woman and Methodism," and the closing love-feast in the afternoon we had to forego. That was a fitting finale to a most enjoyable and profitable gathering of our great Methodist family. Perfect harmony and fraternal concord prevailed throughout. Its influence upon the spirit and integrity of American Methodism must be positive and permanent. Every essayist and speaker reaffirmed the doctrines of the fathers and urged a diligent return to the old paths.

## The New Year.

The ADVOCATE is published this week on the first day of the new year. We send it out with the happy greetings of the season to all our readers, praying the Divine blessing upon each. These passages in life can but awaken serious reflections. Joyful amid the general joy of Christmas tide, in solitude the thoughtful will consider problems of solemn portent. The fact that another year has flown by on swift wing, and that eternity is hovering so much nearer, suggests the question, How has the past been spent, and how will it affect the great future? The experience of the year, whether of joy or sorrow, of labor or lost opportunity, may be recalled, but can not be redeemed. Duties neglected can never be discharged. Failure may inspire to greater diligence in the future; but the failure itself is a fact of history. Looking backward, the lesson we learn exhorts to more fidelity in keeping a watch over our hearts. Experience has been a poor teacher if the new year is not begun with higher hopes and holier purposes.

But good resolutions themselves need watching. After the sacrifices were laid upon the altar Abraham had to drive the fowls away who sought to devour them. We need to guard with sacred vigils even the holiest offerings we bring the Lord. They may be perverted or poisoned, and the blessing upon our own hearts be changed to maledictions. Now, if 1885 is to mark an advance in our spiritual history, every day must witness a renewal of promise and a repayment of vows to God. Neglect for a day will cause sorrow and failure for a week.

Every pastor whose eye traces these lines has doubtless promised the Lord to make this the most laborious and fruitful year of his ministry. To secure such a blessed result let that promise be repeated every morning, and then ask in the evening how much has been accomplished in one day. Postponing to to-morrow the duties of to-day will defeat the fairest hopes and disappoint the dearest expectations. Upon every pastor's heart let there perpetually be the solemn sense of present obligation.

In the name of our common Lord we must lift up our banners and renew the conflict against sin with a braver arm and more skillful hand. Upon every home visited by this ADVOCATE we invoke special blessings. If we can contribute anything to your holier living and more successful laboring, we shall be grateful and abundantly recompensed. A happy new year to the ADVOCATE readers everywhere!

The Mississippi Conference resolved to continue Centenary collections during the year 1885. Other Conferences have taken like action, and we hope the offering will yet aggregate an excess of the proposed two millions. It was agreed that an especial Centenary collection of \$3,000 for foreign missions should be raised, and the editor of this paper was appointed to receive and forward the amount. The case is urgent, and we devoutly trust that the Centenary enthusiasm of the Conference will expend itself in that direction. The opening doors in our several foreign fields demanded the sending out of other laborers, and their going involves expense. Now, the question for the church to decide is, Shall the work go forward or shall missionaries be recalled? Methodism never beats a retreat. She has no armor for the back. The call is for an onward movement, and her voice must be heeded or we shall be fatally handicapped for all the future. "All at it and always at it" is our watchword and only guarantee of glory.

One of the most pleasant experiences of our recent attendance upon the Centennial Conference was meeting so many brethren of the press. It was, indeed, a joy to look upon the faces and grasp the hands of conferees whose pens we follow every week. And how different the real from the ideal! We had in imagination pictured the portrait of each; but in no instance was the artistic conception correct. Dr. O. H. Warren, of the Northern Christian Advocate, we had fancied to be a small, thin, pale, studious-looking man, with an eye for books rather than for Conferences. Instead he is of full habit, well cushioned with all-pose tissue, quite bald and, with a good voice, is much at home on the platform. His strongly built physical frame fits types the massive strength and chaste symmetry of his editorials. Dr. J. H. Baylis, of the Western, is broad-shouldered, and carries a genial face and well-poised brain. Dr. C. W. Smith, of the Pittsburg, we saw very frequently. His handsome, open countenance first attracted; then his warm, generous heart captured us. Dr. Buckley, of the New York, and Dr. Edwards, of the

North-Western, we had seen before. Dr. Pierce, of Zion's Herald, we failed to meet; but Dr. Fry, of the Central, and his fraternal words will not soon be forgotten.

## The Educational Work and Spirit of Methodism.

Bishop Granbery delivered an address on this subject at the recent session of the Centennial Conference. In the extract below, he states the question so clearly and urges our duty so forcibly that we take pleasure in commending his utterances to a careful reading. If we are to conserve the forces of the church that give it cohesive power and promise of perpetual enlargement, this matter is of imperative and vital importance. Methodism will fade away like a wave on the sea of the centuries unless she nurtures her educational, church extension and journalistic institutions. Read the weighty words of our scholarly chief pastor:

"It was the glory of Methodism to preach the gospel to the poor; to enlighten and elevate them by education was a more complex, costly and gradual work.

"Learning and mental acuteness are not prerequisites to sound piety. 'I thank thee, O Father, Lord of heaven and earth, because thou hast hid these things from the wise and prudent, and hast revealed them unto babes.' The heathen jailor of Philippi was sufficiently instructed between midnight and dawn to become a baptized, rejoicing believer. But Christianity lifts its converts out of poverty and ignorance. Temperance, industry and economy change the severe struggle for subsistence into competence, comfort and wealth. Restrained from crime, vice and frivolity, which waste time and stupefy the mind; learning the surpassing worth of their immaterial and immortal nature; inquiring into the teachings of the Scriptures; accustomed to the exercise of faith in unseen realities, and to meditation on the sublimest themes of human thought—to the soul, eternity and God, stimulated to become more knowing that they may be more useful—they advance in knowledge and mental power. By preaching, Sunday-schools and cheap publications Methodism poured light upon the darkened masses and quickened sluggish minds. Gradually a taste and craving for higher education were fostered, and material prosperity furnished money and leisure to found and fill colleges and universities.

"Many motives concur to urge liberality and enterprise in the educational work of the church. There is the motive of philanthropy. Perfect wisdom is an attribute of God. The power of thought is a grand endowment of man; thence first knowledge one of his noblest impulses, and its acquisition one of his richest satisfactions. Many and close ties bind together religion and education. Each believer is a disciple, and should be led on to maturity of knowledge and judgment. The Bible is an exhaustless mine of wisdom, in which he should work diligently and ever. Intelligence sustains an important relation to character. A man of dull and untutored intellect may have a saintly spirit. But the range of sensibility enlarges with the range of thought. Religious experience is affected by narrowness or breadth, shallowness or depth, of mental development. Paul had profounder, vaster, loftier views of the plan of redemption and of the glory of God in Christ than were possible to an uneducated disciple; corresponding to those wide and exalted conceptions was the adoring love of the apostle. If there are thrones, dominions, principalities, powers in heaven, so in the household of faith there are ranks of intelligence and power, and we should help every man attain unto the fullest measure of spiritual life. Besides, mind is might, knowledge is power, and should be cultivated in consecrated men that they may be thoroughly furnished unto every good work, skilled as well as zealous in doing good, and especially in extending the kingdom of our Lord. The truth that sanctifies and saves must be taught along with secular knowledge, or else students will be carnal, worldly, skeptical. It is not enough to guard them against the poison of error; they need abundance of wholesome, spiritual food. He who is engrossed with manual toil, and has little mental activity, may preserve the fear of the Lord without much religious reading and reflection; but the educated classes will wax more and more earthly, and lose spirituality in devotion studies. As Methodists, we can not hope to retain our own sons and daughters, and to extend our influence over all social classes, if we do not offer the best and simplest facilities for education.

## Ecclesiastical Trespass.

A correspondent of Zion's Herald, in referring to the progress of Methodism in certain New England localities, said: "It is about time that Methodists should cease to apologize for their presence in strongly Congregational towns. We exist by reason of the favor of Heaven, and have a God-given right to enter any place where we can do good and save souls." These utterances our staid cotemporary, the Christian Intelligence, repudiates, and he disclaims and declaims as follows:

We consider that such logic is too weak to stand the test of common sense. Churches may be guilty of the sin of trespass as well as individuals, and when they do trespass they ought to suffer tribulation, and thereby be led to repentance. We deny that because an institution exists by the favor of Heaven, it, therefore, has a right to prosecute its work anywhere. The enforcement of that doctrine would lead to any amount of unjustifiable interference with the rights of others, and in many cases to an interference equivalent to trespass. Questions of comity, propriety and expediency can not be excluded from consideration. Congregationalists are likewise supposed to exist by the favor of Heaven, and if they pre-empt a certain field, and diligently cultivate it with an adequate force of ministers and Christian workers, affording the people ample religious accommodations in way of churches, Sunday-schools, etc., neither the Methodist nor any other denomination has a right to crowd itself into the field. There is plenty of room in this wide world for Christian enterprise without Christ's brethren crowding each other and making sore toes.

Now, if the Methodist brother's logic is weak, the Intelligentist failed to expose its weakness. Who is he that he should set metes and bounds to the commission of any branch of the Lord's church? The case he supposes has no historic parallel. No doubt the dominant ecclesiastical organization thought they were affording the pre-empted field "ample religious accommodations," and were diligently cultivating it with an adequate force of ministers; but the "trespass" of another church and its marked success removed the deception. So the Church of England and the several dissenting bodies thought when Methodism was born. Its coming was considered an impertinence, and its success the evidence of a wide-spread superstition. And in New England it had a similar welcome and has encountered like criticism. The mission of the church to any section or community must be determined by itself, and not another. Through its proper authorities new fields are entered and older ones are strengthened. Because another church is on the ground and claims to have "pre-empted" the field is no argument against its entrance. The character of the work being done, and the question of reaching certain classes untouched by established churches, must enter into the determination. But if other persons or organizations were to fix our bounds, we would have a narrow field, to be sure. We might, as a church, repeat the song of the early itinerants:

"No roof of land do I possess;  
No cottage in the wilderness."

The Methodist brother's proposition is both good religion and good logic; that we "have a God-given right to enter anywhere we can do good and save souls." Of course, if there are communities where we can not do good and save souls, there we have no commission. Our going would be not only a trespass, but a transgression. It is history, however, known and read of all intelligent people, that the establishment of Methodism in a community has put a new zeal and vigor into every evangelical church. They have been provoked to good works with an activity never before known. We verily believe that the world needs the gospel preached by Methodists, and that our founder had the voice of a prophet when he said, "The world is my parish." It is no trespass to do good and save souls, although in fields "pre-empted" by some slothful church. We are debtors to the world and must carry the gospel to earth's remotest bounds.

## The Story of Genius.

The arrival of the steamer "India" at New York with the remains of the great American sculptor, Joel T. Hart, calls to mind the history of that remarkable man. Like many another genius, he lived and died in poverty and received distinguished honor after death. When far beyond the helping or encouraging hand of man the world is vocal with his praises and thousands are expended on a memorial to his genius. He who suffered for bread now has a costly mausoleum. Mr. Hart was a native of Kentucky, and died in Florence, in September, 1877. His remains are brought back at the expense of his native State. The Legislature made an appropriation for the transportation of his body and

its interment in the State Cemetery, at Frankfort. The following facts of his life will be read with interest:

Mr. Hart died in poverty after a singular career. He was born in Clark county, Ky., and in youth worked as a farm hand. Then he became a stone mason. He began more artistic employment in Lexington as a tombstone sculptor, his first work being a tiny marble lamb.

Mr. Hart, who was sixty-seven years old when he died, lived for thirty-five years in Florence. He made the statues of Henry Clay that are in New Orleans, Louisville and Richmond. He also made a bust of Cassius M. Clay, for which he received \$500, and it is related as an incident of his prodigality that he subsequently presented Mr. Clay with a pedestal for the bust which cost \$1,000. He made busts of Millard Filmore and John J. Crittenden.

Mr. Hart's masterpiece was a life-size marble statue of a female figure, called "Woman Triumphant," upon which he spent eighteen years. The statue is now owned by the Art Memorial Association of Lexington. His body is to be buried at the foot of the heroine's monument, in the same inclosure that contains the body of Vice-President Richard W. Johnson, who killed Tecumseh, and the body of Theodore O'Hara, the author of the "Bivouac of the Dead." Mr. Hart left 1,500 poems, which will be published with a sketch of his life.

## Alabama Conference.

This Conference met in fifty-second session at Opelika, December 17, 1884, Bishop Keener presiding. A number of visitors were in attendance—connectional and other. Dr. Mitchell preached the Centenary sermon, and Bishop Keener lifted a collection for Centenary. College amounting to \$5,000. The following statistics were reported:

Number of members, 34,126; (a gain of 740); Sunday-schools, 432; number of scholars, 19,475; Conference fund, \$6,132; foreign missions, \$7,179 95; domestic missions, \$3,454 95; Bishop's fund, \$1,125; church extension, \$1,326; Southern University, \$14,952 85; Centenary, \$30,601 42.

## APPOINTMENTS.

MOBILE DISTRICT.—J. O. Keener, P. E. Franklin Street, R. B. Crawford; St. Francis Street, M. S. Andrews; St. Paul, J. A. Jones; Trounville, W. F. Arnold; Whistler, L. Chappelle; Grand Bay, W. J. Jones; Citronelle, S. H. Cox; Isley, G. F. Fisher; Bladen and St. Stephen's, C. S. Perry; Washington and Vernon, J. W. Hamer; Sugsville, D. C. Crook; Grove Hill, J. W. McCann.

GREENSBORO DISTRICT.—J. B. Bancroft, P. E. Greensboro, A. S. Andrews; Havana, A. M. Jones; Newbern, W. Baneroff; Greensboro mission, J. W. Ferrer; Forkland, J. W. Shores; Demopolis and Jefferson, J. B. Anderson; Green circuit, J. M. Hurt; Livingston and Eutaw, W. P. Hart; Gainesville, W. H. Wild; Belmont, W. I. Powers; Cuba, J. M. Patton; Gaston, W. P. H. Connerly; Butler and Mt. Sterling, T. Y. Abernathy; Choctaw circuit and mission, T. D. Albright; A. S. Andrews, president Southern University; J. S. Moore, professor, Emory College, Georgia; J. W. Rish, editor Alabama Christian Advocate.

SELMA DISTRICT.—J. M. Beland, P. E. Selma, T. F. Mangum; East Selma, A. H. Mitchell; Summerfield, H. D. Hill; Marion, W. P. Dicklason; Marion circuit and mission, N. W. Beverly; and one to be supplied, Uniontown, W. A. Rice; Perryville, A. A. Easley; Dayton and Spring Hill, J. M. Crows; Orville, B. D. Gayle; Rembert Hills, I. F. Betts; Clifton, E. M. Glenn; Lower Peachtree, I. F. Bilbro; Choctaw Corner, W. H. Graves Morris; Centenary Institute, J. P. Barton.

MONTGOMERY DISTRICT.—J. M. Mason, P. E. Montgomery, J. O. Andrew; Tuskegee, C. L. Chilton; Tuskegee circuit, J. W. Glenn; L. F. Dawdell, supernumerary; Seno and Hurlboro, E. Phillips; Trinity and Girard, J. B. Cumming; Crawford, A. J. Cousins; Salem, J. C. Johnson; Opelika, J. S. Rencher; W. M. Wynn, supernumerary; Auburn, E. W. Solomon; Loachapoka, J. R. Paavy; J. H. Lockhart, supernumerary; Tallapoosa mission, J. R. Crawford; Elmore, W. K. Norton; O. C. McGeebe, supernumerary; Tallapoosa, J. P. Roberts; R. S. Hays, combe, agent of the American Bible Society.

PRATTVILLE DISTRICT.—O. E. Blue, P. E. Prattville, H. D. Moore; Deatsville, J. A. Scott; Sumner, J. C. Calhoun; Canton and Verbena, C. B. Lamar; Wetumpka, A. J. Coleman; Randolph, J. B. Newsom; Planterville, J. M. Greene; Lowndesboro, J. P. Sanders; Pleasant Hill, J. W. Strider; Bell's Landing, H. T. Johnson; Pine Apple, A. Hood; Camden, W. G. Isaacs; Jenison mission, to be supplied; Black's Bend, J. M. Scott.

EUPAULIA DISTRICT.—H. Urquhart, P. E. Eupaulia, E. L. Lovelace; Villina, J. W. Solomon; Glenaville, C. R. Williamson; Benlah, J. A. Peterson; Euton and Midway, A. G. Handley; W. A. McCarty, supernumerary; Perote, J. L. Skipper; Clayton, C. B. Piley; Ozark, A. Downing; Echo, A. L. Sellers; Columbia, J. W. Menefee; Henry, W. D. Owen; Skipperville, T. H. Windham; Eufaula circuit, D. C. Stanley; Louisville circuit, F. H. Wardlaw.

MARIANNA DISTRICT.—J. L. Mathison, P. E. Marianna, J. P. Hamilton; Greenwood, J. K. Powell; Calhoun, J. D. Kersh; Headland, J. B. Hudgins; Big Creek, G. W. Mathison; Holmes Valley, T. L. Adams; Chippola, to be supplied (by J. F. Dally); Geneva, J. W. Boyd; Elba, J. F. DeBardeleben; Freeport, C. M. Martin; Chattahoochee, N. V. Marshall; Rocky Creek, to be supplied.

UNION SPRINGS DISTRICT.—W. M. Molley, P. E. Union Springs, G. M. Roper; Mt. Hilliard, O. S. Perry; Troy, H. Humphries; Brundidge, E. M. Turner; Briar Hill, P. M. Guthrie; Pine Level, J. S. Williams; Mt. Meigs, J. Barker; Rocky Mount, Neil Gillis; Ft. Deposit, H. M. Gillis; Greenville, A. J. Lamar—W. H. Morris, supernumerary; Greenville circuit, W. A. McCann; Rutledge, T. J. Wright; Oakley Strack, R. Smiley; Audalusia mission, W. J. Price.

PENSACOLA DISTRICT.—J. S. Fraser, P. E. Pensacola, A. J. Briggs; Pensacola mission, G. M. Sellers; Milton, E. Cowan; Powell, B. L. Selman; Bay Minette, W. T. Rencher; Brewton, B. O. Glenn; Douglassville, A. B. Brown; Stockton, S. H. Nettles; Evergreen, W. S. Wolfe; Monroeville, A. H. Moore; Repton mission, T. F. Harper; Georgiana, C. D. Jordan; Sepulga, John Wesley; Gravelly mission, D. W. Burns; Monterey, W. M. Cox; SUPERANNUATES.—A. S. Dickinson, Z. Dowling, W. H. McDaniel, E. W. Story, J. T. Roper, W. B. Neal, W. H. Ellison, W. B. Adams, J. W. Jordan, I. I. Tatum, S. A. Piley, M. M. Graham and J. S. Peavy.

## A Preacher's Christmas.

MR. EDITOR: I desire through your paper to express my sincere appreciation of the kindness shown me by the good people of Benton circuit. Since Conference many presents have been coming to the parsonage—presents for myself, Mrs. Cooper, "I. W." and our little Florence Ione. The good people say they wanted to give me something that would not wear out, and they presented me with a very beautiful and valuable silver pitcher and goblet. During my stay of two years a church has been built, two churches neatly repaired, parsonage repaired and about one hundred accessions to the church. May God greatly bless the dear friends and schoolmates of my boyhood home! Thank God for so many dear friends! They are lights along the itinerant's pathway.

Your brother in Christ,  
J. A. PARKER.  
BENTON, MISS., Dec. 26, 1884.

RAILROAD FARE TO MINDEN.—Round trip tickets will be sold at all the stations on the Vicksburg, Shreveport and Pacific railroad for one fare. Negotiations are pending for similar reductions from Jackson, Miss., via Vicksburg and Meridian railroad.

J. A. PARKER.  
MINDEN, LA., Dec. 20, 1884.

## Death of Rev. J. T. Heard.

A telegram from Rev. J. M. Weems, dated Shubuta, Miss., December 30, 1884, was received at noon, on Tuesday, containing these sad words: "Bro. Heard died here to-day." We read them with profound sorrow. A few days ago we parted on our return from Conference, and never was he in happier spirits. He led the Conference in the closing prayer just before the appointments were read, and with a fervor and power peculiar to himself. How earnestly he pleaded for the Divine blessing upon the preachers, and that each one might be assigned to the place where he could do the greatest good! And there on the train that afternoon he led the brethren in many sweet songs of praise. It was an inspiration to hear the old veteran praise the Lord in going out to his forty-fifth appointment. If ever man was called of God to pray, Joshua T. Heard was that man. In breadth of petition, fervor of utterance and evident mightiness of faith his prayers were remarkable. He talked with his Lord as friend to friend, and all that heard him felt that he dwelt much in the very holy of holies.

Entering the Mississippi Conference, in 1839, he continued in the active ministry to the very hour of death. He was never local, supernumerary or supernuminate. Into fields of every character he entered and labored with the spirit of his Master. Most of his ministerial life was spent in Alabama, where he served circuits; the most important stations and the largest districts with uniform acceptability. In 1870, when Conference boundaries were rearranged, he became a member of the Mississippi Conference, and has labored among us honored and beloved by every member. No man we have known had a richer religious experience. He dwelt on the borders of the glory land. In the love-feast his testimony was always bright and joyous. He walked with God and carried a countenance always radiant with heavenly light. Last year he was stationed at Brandon, Miss., and had just been returned to his beloved flock; but, alas! another voice must lead him.

To us his death is a sore personal bereavement. He has been a friend, intimate, sympathizing and true. He leaves a wife, who for all these years has been a faithful helpmeet, and two daughters. Other children have preceded him to the home of the blest. At this late hour before going to press we can not say more. "My father, my father, the chariot of Israel and the horses thereof!"







# TEST YOUR BAKING POWDER TO-DAY!

THE TEST: Place a spoonful of powder in a cup of water. If it rises to the surface, it is good. If it does not, it is bad.



DOES NOT CONTAIN AMMONIA. ITS PURITY HAS NEVER BEEN QUESTIONED.

THE TEST OF THE OVEN. PRICE BAKING POWDER CO.

Dr. Price's Special Flavoring Extracts.

Dr. Price's Lupulin Yeast Gems

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.

LIGHT HEALTHY BREAD



Dr. Price's Lupulin Yeast Gems

The best dry yeast in the world. Bread raised by this yeast is light, white and whole.

GROCERS SELL THEM.

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Chicago, Ill. St. Louis, Mo.

Dr. Price's Sure Cure

MOUTH WASH AND DENTIFRICE

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AGENTS WANTED FOR THE MISSOURI

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## Our Young People.

THE CHILD AND THE YEAR.

BY MARY DEALE HAINES.

What hast thou in store for me, O child, when the year is o'er?

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THE PILLOW-CURE is one of the most effective inventions of the age. It does what no other medicine can do. It cures all the diseases of the lungs and throat.

Lungs and Throat Diseases Claim One in Every Ten of the Death Rate. The Pillow-Inhaler has and will positively cure them.

Most people who have Catarrh, Bronchitis, Asthma and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because they have not used the Pillow-Inhaler.

What they have not used is a simple, safe, and effective remedy. It is the Pillow-Inhaler. It is a small, portable, and easy to use device. It is the only one of its kind.

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## RAILROADS.

Louisville and Nashville Railroad.

The Old Reliable Route to all Eastern Cities.

THROUGH WITHOUT CHANGE TO

Mobile, Montgomery, Pensacola, Nashville

Louisville, Cincinnati, Atlanta, Savannah, St. Louis, Jacksonville,

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IN PULLMAN CARS.

ENTIRE TRAINS THROUGH FROM NEW ORLEANS TO LOUISVILLE.

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TO THE NORTH AND NORTHWEST,

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Pullman Sleepers on both trains. Close connections made at CHICAGO, ST. LOUIS, with all diverging lines.

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Trains start from Elysian Fields street Depot as follows:

Alexandria, 7



## Christian Advocate.

## Marriages.

**McLENDON-PAGE.**—At the residence of the bride's father, Robert Page, Esq., Newton, Mass., Dec. 18, 1884, by Rev. J. F. Evans, Mr. M. C. McLendon, of Walnut Grove, Miss., to Miss Edith F. Page.

**CALHOUN-MAYFIELD.**—At the residence of the bride's father, Dec. 18, 1884, by Rev. J. F. Evans, Mr. D. B. Calhoun to Miss E. A. Mayfield, of Covington county, Miss.

**SHOOT-SMITH.**—At the residence of the bride's father, Dec. 18, 1884, by Rev. J. F. Evans, Mr. John C. Shoot to Miss M. H. Smith, of Carroll county, Miss.

**MILNE-MILNITON.**—In the Methodist Church, at Adams, Miss., Dec. 18, 1884, by Rev. J. F. Evans, Mr. M. H. Milne to Miss M. E. Hamilton, of Holmes county, Miss.

**PALE-PATE.**—At the residence of the bride's father, near Black Hawk, Miss., Dec. 18, 1884, by Rev. J. F. Evans, Mr. G. A. Pale to Miss Josie L. Pate, all of Carroll county, Miss.

**NEVELS-PORTER.**—At the residence of the bride's father, near Evans, Miss., Dec. 18, 1884, by Rev. J. F. Evans, Mr. R. P. Nevels to Miss W. Porter, all of Holmes county, Miss.

**OTIS-CARRE.**—On Dec. 18, 1884, by Rev. B. Jones, Mr. J. S. Otis and Miss Minnie Carre, all of Washington, Miss.

**SMITH-GIBSON.**—At the residence of the bride's father, in Millville, South Carolina, Nov. 10, 1884, by Rev. John E. E. Smith, Mr. L. C. Smith, formerly of Santa Rosa, Cal., to Miss Emma E. Gibson, formerly of Yacoo county, Miss.

**LAMB-PRICE.**—At the residence of the bride's father, in Smith county, Miss., Nov. 23, 1884, by Rev. J. F. Evans, Mr. Robert Lamb, of Franklin county, to Miss Sue Price, of Smith county.

**YERGER-SPANN.**—At the residence of the bride's father, Nov. 20, 1884, by Rev. Robert Handie, Mr. W. M. Yerger to Mrs. J. C. Spann, all of East Carroll parish, La.

**GULLE-RECHER.**—At the residence of the bride's father, Dec. 18, 1884, by Rev. Robert Handie, Mr. John H. Gulle to Miss Lucy E. Recher, all of Richland parish, La.

## Obituaries.

**HEDRICK.**—There passed from earth to an eternal home of bliss, one of the best and truest Christians, and one of the most devoted wives and tenderest mothers and the most faithful of friends, J. who for more than a quarter of a century enjoyed her confidence and reliance in her friendship, can fully testify to all these lovely traits of character. The bright, moving spirit in her happy home, the faithful ally, the loved one, the one who must bow in meek submission to the will of him who never errs. We who know her lovely life, the kind words she spoke for Christ, the beautiful hospitality of her home, feel assured of her peaceful rest.

**MARY E. HEDRICK.**—Wife of W. A. Hedrick, and daughter of Wm. H. and Mary Parker, of precious memory, passed from death to life on July 31, 1884. She was a member of the Methodist Episcopal Church, South, for several years, and while the cares of many little children who God had given her, she was ever ready to give of her time and strength to the church, yet she always made a sacrifice of her pleasures that these lovely children might regularly attend both church and Sabbath-school.

Shelton gone from us, and we all do so, as a leaf. Only a few more stars, a few more lights, and we all shall be where there is no more life, and the waves of trouble can no longer sweep over us. Farwell, sweet friend, your presence here is another incentive, to keep my eyes fixed on my heavenly home.

**A TRUE FRIEND.**

**BROWN-MISS MARETH BROWN.**—Daughter of B. B. and E. J. Brown, deceased this life Oct. 8, 1884. This was the eldest child, and just becoming mature. She was a devoted daughter and sister, and having reached that age where she could be a companion for her mother, as well as comfort to the father, much of the grace of God was brought into requisition to enable them to say, "Thy will, O God, be done." In the midst of their sorrow they have much to comfort the bereaved. Miss Mareth joined the church at about ten years of age. Strong influences were brought to bear, to lead her away from the church. She could not disregard the solemn vows she had assumed. I visited her while sick, and found her not at all of death, but trusting in Jesus. She was born in Missouri county, Mo., Nov. 8, 1867, moved with her parents to Hinds county, Miss., December, 1880, and after a blinding many months to her, she leaves them, and goes to join her friends above.

The following resolutions were adopted by Fairplay Sunday-school:

Resolved, That we have pleasure to remember from our midst, Miss Mareth Brown, one of our brightest and best pupils, and believing that our loss is her gain; therefore, be it

Resolved, That we deeply regret our loss, and will ever cherish her memory with the fondest affection. To the bereaved family we offer our sympathy in this their sad and trying hour, praying that in this affliction they may be able to bow in humble submission to him who doth all things well.

Resolved, That a copy of these resolutions be sent to the family, and a copy to the NEW ORLEANS CHRISTIAN ADVOCATE for publication.

**L. B. BRADFORD.**

**CARTLEMAN.**—Died at his residence in West Carroll parish, La., on Nov. 4, 1884, David P. Cartleman, of this parish. In his early life he connected himself with the Baptist Church, but after his removal South he united with the Methodist Episcopal Church, South, of which he was a member at the time of his death. He has lived in this parish about forty years, and was a married man. He raised sons and daughters who loved and honored him. This was another one of our oldest and best citizens passing away. Industrious and temperate, he lived to a good old age. He and his family made a comfortable living for himself and family. Believing in the truths taught by the Master, and practicing the same by precept and example, so when summoned to go hence, he was ready. He expressed no fears of death, only regret at leaving his wife and children, who have the sweet consolation of knowing that "Heaven is the home of the dead who die in Jesus Christ." They can go to him in that blessed land where parting will be no more.

**MCALISTER-SARAH MCALISTER.**—She was a woman of spirit and mind, which had been expanded and well stored with useful knowledge which she had gathered from standard books. No book, however valuable, was allowed to take the place of the Bible. She loved its precious pages, and re-

joiced in hope of the fulfillment of all its precious promises, which, from her long, consistent and useful life, together with her quiet and resigned passage into death's valley, we have reason to believe have been verified to her as far as the Divine economy has promised to the disembodied of the pure in heart. She died at her daughter's, Mrs. Cole, of Suntown, Miss., Nov. 14, 1884, being 92 years old, lacking two days, and leaves two daughters and one sister to mourn her loss, but not as those who have no hope.

**R. A. ELLIS.**

**MOSELEY.**—Died at the residence of her mother, Mrs. C. A. Atkinson, near Jackson, Miss., on Monday, Nov. 10, 1884, Mrs. PATTIE F. MOSELEY, wife of Mr. L. B. Moseley, of Jackson.

Mrs. Moseley was the daughter of the late L. F. Alford, of Hinds county, and the grand-daughter of the Rev. Thos. Ford, whose memory is cherished as one of the ablest of Methodists' pioneers in this portion of the State.

How quickly the changes in life come on, and how soon is joy turned into sorrow! In February last a happy company assembled at the old homestead to see Miss Pattie married; now the same company, with tearful eyes and heavy hearts, turn mournfully to the desolated home and follow her to the grave.

Mrs. Moseley was a woman of rare loveliness. Amiable, affectionate, and religious from her childhood. She combined with her gentle virtues, a banal vigor of intellect, strength of character, educational advantages, the refinements of the home circle, and, above all, the ennobling and beautifying influences of the spirit of the Master had developed the lovely child into one, whose life was a benediction, a true woman, strong and pure and patient.

Illness had been protracted and painful, but death was unexpected, and up to within a few hours of her death, strong hopes of her recovery were entertained. Perfectly rational to the last, she was conscious of her condition, and her only regret at the thought of dying was that of being separated from those she loved. She said her father had come for her and she was going away with him.

Her death was as gentle and beautiful as her life had been.

May the God into whose keeping the wife and daughter were committed, guide and sustain the bereaved husband and mother.

**A. F. W.**

**HOBBS.**—DAVID M. HOBBS was born in Jackson county, Ala., Dec. 22, 1816, and died in Holmes county, Miss., Oct. 28, 1884.

He was attacked with paralysis two weeks before his death, after which he was not supposed to be fully conscious at any time. In his death we have lost a useful member of the church. His home had been the home of the faithful preacher for many years. It was pleasant to be with him. He was one of the most quiet, even-tempered men of our country, not very impulsive in his religion, yet at times one could see the whole man outburst for Christ. He had taken part in our meetings during the summer when his health would permit. Joy could be seen beaming from his countenance when he saw interest manifested by his neighbors, and especially so in the conversion of his sons.

The church at Jordan's Chapel loses one of its most faithful members in his death, and the family a devoted husband and father. This preparation for the event was made many years ago. Having lived a Christian so long, his whole nature appeared to be absorbed in heavenly and divine things.

**J. F. EVANS.**

**PITTS.**—JESSIE ANNETT PITTS, daughter of J. N. and H. E. Pitts, was born on March 8, 1875, and died in Italyville, La., Sept. 22, 1884.

She was a devoted daughter and sister, and having reached that age where she could be a companion for her mother, as well as comfort to the father, much of the grace of God was brought into requisition to enable them to say, "Thy will, O God, be done." In the midst of their sorrow they have much to comfort the bereaved. Miss Pitts joined the church at about ten years of age. Strong influences were brought to bear, to lead her away from the church. She could not disregard the solemn vows she had assumed. I visited her while sick, and found her not at all of death, but trusting in Jesus. She was born in Missouri county, Mo., Nov. 8, 1867, moved with her parents to Hinds county, Miss., December, 1880, and after a blinding many months to her, she leaves them, and goes to join her friends above.

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**L. B. BRADFORD.**

**MAXFIELD.**—A memorial relative to the death of Rev. W. H. Maxfield. Whereas, We have been informed of the sad and untimely death of our former pastor, Rev. W. H. Maxfield, who died in Butte City, Montana, on Nov. 23; And whereas, He has been our beloved pastor and intimate friend for the present year; therefore, be it

Resolved, That while we humbly bow to the will of Almighty God, who doth all things well, we can not avoid the shock of sorrow and a calamity.

Resolved, That in the death of this eminent young minister of the gospel, the Conference has sustained an irreparable loss, and the church has been deprived of a beloved pastor.

Resolved, That the church at this place will ever cherish a lasting memory of one so dear to her people, and of one who promised to be a most efficient worker in the vineyard of the Lord.

Resolved, That a copy of the above be sent to the mother of the deceased, and a copy to NEW ORLEANS CHRISTIAN ADVOCATE for publication.

**H. S. CROW.**  
For Committee.

**GRAY.**—MARTHA ELIZABETH, infant daughter of W. T. and Mrs. T. L. Gray, was born March 4, 1881, baptized by the writer Oct. 5, and died Nov. 1, 1884. She was the only daughter of the family. Her life was brief, but she tarried long enough on earth to thoroughly entwine the affections of her parents around her. Hence that home now seems desolate without her. But she has gone to the bosom of the good Shepherd, who gathereth the lambs in his arms and carrieth them in his bosom. It is well with the child. The sweet spirit will rest in the immortal childhood in a far better world than this. May God bless the bereaved parents!

**W. B. LEWIS.**

**LAIRD.**—MAGGIE LAIRD, daughter of J. T. H. and Maggie Hays Laird, was born in Durant, Miss., Feb. 19, 1882, was dedicated to God in holy baptism by Rev. S. M. Thames, and died in Jackson, Miss., Oct. 24, 1884.

Our bright, beautiful, lovely little darling of three summers has gone to "join the angels." It gives us pain to see the purest of earth's mortal forms laid away, but "of such is the kingdom of heaven." We shall see our loved one again when death unbars earth's portals.

**AUNTIE.**

## MISCELLANEOUS.

## LEMONS AS A MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, cure all Throat and Lung diseases, are prescribed by Dr. H. S. Moseley, in his Lemon Elixir and Lemon Hot Drops.

## Lemon Elixir.

Cures Indigestion, headache, malaria, kidney disease, fever, chills, loss of appetite, debility and nervous prostration, by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Elixir is prepared from fresh juice of Lemons combined with other valuable liver tonics, cathartics, aromatic stimulants and blood purifiers.

Fifty cents for one half pint bottle; one dollar for one pint and half bottle, sold by druggists generally, and all wholesale druggists.

## LEMON HOT DROPS.

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia and all Throat and Lung Diseases, except Consumption, which disease it cures in the early stages.

Medicated and ready for use. Price 25 cents. Sold by druggists. Prepared by Dr. H. S. Moseley, office 114 Whitehall street, Atlanta, Ga.

## A Prominent Lady's Experience.

I have not been able in two years to walk or stand without suffering great pain in my back, and I could scarcely walk half a mile without suffering the greatest inconvenience.

Mrs. R. H. BROWN, Grinnell, Ga.

## A Prominent Minister Writes:

Dr. H. S. Moseley—Dear Sir: After ten years of great suffering from Indigestion or Dyspepsia, with great nervous prostration and biliousness, disordered kidneys and constipation, I have been cured by your Lemon Elixir and am now a well man.

Rev. C. C. Davis, Elder M. E. Church, Atlanta, Ga.

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Range of Work, Perfection of  
Stitch, Ease of Operation,  
Rapidity, and almost  
Noiseless.

Call, examine and be convinced. Singer Needles  
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dozen, 50 cents. Sewing Machine Oil, 50 cents per  
dozen. Sewing Machine Oil, 50 cents per dozen.  
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S. E. RUNDLE, Agent.

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## MISS ELLA SMITH, MISS EMMA SUTHERLIN,

## MISS E. H. HARR, MISS M. A. DICKER,

## MISS BELLE PENNINGTON, ART.

## MISS K. L. BARLOW, Governess and Principal

## Private School.

## MISS FLORENCE BARLOW, Assistant.

FALL TERM OPENS SEP. 10, 1884.

RATES: \$170, \$220 and \$250 per session of 38 weeks.

The thirteenth year begins under most favorable auspices. For Catalogue, address

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## MISCELLANEOUS.

## The True Elixir of Life

**AYER'S SARSAPARILLA.**—A highly concentrated medicine, scientifically compounded of the genuine Houdruss Sarsaparilla, Yellow Dock, Mandrake, Sulfur, Iodides of Potassium and Iron, and other ingredients of great strength and curative virtue.

**AYER'S SARSAPARILLA.**—Has been tested by and has received the unqualified commendation of 4,000,000 families in the United States, and 7,000,000 families throughout the world.

**AYER'S SARSAPARILLA.**—Is the only Blood Purifier that has gained and retained the confidence of the people of tropical countries, where such medicines are in great demand.

**AYER'S SARSAPARILLA.**—Is the most popular Blood Purifier among sailors, and is in the chests of the navy—cheats of the best class of American, English, German, and Danish vessels.

**AYER'S SARSAPARILLA.**—Contains no Arsenic and Aloes, as do many falsely called Alternatives; foisted upon the credulity of the public.

**AYER'S SARSAPARILLA.**—Has been for many years recognized as the best Alternative and Tonic Medicine in all civilized countries.

**AYER'S SARSAPARILLA.**—Promptly relieves from General Debility, Nervous Prostration, and Derangement of the Vital Organs.

**AYER'S SARSAPARILLA.**—Effects radical cures of all maladies arising from the taint of Scrophulous or Contagious Diseases, or the corruption of Mercury in the system.

**AYER'S SARSAPARILLA.**—Is endorsed by the medical profession and regularly prescribed by many leading practitioners.

The attestations of a myriad of unimpeachable witnesses might be cited, were it necessary, to prove the almost miraculous cures effected by this only really Blood Purifying Medicine.

## Ayer's Sarsaparilla,

## PREPARED BY

DR. J. C. AYER & CO., [Analytical Chemists] LOWELL, MASS.

Sold by all druggists; price \$1; six bottles for \$5.

## No. 56 USE St. Charles St.

## THE

## GLASSES

## A WONDERFUL

## SCIENTIFIC DISCOVERY

THESE GLASSES ARE CHEMICALLY TREATED IN THE PROCESS OF MANUFACTURE, AND possess the property of keeping your eye in good condition, so when you use them, they have been carefully examined and analyzed by American and European opticians, who claim that the MEDICATED GLASSES have no equal, and can, in some cases, restore the sight, if used in time, but in no case can the eye become impaired by their use for the following reasons:

1. The chemicals soften the light to the eye, completely doing away with that tiresome sensation that I usually experienced in using glasses after one or two hours' use.

2. The chemicals make the glasses hard; they retain their polish. Hence you will always see through them as bright and clear as at first.

3. The chemicals keep the glasses cool, and the result is that the optic nerves always cool, doing away with all the redness and irritation to the eye.

4. With these glasses you can read,







# Christian Advocate.

VOL. 31.—NO. 2.

NEW ORLEANS, THURSDAY, JANUARY 8, 1885.

WHOLE NO. 1484.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

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Christian Advocate.

GRAS. B. GALLOWAY, D.D., Editor.  
CARVER & JAMIESON, Publishers.

OFFICE—113 CAMP ST., NEW ORLEANS.

Subscription, \$2 per annum.  
Singles and wives of deceased members half price.  
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## CAN YOU?

BY MARY B. FOLSON.

Can you make a rose or lily—just one?  
Or catch a beam of the golden sun?  
Can you count the rain-drops as they fall?  
Or the leaves that flutter from the tree-tops tall?  
Can you run like the brook and never tire?  
Can you climb like the vine beyond the spiral?  
Can you fly like a bird, or swim like a fish?  
Or make one feather on robin's breast?

Can you build a cell like the bee, or spin,  
Like the spider, a web so fine and thin?  
Can you lift a shadow from off the ground?  
Can you see the wind, or measure a sound?  
Can you blow a bubble that will not burst?  
Can you talk with echo and not speak first?

Oh, my dear little boy! you are clever and strong.  
You are so very like the whole long.  
Try as hard as a little boy can  
To do things like a "grown-up" man!  
Look at me, darling! I tell you true,  
There are some things you can never do.

—Presbyterian Journal.

## Letter from China.

(Continued.)

MR. EDITOR: As I have already said, the city of Shanghai was recaptured by the imperialists on Saturday, February 17, 1855, being the first day of the Chinese new year. The night before this I had been standing guard and watched the fire as it swept from house to house, destroying everything in its way. The next day, the Sabbath, the city continued to burn, and it was not thought safe for any foreigner to go near the place, as everything was in utter confusion. Multitudes of thousands of the country people flocked to the city to see what was going on or to seek some friend or relation.

Later on the Sabbath we heard a large cannon had been fired near the north gate of the city and some five or six persons had been killed or wounded. A battery had been erected near our old mission-house, and upon this many heavy guns had been placed. One gun, some eighteen feet in length, had been loaded to the muzzle. Late on the Sabbath thousands of men and women were passing into the city, at the north gate when a soldier, passing by this gun fully charged, thought for sport he would touch it with a match, and in a moment the lives of several persons were destroyed or injured. As soon as it was ascertained who committed the deed, the general of the army had the man beheaded on the spot.

On Monday morning, while on my way to the city, I passed this immense gun which had been fired. Nothing but the bare walls of our mission house were left standing. Every house near the city was in ruins, including the two dwellings of the Baptist mission. Thousands of men and women were crowding their way to the city, eager to see the state of things or anxious to see those who had been so long crowded within its walls. Just before reaching the north pole of the city, such a scene of horrors I never before witnessed met my eyes. In a small ditch, which led up to the north gate, lay the dead bodies of half a dozen men. Their dead bodies had been stripped of everything and were coiled and mangled in a horrible manner; their bodies ripped open, their hearts taken out and all exposed to the gaze of the thousands who were passing. It is said the hearts were taken out by the imperial soldiers and eaten to increase their courage.

When drawing near the gate I was attracted by large crowds who seemed

intently gazing on something before them. I made my way through the crowd and found four large baskets, each basket containing ten human heads, and among the number were several foreigners. It was a sickening sight to behold! We heard that five hundred insurgents had been beheaded by the imperial general near his camp, and among the number were several foreigners who had been connected with the insurgents. On passing through the gate everything in the city presented a most desolate appearance. More than half the city was in ruins, including many of the finest stores and dwelling-houses on all the business streets. As I proceeded, here and there were seen the dead bodies of insurgent soldiers, or of some unfortunate citizen, terribly mangled and cut to pieces, lying dismembered by the side of the street or charred amid the smoking ruins of some of the burning buildings. The city wall in many places near the six gates was covered with blood, besmeared heads of Chinese and some foreigners elevated on bamboo poles. These were exposed to the view of thousands passing in and out, and to me it was anything but a pleasant sight. Imperial troops were rushing hither and thither through the whole city, indiscriminately beheading men, burning houses and seafaring in every nook and corner of the city for fleeing insurgents and people, and taking possession of everything that fell into their hands. They had no mercy upon any one they met who had long hair, or had the appearance of having recently shaved their heads. In their judgment it was sufficient evidence they were rebels against the government, and for every head thus presented to their general they were sure to receive a reward in money or be promoted to office.

Many poor wretched beings were found hiding in cellars and some were secreting themselves in wells. As soon as the imperial troops discovered this, they overturned every coffin in the city, and if there happened to be dead bodies they were left exposed, so that in many places the stench was almost unbearable. In some cellars the dead had been turned out and the living had taken their places. They often found immense sums of silver, gold and valuables concealed in them. These men who were thus discovered were put to terrible torture and death at the hands of these merciless soldiers. The lowest estimate of the number of persons beheaded on the recapture of the city was not less than six hundred. It is believed that many innocent people perished among this number. The capture of the city was not the result of Chinese skill or courage, but because the French interfered and supported the imperial army. The French admiral, with two men-of-war, bombarded the city on three different occasions. He then tried to cut off their supplies, and it is said the Roman Catholic missionaries had something to do with it. There is no doubt they took this opportunity to enlarge their possessions, for the French marines, by order of the admiral, burned every Chinese house up to the city wall, and to this day the Roman Catholic missionaries hold the greater portion of it, the property of the church, while it is called and known by many as the French concession. After the taking of the city by the French and imperial troops, the French occupied the city and held it for some months, and it is supposed the land they now occupy was ceded to them by the government for the services rendered in recapturing the city.

It was remarkable that Protestant missionaries suffered so little in the midst of all these difficulties. They were often exposed to danger, and yet not one was ever injured. Many times have we felt we could sing with the Psalmist these words, "Because thou hast made the Lord, which is my refuge, there shall no high, thy habitation, there shall no evil befall thee, neither shall any plague come nigh thy dwelling." A Baptist brother, who is now living in Shanghai, was one day sitting in one of the lower rooms of his house with his teacher, when a cannon ball struck the roof of the building,

came down through the ceiling and the upper floor, and as it was about to fall upon the dining table he reached out his hands and caught it as it was falling. His teacher was greatly frightened and begged him not to touch it. Our good brother tells this to all his friends when speaking of those trying times in his early missionary life.

Some of the missionaries houses were riddled with shot, and many, if not all those near the city wall, were burned by the government troops. All churches and chapels in the city were preserved and the missionaries began work in them in a few weeks after the recapture of the city.

While the French had possession of the city they opened a new gate straight through the wall without any curve, leading directly into the French settlement. According to the superstitious notions of the Chinese, the prosperity of the city flowed directly into the French settlement. The "fung shui," (wind and water,) was destroyed by the peculiar construction of the gate, and the people of the city must suffer. They could not, of course, prevent this, as the French had possession of the city. As soon as the French gave it up to the Chinese authorities, they set to work at once and built a second gate, and had a circular wall built enclosing a small space of ground between the two gates. Then the people were satisfied that the prosperity of the city was prevented from flowing into the French settlement, and was accomplished by the means which they had devised. As a result of this, the people were happy, free from calamity, and were prosperous in business. So they thought.

Yours in the love of Christ,  
J. W. LAMBETH.

SHANGHAI, CHINA, Nov. 10, 1884.

Bishop Mallaleu and the South.

Bishop Mallaleu, of the Methodist Episcopal Church, is now in the city of New Orleans, deliberating whether the Crescent City or Austin, Texas, shall be his permanent home in the South. South of Atlanta no Bishop of that church has lived since the division of the great Methodist family. What does his coming into the midst of us mean? Simply that the extended work of his branch of the Methodist Church requires episcopal oversight, counsel, encouragement and presence. The membership of the Methodist Episcopal Church in the South is claimed to be over 323,000, while their property south of the sectional boundary is estimated at over \$5,233,723. This is a sufficient answer to the question why Bishop Mallaleu has been assigned the choice of a home in Louisiana or Texas. But greater significance than this is to be attached to his coming South. He has formerly made his home in Boston, where he has been long and favorably known. He has contributed not a little in forming the character of the Methodist Churches of that city. He is a man of culture, scholarship and convictions, and has the ear of the great Methodist Church, North, West and East, and through his church he enjoys the respect and confidence of the country at large. All these qualifications for citizenship he brings with him. Should not such a man at such a time be most heartily welcomed by us? What does the coming of such a man among us imply? Of course Bishop Mallaleu has been a reader of the current history of American affairs and in view of making his home South, especially of those relating to this section. He has not only read, but has conversed much on the phases of Southern life. He has had representations made from his side of the industry and laity concerning the South, and upon these he has already come to tentative conclusions. Are these conclusions correct? That the South, the Southern Methodist Church and ministry have been slanderously represented in Northern church journals by letters from irresponsible, incompetent and injudicious spectators, no one can deny who has the weekly visits of the different Northern Advocates. It would have been time thrown away to deny these slanders. But they have been largely circulated throughout the country

to the hinderings of a complete fraternity between the two great branches of Methodism to the discouragement of immigration among us and to the fostering of suspicions of disloyalty to the government. We claim for our section of the country not perfection, but as high an ideal of allegiance to the country and to the kingdom of our Lord Jesus Christ as that which obtains in any section of the United States. Those who know us well and intelligently accord this much to us. We invite intelligent, broad-minded, candid criticism. Our sister church North has not always been fairly represented in the South, and consequently the South has not been properly represented by them to their constituency in the North. We have seen an amount of prejudice, fanaticism, sectionalism and intolerance in some of the reputed workers of the Northern church which has not greatly stimulated on our part a very warm hospitality. Bishop Mallaleu, a distinguished and competent representative of his church, a conspicuous and respected citizen of Boston, a moulder of thought, will now study this problem with candor and intelligence. He will take his own time before altering or affirming conclusions to which he may have already arrived. Of the issue we have no uncertainty. We desire to be known to our friends of the North and we desire to be known through candid hearts and well-informed heads. Dr. Talmage has made us occasional visits and he gave to the country his impressions of us. Henry Ward Beecher made us a flying visit, but long enough to shake our hands and look into our eyes, and the country has heard from him. Horace Greely did us justice after having visited us. Joseph Cook has hardly departed from our doors and our only regret is that his sagacious and intuitional genius could not have remained long enough to have seen more of us. We do not want our Northern friends to see us in our holiday apparel, but we do desire them to go in and out among us, moving through all the grades of ignorance and intelligence, ruffianism and refinement, belief and unbelief, and then take back with them a true picture of the original.

Aside from the great exhibition of the world's progress in science, invention, manufacturing, agriculture, and in mineral wealth with all material prosperity, the devout prayer of thousands of those who visit the World's Exposition in New Orleans, with most intelligent and gratified appreciation is that it may prove one of the efficient means of erasing the lines of sectarian and political differences which have weakened and retarded our national development for more than a quarter of a century. As warm as is the welcome extended to the thousands of visitors from foreign lands, a still warmer handgrasp is awaiting every visitor to us from north of Mason and Dixon's line. Would that we had the power of so fascinating the thousands who visit us as that they might be persuaded, as were the daughters of the Sabeles by the sons of Rome, to become members of our household and citizens of our commonwealth. The North wants our temperate climate and alluvial, productive soil and teeming mines, and the South wants Northern muscle, capital, brains and energy. Distinguished Northern visitors who come to remain permanently with us will, in the nature of the case, make their interests identical with our own. This will lead to a more widespread advertisement of our resources and character, and more eventuate in emigration and investment from the North. We therefore look with real pleasure and hopefulness upon the contemplated residence of Bishop Mallaleu. We are aware that he comes in official capacity with the proved objects of advancing the educational, Sunday-school, temperance and evangelic work of his church, and in fields where practicable to encourage the erection of churches, schools and eleemosynary institutions under the auspices of his church. Why not? Why should not Northern immigrants find their own church in any Southern community in which they may settle? New York belongs no more to the Methodist Episcopal Church than to the Methodist Episcop-

al Church, South. Nor should the spirit of fraternity be in the least involved by the occupancy of the same field by the Methodisms.

Our neighbors have far outstripped us in the race. Their enterprise and elasticity have given them the lion's share of the good things of this world. But the South is waking up, and it is in exact proportion as she gracefully adjusts herself to the progressive spirit of the age that she shall catch the breath of a new life and become sharer of its general benefits.

S. H. WERLEIN.

## The Traveler Travelling.

MR. EDITOR: I was delighted to meet you and so many worthy and able men of our common Methodism in that great conclave at Baltimore. I wrote you from that point. My visit and stay in Baltimore will form a blessed page in my history as a Methodist preacher. You have doubtless kept your readers posted as to the doings and sayings of the Centennial Conference. Let me say: I visited the graves of the revered Asbury, Strawbridge and Jesse Lee and gathered some pebbles and myrtle from their last resting-place at Mt. Olivet Cemetery. Grand and glorious men. Their names shine out on the pages of Methodist history. They are enshrined in the hearts of millions. They are dead so far as this world is concerned; yet they "speak" for "their works do follow them." I climbed the spiral stairs to the balcony near the summit of Washington Monument, beautifully located at Mt. Vernon Place, and viewed the great city stretching out in all directions. I went into the Peabody Institute and ranged among the sculpture and paintings of that beneficent institution. It was with reluctance I left my hospitable hostess, Mrs. Lester.

My route to Savannah was by way of Charleston. I spent one day at that place, as the South Carolina Conference was in session, under the firm master hand of my old Louisiana Conference compeer, Bishop McTyeire. I found a hospitable and delightful home at the residence of Col. Hagood, where was domiciled several of the preachers, who, with the cultured and refined family, made the Oregon preacher's temporary stay delightful. My dear little friend, Lida Hagood, must not forget her promise. I formed the acquaintance of many of the preachers, whose spirit and demeanor taught me they had been near the cross. One remarked: "We have no stars in our Conference." I conclude if there are "no stars," there are many planets who shine with steady lustre. While sitting between Drs. Critzberg and Kelly in mutual and subdued chat, I thought of Ajax and Achilles and felt how little I was. I shall not forget Bro. Kelly; he knows what I mean. I had learned in my school-book when a boy that "Charleston was noted for its hospitality," now I realized its force and fact: Grand South Carolina Conference!

My line of travel led me to Savannah as a subjective point. The South Georgia Conference was in session, Bishop Granberry presiding. Here I have spent a most enjoyable time at the hospitable home of C. H. Carson, Sr. This loving and lovable Christian family is a model. My mingling and intermingling with the preachers and laymen has been so pleasant; such a means of grace! Attending their deliberations, entering into the spirit of their discussions, hearing the preaching—all so pleasant. My venerable friend, Dr. McFerrin, whom I met in Baltimore, Charleston and now at Savannah, is felt and beloved by everybody. His clear, scriptural sermon on Sunday night, at Trinity, on the operations and work of the Holy Spirit, was forcible and attended with power. Dear old man! he is, nearing the mark.

There was an increase of over 2,000 members, and at this announcement, and almost spontaneously, (the good Bishop suggesting) the large audience arose and sang the *Te Deum* of Protestantism: "Praise God, from whom all blessings flow," etc. This is a strong and desirable Conference to work in. Methodism seems well

entrenched, fortified, and exhibits much of the old fire and power which has made it the wonder of the nineteenth century. Savannah, with its broad streets and double rows of live oak trees, parks, fountains, monuments, statuary and ample dwellings and grounds constitute it the most picturesque city this traveler has seen.

After a brief stay with loved ones here, I leave for New Orleans, but rest a day en route at Ocean Springs with my Bro. Stewart. My heart leaps to rejoin the friends and loved ones in Louisiana. I leave representatives in this Conference in the person of son-in-law and daughter, Rev. C. H. Carson and wife, to cultivate Immanuel's lands. Thus we scatter, but preach Jesus.

Affectionately in Christ,  
THOS. B. WHITE.

SAVANNAH, GA., Dec. 23, 1884.

## A Semi-Centennial Experience.

Fifty years ago, in the old Light Street Church, which was the successor of the old meeting-house in Lovely Lane, Baltimore, the Rev. George Cookman, the eloquent pastor, received me into the membership of the Methodist Episcopal Church. I was a small boy, but Mr. Cookman believed I would make a faithful member. To-day the great Centennial meeting in Baltimore adjourns, having had a glorious reunion of noble Methodists in a magnificent church standing on a spot which was in the woods—Howard's Woods—when I became a Methodist. My father was a Methodist preacher, and my maternal grandfather, who was also a Methodist preacher, died in the very town in which his grandson was admitted to trial in a Methodist Annual Conference.

Soon after I became a member of the Methodist Church I went to college. The absorbing nature of my studies and other influences deadened my religious emotions; so that sometimes I felt as if I had no claim to be considered religious. But, in my dearest state, when most worldly and ambitious, I never missed a class meeting. I had resolved to keep all the rules of the church, and attendance at the class meeting was one of them. I told most honestly all my defections, my worldliness, my loss of assurance, my general unworthiness, and my dislike of the class meeting. But I told them that I intended to attend every week if I killed me, unless I should be turned out of the church—which, perhaps, I ought to be; but that I would never voluntarily withdraw from the church. And they bore with me, and prayed over me, and some of them wept over me, and so I never missed class meeting until I graduated, when I was full of zeal and licensed to preach. I shall thank God forever for Methodist class meetings.

Although I do not now belong to Methodism, in the sense (comparing small with great) that John Wesley in his latter days did not belong to the Established Church, yet Methodistism belongs to me, and I claim everything good and noble and sweet that grows on the top of that hill from whose height my mother and my father spread their wings to soar away and be forever at rest.

And this is the semi-Centennial experience of one who was received into the Methodist Episcopal Church in his boyhood, just half way between the Christmas Conference of 1784 and the Centennial Conference of 1884. I am going into the second half century of my Christian life, praying the prayer of Charles Wesley:

To serve the present age,  
May calling to fulfill,  
O may I all my powers engage  
To do my Master's will.

CHARLES F. DREWS,  
Pastor Church of the Strangers,  
New York, N. Y., Dec. 17, 1884.

## Monthly Report of the Young Men's Christian Association for December, 1884.

Number of visitors to reading room, 8,450; 4 young men's prayer meetings held—average attendance, 48; 4 meetings for Bible study—average attendance, 25; 3 gospel meetings for men only—53; 1 lecture—number present, 250; 1 monthly entertainment—number present, 200; 207 supplied with writing material; 72 supplied with lists of donations; employment found for one; 3 meetings held at Parish Prison—average attendance, 152; 2 meetings held at Boys' House of Refuge—average attendance, 82; 4 meetings held at almshouse—average attendance, 17; 4 meetings held at police jail—average attendance, 180; 3 meetings held at Charity Hospital—average attendance, 37; 60 visits made by R. Parker to hospital; 2,103 newspapers, tracts and magazines distributed.

JAMES BERNARD, Gen'l Sec'y.



## Christian Advocate.

THURSDAY, JANUARY 8, 1885.

FOR EARLY SAKS.

BY FREDERICK W. WEAVER.

Do you remember that morn in May, dear?  
Birds were singing and flowers were blooming?  
Out in the woods we kept the day, dear,  
Baby's birthday, a year ago.  
Chasing the butterflies o'er the clover,  
Picking the flowers a crown to make,  
For she was queen the whole world over,  
All was happy—for baby's sake.

But the sunshine passed, and the dark clouds  
Drifted,  
Fell a shadow o'er life between,  
And baby's sweet little face was seen,  
Wondering what could that shadow mean.

Father, kiss mother, baby's father!  
Oh! we wept till our hearts must break.  
At the old, old love came back unaltered!  
All forgiven—for baby's sake.

Baby is gone to the golden weather,  
Over the shining mountain bow,  
Through the dark mist we walk together,  
We have each other now and pray,  
Pat your hands into mine and pray, dear,  
Pray that soon the morn will break,  
That God will hear us and show the way, dear,  
Safe into heaven—for baby's sake.

—Cassell's Family Magazine.

## Methodism and Modern Sunday-Schools.

AN ADDRESS DELIVERED AT THE CENTENNIAL CONFERENCE, IN BALTIMORE, NOVEMBER 15, 1884, BY THE EDITOR OF THE NEW ORLEANS CHRISTIAN ADVOCATE.

The Sunday-school has passed its apologetic period. Its right to live has been demonstrated by the spiritual achievements it has wrought—by the marvelous history it has written. We have no longer to plead for its existence, but rather to restrain the unwisdom and guide the zeal of its friends. It is no more considered an accident in the annals of the church or an expedient to meet an emergency, but a vigorous and essential member of the body of Christ. Though slow of recognition and adoption by the churches as a divinely authorized agency for the spread of the gospel, it now commands a foremost place and is crowned with the sovereignty of success. The most skeptical have been convinced, while cautious conservatism has developed into ardent enthusiasm. Fear has given place to favor, and reluctant acquiescence to cordial acceptance. I do not mean to intimate that an ideal has been attained—that there is not yet much crudeness of conception and administration—that dangers are not to be feared and important modifications made; but this must be admitted—its value is so universally and thoroughly appreciated that no church can neglect it without large and lamented loss. Such indifference is a sure prophecy of failure, and the slothful church "must neither wonder nor complain if Heaven leaves her nothing to nurse but her own desolation."

But, my purpose this evening is rather to bring former things to remembrance than to philosophize and prophesy. To see what the church-school has done, and not to discuss its methods and needs, its dangers and duties.

The inspiration and purpose of the Sunday-school is obedience to that scripture, and others of like import, which saith: "And these words, which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." The careful, prayerful training of young children is one of the highest and holiest inspirations of parenthood in both the Old and New Testament scriptures. It was clearly commanded in the original constitution of the church, and was often re-emphasized through all subsequent years by patriarch, prophet, and apostle. And all during the early history of the Christian Church, as a well-known writer informs us, "a tender solicitude for the religious instruction of children was one of its most beautiful characteristics." Mosheim, in his "Ecclesiastical History," writing of the first century, said: "Christians took all possible care to accustom their children to the study of the Scripture, and to instruct them in the doctrines of their holy religion; and schools were everywhere erected for this purpose, even from the commencement of the Christian Church." And such character of instruction, with varying methods and fortunes, was in all places more or less imparted, and indicates the vicissitudes and spiritual vitality of the church through all those annals down to the eighteenth century, the real epoch in Sunday-school history. As early as 1738 Mr. Wesley organized a school in his parish at Savannah, Ga., in which children were taught "to read, write and cast accounts," and to receive a rather excessive amount of catechizing. Upon this enterprise Divine blessing rested, and many of the pupils "were, at their earnest and repeated desire, admitted to the Lord's table." Mr. Wesley thus characterizes the success of the movement in his journal: "Indeed about this time we observed the Spirit of God to move upon the minds of many of the children. They began more carefully to attend to the things that were spoken, both at home and at church, and a remarkable seriousness appeared in their whole behavior and conversation." This has been aptly termed "a prototype of the modern Sunday-school," and deserves a more conspicuous place in its history. The school

was crude and short lived; but it was a prophecy of things to come. I would not pluck one flower from the crown that adorns the brow of Robert Raikes, the reputed father of modern Sunday-schools—all honor to his name—but it is history known and read of all intelligent Methodists that Hannah Ball, a young Methodist, at Iligh Wycombe, organized a school in 1767, fourteen years before Robert Raikes began his at Gloucester. And, further, that the idea of a Sunday-school was first suggested to Raikes by a Methodist lady of England who afterward became the wife of Samuel Bradburn, one of Mr. Wesley's most efficient and distinguished ministers. She urged the immediate establishment of a school, aided to its organization, became one of the teachers and marched with Raikes in the first and famous procession of ragged children from the school-room to the parish church. So, as it has been truly said, Raikes' "Sunday-school scheme had a Methodist origin, and, amid the jeers of the populace, it received a Methodist baptism at its birth." Mr. Wesley was the first man in England to give these schools public approval, and predicted that they would become "nurseries for Christians" and "one great means for reviving religion throughout the nation." Indeed, our great founder became so enthusiastic over the mighty spiritual possibilities locked up in the movement that he wrote to a friend in 1788: "I verily believe these Sunday-schools are the noblest specimens of charity which have been set on foot in England since the time of William, the Conqueror."

After this warm commendation and repeated exhortations to his preachers, we are not surprised that Sunday-schools multiplied so rapidly among the "societies." In 1788 there were five hundred children in the school of his society at Bolton, and the number increased the following year to eight hundred taught by eighty "masters." And it was at Bolton, and in Methodist schools, that the important change from paid to volunteer teachers was first made. In the same year, at Cheshire, were nearly seven hundred children under regular masters. Into all denominations of the United Kingdom swept this "mighty wave of light," and in only three years after Wesley's published account in the Arminian Magazine, "there were more than two hundred thousand children already in them."

But each caught an inspiration and urged forward the grand movement. Now after a hundred years, from 1780 to 1880, it has been estimated that Protestant Christendom contained not less than one and a half million of teachers, and twelve and a half million of pupils—an aggregate of at least fourteen millions.

But for the purpose of this Centennial occasion we are more concerned about the history of Sunday-schools in America. And that leads me to say that we are this evening commemorating the Centenary of an institution that had no existence in this new world one hundred years ago in the old Christmas Conference. In that historic assembly of heroic, apostolic men there was no discussion of the Sunday-school; and no advocate of it as a possible evangelical agency. Other methods and forces of spiritual conquest were considered and employed; but the modern Sunday-school, which has attained such magnitude, had there no advocate or apologist. It was nearly two years after that Conference adjourned before the first Sunday-school in America (after the experiment of Wesley in Savannah) was organized. And, like many other special facts in the history of American Methodism, the honor of its origination belongs to Francis Ashbury. It was in the year 1788, and at the house of Thomas Crenshaw, in Hanover county, Va., and God set his seal of approval on it by anointing one of its little company to be an honored and useful minister of the gospel. Nearly five years thereafter, in 1793, the institution was formally incorporated into the church, and an ordinance passed by the Conference establishing Sunday-schools for the instruction of "poor children, white and black." The action had on that occasion is thus recorded in the minutes: "Let us labor, as the heart and soul of one man, to establish Sunday-schools in or near the place of worship. Let persons be appointed by the Bishops, elders, deacons or presbyters to teach (gratis) all that will attend and have capacity to learn, from six o'clock in the morning to ten, and from two o'clock in the afternoon till six, where it does not interfere with public worship. The council shall compile a proper school book to teach them learning and piety." And this, we are told, is the first official recognition of Sunday-schools as a distinguished department of labor by any American church. From that small beginning the movement spread rapidly in every direction until the little company became a great army. On April 2, 1847, in the city of New York, the Sunday-school Union of the Methodist Episcopal Church was organized, and at its first anniversary, 10,290 teachers, 63,240 scholars, besides 2,000 managers and visitors were reported. This society flourished until 1853, when it was merged into the Bible, Sunday-school and Tract Society of the Methodist Episcopal Church. In 1856 this cumbersome, three-fold organization was dissolved, and in 1840, in the goodly

city of Baltimore, connected with so much thrilling Methodist history, an association was formed with the old title, which has continued with wonderful success to the present day. A like progress marked the heroic enterprise of every branch of the Wesleyan family until the little cloud no larger than a man's hand overcast the broad heavens of our entire continent, and shed its life-giving waters upon almost every neighborhood. Now, instead of the small band in the Virginia cottage of Mr. Crenshaw, there are more than 50,000 Methodist Sunday-schools in the United States and Canada, taught by 410,000 teachers, and attended by 2,100,000 pupils. Connected with all denominations, we have to-day in the United States and Canada, in round numbers, 85,000 Sunday-schools, 900,000 officers and teachers, and 7,200,000 scholars—a total of over eight millions of persons actively engaged in Sunday-school work. Thus it will be seen that the Methodist represented in this Centenary Conference claim to-day nearly one-half of all the Sunday-schools and Sunday-school pupils in all the evangelical denominations of the western world.

But these bare facts and figures, marvelous as they are, do not indicate the full progress of the enterprise. The modern Sunday-school idea itself is a growth. Its first suggestion and initial development was as a moral police institution. Its avowed purpose was to restrain the depredations of ragged hoodlums upon personal property, and their shameful descriptions of the holy Sabbath. The divine idea of Christian nurture was subordinated to this end. Its second stage of progress was eleemosynary and educational, furnishing free tuition to the poor and ignorant, "white and black." Then followed the nursery idea, voiced by Mr. Wesley in his prophecy that these schools would become "nurseries for Christians." This was the popular conception of the Sunday-school's mission until the dawning, a few years ago, of the "international lesson system" of Bible study. Now it is known as the school of the church in which infant and adult, parent and child, are exhorted alike to become reverent and humble students. The scope of the Sunday-school has so enlarged that the old "nursery idea," which did long and faithful service, has been discarded, and now it is fast becoming the teaching institute of the church for old and young. At the anniversary of the American Sunday-school Union, some years ago, a distinguished teacher said: "I call such an institution our great national university—its faculty are the Christian men and women who teach in these schools; its students, the millions of American youths; its curriculum of study, beginning with Moses and all the prophets, and teaching them in all the Scriptures the things that pertain to our Lord Jesus Christ." This is a grand conception—an inspiring prospect. When it shall be more fully accomplished—when the adult population of the church shall unite with the children in the regular systematic study of God's word—a Pygah height will have been reached from which we may view the land of millennium triumph and joy. And to conform to this larger conception, at least one member of the Methodist family represented here has substituted the word "persons" for "children" in the old disciplinary statute that required a Sunday-school to be organized "wherever ten children can be found."

Now, let us consider what have been some of the direct and divine results of the Sunday-school to our beloved Methodism. And, first, it has been an efficient means of bringing souls to Christ. Multiplied thousands have been led to the Savior by this instrumental. Before the year 1846 no record was kept of the number converted to our Sunday-schools; but since then the Sunday-school Union of the Methodist Episcopal Church alone reports over one million conversions. From the best estimates I could gather the number of souls led to Christ last year by the Sunday-schools of the various bodies represented in this Centenary Conference will reach 125,000. A distinguished religious author has said: "It is a well-known fact that Sunday-schools and revivals are to a great extent identified; that the noblest triumphs of God's grace have often been found in these nurseries of knowledge, virtue and piety." The elder Dr. Tyng once said that in a ministry of thirty-one years he had received from the Sunday-schools over three hundred youths of both sexes, while two hundred others had been received from the resulting influence of previous Sunday-school instruction. And thus the church has advanced to a proper appreciation of child piety and profession. The religion of children has been depreciated because of irrational judgments and unreasonable expectations. Childhood is not to be measured and judged by the habits of sedate, matured manhood. It is folly, as a noted pulpit orator has facetiously observed, "to set the life of a vivacious child to the tune of Old Hundred." Christianity is peculiarly the religion for children. In no other religion is a child to be found. And the church has at last caught inspiration from the fact that not only are the richest sheaves gleaned from the golden harvest fields of life's springtime, but that the religion of Jesus "is

better adapted to childhood than any other period of life." Secondly, it has developed and utilized vast latent resources in the church. Year by year it is commanding a larger per cent. of the ablest, best talent and consecrated piety. It is not unworthy of the ripest scholarship and most brilliant attainments. Idle pens have been kept busy to meet its growing demands. Books have multiplied on every subject that would aid to a clearer interpretation of the Scriptures. Commentaries, dictionaries, cyclopedias, maps, charts and volumes of Bible geography, chronology, biography, history, etc., have been prepared for its use. And this department of labor has become the post of honor. But it was not always so. It once was subordinate and considered effeminate, unmanly. But the jeers of the Gloucester populace at Robert Raikes; and Sophia Bradburn have been converted into peans of praise. To-day the most polished writers, profound scholars, eloquent pulpit orators, earnest evangelists and broad ecclesiastical statesmen are devoting their noblest powers to this honored and "loved employ." By the brilliant history the Sunday-school has written the church has learned that it is the spirit of a man, and God's blessing upon it, that ennobles and sanctifies position. To be a door-keeper under Divine appointment is as exalted and exalting as to wear a seraph's robes or hear the messenger of heaven on the wings of an archangel. Any work which God appoints is honorable above all earthly distinctions. And our reward is not according to position, but fidelity in it, whether high or low. The soldier who fights in the ranks is as deserving of honor as the general who plans and commands. And in the Lord's army it is so. A Sunday-school teacher occupies a place no less praiseworthy than a true minister of God, be he deacon or Bishop.

\*The exact figures can not be ascertained; but these approximate accuracy, having been carefully estimated from the most reliable statistics.

children in every place—the Sunday-school seems to have been specially appointed by Providence. In origin, synchronous with the great Methodist movement, they have been mutually helpful, and their careers alike marvelous. So while the Sunday-school has been eminently useful to all evangelical denominations, in our Methodism it has been conspicuously valuable. Preserving the fruits of a revival ministry, it has saved multitudes to the church who would otherwise have found a spiritual home in other denominations. Concerning our Methodist esprit du corps, it has attached our children to the church with intelligent convictions and tender sympathies. So true is this that, in after years, amid the memories of childhood, the church is no less vivid and distinct than the old home itself. A distinguished minister of this country, with a world-wide fame, returned unannounced after nearly forty years absence, to the home of his childhood from which he had removed at seven years of age. The place was reached at night. In the early morning he started out, without guide or inquiry of any one, to see if he could find the old homestead. But after long wandering and failure, he inquired for the Methodist church. From that point he took his bearings and went straight to the door. Three times every Sabbath he had traveled the distance from his home to the church, and that path worn smooth by his little feet could not be forgotten. So he had first to find the house of God in order to reach and recognize the home of his birth. Other streets, places and faces had faded from memory, but the way from the family altar to the Lord's temple was yet radiant and fragrant. That place is Tuscaloosa, Alabama, and that distinguished minister is a member of the Centenary Conference and the acknowledged leader of all modern Sunday-school workers, the Rev. Dr. John H. Vincent. And so this institution has bound many a child to the church by ties too strong ever to be broken by the vicissitudes of subsequent life. That it may become more and more efficient in developing a denominational vitality among us, we need to educate our children more thoroughly and specifically in the distinctive doctrines and polity of Methodism. They have only to understand our system fully to appreciate and not to understate it. We have lost much by a boasted liberality which has often degenerated into a sickly latitudinarianism. The Ecumenical Conference, which met in Old City Road Chapel, London, in 1881, issued an official address "to the ministers and members of all Methodist churches throughout the world," in which occurs this declaration and earnest exhortation: "We recognize as of the highest importance the conversion and nurture of children. To this end let them be solemnly consecrated to God in Christian baptism, and let us observe with pious care all the obligations of the baptismal covenant. . . . They should be taught at home and in all our Sunday-schools, the doctrines of our church, and be educated in all the principles of our holy Christianity." These words need the emphasis of universal practice.

Passing by many other results of this great institution which has been an inspired benediction to our Methodism, I conclude with a few words of prophecy: The church of the future that is to rank first in evangelical achievement, that accomplishes most in winning a redeemed world to Christ, is the one that will wield most wisely the divine arm of service. The work of the evangelist is to be transferred largely from the field to the school; the pulpit is not to lose its power, but the pen is to become a more potent factor. When Frederick the Great heard on a certain occasion that his army had suffered defeat, he exclaimed, "We must educate!" He would make the spelling-book defend the laurels of German chivalry. In the school-room he would rear a better disciplined and more courageous, patriotic soldiery. His words rang like a trumpet through the empire, and marvelous were the results. A distinguished writer has truly observed that "in a philosophical analysis of the forces that have wrought the autonomy of the German empire and her present greatness and glory, the chief place must be given to the kindergarten, the gymnasium and the university." And so from the church school we are to recruit the army of our Great Captain with soldiers as chivalrous and loyal as our fathers, and spiritually of a no less sturdy hewn and brain. Edmund Burke's ringing words, "Education is the cheap defense of nations," have passed into a proverb. But if I would venture a watchword for the Methodism of the next hundred years, it would be this: "Bible training is the hallmark of Christianity." A systematic and thorough knowledge of revelation is the pledge and prophecy of the church's purity and triumph. When the word of God is hid in the hearts of the people, they have a royal panoply of strength, defensive against all forms of error and offensive for the pulling down of strongholds. The forces marshaled for the overthrow of Christianity are as subtle, powerful and aggressive to-day as in any period of the past. The forms of opposition have changed, but the hostility is no less intense. Demogues best us on every hand. The achievements of the past, grand and divine as they may appear, have not purchased immunity from possible perils. And I wisely believe, Christian brethren, that among the mightiest agencies for the world's conquest is this

long-neglected but now enthroned and honored department of our service. One of the early and most desperate struggles of the on-coming of our race was with an archangel for the dead body of Moses, Israel's great lawgiver. His final onset will be for the heart of the last-born child. And when folded in that, the new heavens and the new earth robed in ineffable light, will move into place to the tuneful doxologies of the redeemed of the Lord. And then if agencies as well as individuals shall be commemorated for their achievements, conspicuous among them all will find joyful, exultant mention, the school of the church.

Down at my Mississippi home, a few weeks ago, a grave was being dug and a resting place prepared for the remains of precious dead. It was discovered by the sexton that far beneath the surface the roots of a magnificent oak had woven a perfect cross in the very center of the grave. No skillful artisan could have made a pattern more beautiful out of wood or stone or marble. Without guidance of human fingers and unseen by mortal eye, the rootlets had locked in loving embrace and grown together in the form of a cross. How significant and inspiring the lesson! The God of nature had woven the symbol of his faith and triumph just over the place where the Christian soldier was to sleep. Looking upon that emblem, wrought by the unseen hands of the Eternal Father, the heart of sorrow could but exclaim, "O death, where is thy victory!" God himself had planted the promise and pledge of everlasting life right in the silent bosom of death. And so, beloved representatives of a great and numerous family, as we stand to-day over the grave of a hundred years—a grave filled with precious dust, saints and sages, of heroes and martyrs—I see the cross in which they trusted and triumphed, and the symbol of hope for a new century of grander results. By it they wrought righteousness, endured hardships and won victories. Sons of honored, heroic sires, to that cross I point you as the promise of coming years. If the next century of American Methodism is to emulate the apostolic zeal and pentecostal glory of the first, we must be true to that heaven-wrought and only symbol of "victory that overcometh the world, even your faith." That such will be its history I confidently believe, for

"Faith hath still its Olivet,  
And here its Galilee."

Sketch of the Life and Ministry of Rev. Geo. Shaffer.

(Continued.)

January 22, 1851: I returned last evening from Auburn, Ala., the seat of our Annual Conference. The session was a very pleasant one. Bishop Capers presided. The Sabbath exercises were very interesting. The Bishop preached an admirable discourse at eleven o'clock, after which the deacons and elders-elect were ordained. Bro. McTyeire, from New Orleans, preached at three P. M. a fine discourse, which was attended by a most gracious influence from on high. Many of the preachers were blessed, and their rejoicings and shouting were heard afar off. I scarcely ever felt a deeper consciousness of my own unworthiness and insufficiency for the great responsibility that devolves upon me. I feel that I have not improved my time and talents as I should, and am determined to amend my ways. To add to my sense of insufficiency the Bishop has appointed me presiding elder of the Columbus district, a station that I feel utterly disqualified for. I enter upon the duties and labors of this year with fear and trembling. But I trust that God will give me grace and spiritual good and the advancement of his cause and glory. I found our sunrise prayer meetings at Conference a great means of spiritual profit. I sincerely pray that all my brethren in the ministry may be sanctified and filled with the Holy Ghost and the work of holiness may revive in our Conference.

Saturday night, February 8, 1851: To-day I opened my commission on my district in Butaw, a beautiful town in Greene county, Ala. I scarcely ever felt the cross heavier than I have in coming to this place. Indeed, ever since I was appointed to the charge of the district, I have felt a load of responsibility and a sense of insufficiency that has been quite oppressive. May the Lord be with me and bless my labors and give me souls for my hire! Friday, March 14, 1851: I wrote in my diary as follows, viz.: This day has been set apart as a day of fasting, previous to the Columbus quarterly meeting. I have observed it strictly. We had a prayer meeting this morning, which was much blessed. Bro. P. I. Neely, the pastor, seems much in the spirit of religion, and there was an unusually meeting time among the members present.

I feel my deficiency very sensibly. My heart is too hard and unfeeling. I am not as spiritual as I wish to be. I feel my heart is not as pure as it should be. I am too doubled minded, too selfish, too backward to deny myself. I am proud and too much disposed to judge others. I am too pharisaic, too formal in devotion, too cold and lifeless in religion. I am too much at ease in Zion, too indifferent to the prosperity of Zion. I have to hold a quarterly meeting in Columbus to-morrow and next day. This is a heavy cross to me. I feel so incompetent to fill the important station I am called to occupy. I shrink from the task. They have















# MISCELLANEOUS.

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Vanilla, Lemon, Orange, etc., flavor Cakes, Creams, Puddings, etc., as deliciously and naturally as the fruit from which they are made.

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## Our Young People.

### A CHILD'S PRAYER.

Father, I am weak and small,  
Thou the mighty Lord of all;  
Yet, with tender love and care,  
Thou wilt listen to my prayer:  
Let me not a stranger be,  
But a loving child to Thee.  
Let my feeble infant feet  
Walk to angel's music sweet;  
Make my heart so pure from sin,  
Thou canst always shine within;  
Let my heavenward spirit be  
Not so near to men as Thee.  
Heaven is high, and earth is wide,  
And my path is full of strife;  
Let me love and trust Thee still,  
Hold by hand, and fear no ill;  
Life and death and all shall be  
Only as it pleases Thee.

### Our Children.

DEAR CHILDREN: I trust you are all well this morning and enjoying a happy Christmas to be succeeded soon by a happy New Year's day. To see all this children happy on these annual festival days is a scene of joy and gladness to my old heart. It takes me away back in memory to the joyful seasons of my childhood and the many merry Christmas and New Year's days I spent with my wife, children and domestics in the more than half a century that I was the head of a happy family. It is still a pleasure to me to call up from the treasure house of memory the joyful reminiscences of the long ago, and this morning I entered as gleefully into the innocent merriment of the children as though I was myself a child once more. Being an early riser, I was awakened before daylight into the family room to see children opening the various packages that the mysterious Santa Claus had deposited for them during the night. As I entered the room the bright light revealed ten faces wreathed in smiles and ecstatic joy, each one anxious to show grandpapa what the ubiquitous man of universal benevolence had done for them. The elder members of the family had good books with sundry articles of utility; the larger children had sundry additions to their wardrobe with suitable books, etc.; the little ones had miniature wagons, dolls for the girls and many things too numerous to mention, and all had an indefinite supply of fruits, nuts and candies. I had not the heart to tell them to talk one at a time, but gave them up to their individual impulses, and such a chattering as I heard for half an hour I seldom hear, and all was love and innocent joy. Old grandpapa was not overlooked by our tight-heeled visitor last night. I found in my room this morning a hand basket of ample dimensions filled with sundry packages. Curiosity at once prompted to an investigation, whereupon I found sundry articles of utility just such as I need about my writing desk and on my railroad trips, with fruits, candies, raisins and nuts enough to last me until 1885. Our solitary colored tenant added somewhat to our amusement. He hung a corn sack on a peach tree near the house and expressed a hope that the man of universal good-will would not pass him by unnoticed because of his color. The first I saw of Frank, he bowed me good morning with a broad smile on his happy face, as he had just found in his corn sack some needed additions to his wardrobe with an ample supply of Christmas fruits, nuts and candy. We take no dog in our Christmas eggs which we enjoyed very much for breakfast this morning without the dog. I once knew a reformed drunkard forever ruined by his beloved sister who—not thinking of the danger—prevailed on him to take a Christmas egg with her. He had not been drunk for years and had become much respected in all the relations of life, but the fatal enemy lurked in that Christmas egg which from a sister's hand that foused up the ombers of a suspended, but not yet exterminated, thirst for alcohol, and he immediately resumed his drunken habits and, after a few years of shame and misery, he filled a drunkard's grave.

But let me tell you a little more about our happy Christmas. Two of the young ladies of our family went the round trip of a half mile before breakfast this morning—one with a basket of solid food and the other with a basket of neck-ties to supply the wants and cheer the hearts of a poor widow and her fatherless children, who were stripped of almost every thing material by what we call the Beaugard cyclone of 1883. I also bear that the Knights of Honor are now sending round their Christmas wagon loaded with provisions for the poor of our town. How Christian-like it all looks! It adds greatly to our happiness to make others happy.

J. G. JONES.

HALLECKSBY, Miss., Dec. 25, 1884.

**Our Christmas Trees.**

"Mamma, please tell us about your Christmas trees?"

Yes, children, I will. I have often told it to my own, and I would like to tell the dear children of the ADVOCATE.

"Mamma Sallie" and I had agreed to have a Christmas tree at home, for the village was two miles away, and we knew that all the little ones would not be able to enjoy the festivities of the school.

We were very busy with our arrangements and had sent a secret messenger to Santa Claus' headquarters, and in consequence on Christmas Eve, though the sleet and rain were falling in a dismal storm, a genuine Christmas box was set down at our gate. Well, we hurried the children off to bed, and we

repaired to the cellar where we had stored one of the prettiest holly-bushes that our Southern forest could produce. It was as straight as an arrow, with beautiful tapering-limbs all covered with scarlet berries, and a tiny vine climbed gracefully through the emerald branches, which we took care should remain just as nature had provided. Having planted our tree in a box and removed it to the parlor and decorated it with every accessible beauty, we both stood back and admired it with satisfaction. After awhile "old Santa's box" was opened, and in it we found a lovely present for every one of the household, from the beautiful silk handkerchief for grandpa to the pretty little holly for baby. Of course "Mama Sallie" and I must arrange the gifts upon the tree, and when we finished we decided our tree was both useful and beautiful to behold.

Next morning before the first dawn of day the children began to stir, and soon rushed in to find their stockings, for we had not hindered them from hanging them up as usual on Christmas Eve. How deeply they sighed as one by one they found their stockings all empty, just as they had left them the night before. We lay still in bed watching their disappointment, and hearing them lament that Santa Claus had passed them by, and they began to wonder why it was, just then some one had occasion to peep into the parlor. It took but a moment to communicate to the rest the joyful news of "a Christmas tree" in the parlor, and quicker than I can tell, our disappointed little group found their way there, where their shouts of joy and surprise soon aroused the entire household; and when they all came in, we suggested, if they would march around the stand and sing "sweet carols," we would then distribute the treasures of the tree.

We were just disentangling the last gift from the tree when some one exclaimed: "Come see, yonder is another Christmas tree!" Now we were surprised, and we all rushed into grandpapa's room, where the first rays of the sun were streaming softly in from the eastern sky, and out through the window we looked to see the other Christmas tree. I know you would not guess; so I must tell.

When we changed our garments the night before, dear, precious grandpa had quietly taken up all the soiled garments of old and young, and there they hung in spotless cleanliness upon the old fig tree.

We all laughed heartily while grandpa gave one of his significant grunts, and as the rest turned away I stood to note that every one of our household, including grandpa, children and grand-children, had a garment waving upon the branches of the apocryphal tree. Gently came into my mind the greatness of her soul who, perhaps weary with extra toil of the day, would not sleep until her dear hands had deftly made ready a fresh garment for all. Dear grandpa, how great is her love! so like the love of our blessed Savior, whose birthday we try to commemorate with deeds of kindness.

We always love to think of our two Christmas trees, and to tell our children about them. How thankful we feel every Christmas that dear grandpa still lives to bless our hearts.

D.

SHARON, Miss., Dec. 19, 1884.

**MISCELLANEOUS.**

**Diabetes Cured.**

New Orleans Picayune, Jan. 20, 1884.

Mr. Mathias Doll, business place No. 23 North Peters street, residence Royal street, between Jeanne and Bartholomew, New Orleans, has been a most intense sufferer from kidney trouble (diabetes) for the last six long and weary years. He said to us: "Even earlier than that I frequently suffered from pain in the back, and frequent making of water, but gave it no thought until about the time stated, when the almost constant desire to make water became unendurable. The pain in the back, and sometimes in the legs, made me so lame at times that I could scarcely walk. I consulted one of the best doctors in this city, and was under his constant treatment for one entire year without deriving the least benefit. I then consulted from time to time, during the last five or six years, six or seven physicians, each one standing in the front rank of the medical profession in New Orleans, and though I sometimes was a little relieved of some excruciating suffering, yet upon the whole I was not only no better, but in many respects much worse. My limbs became swollen and sore that I could not cross my legs when sitting on a chair—all of which, they said, was caused by diabetes. I then tried some highly-lauded patent medicine. But they all turned out to be humbugs. I had given up all hopes of ever getting relief, much less being cured, when I noticed in the papers some wonderful cures that PERUNA had made in this city, as prescribed by Dr. Hartman, giving the name and address of each person treated. I called to see him; he at once prescribed his PERUNA, which is not over three weeks ago. I am so much better that I would not for any amount that I would not place myself under his treatment. All my pain and lameness is gone. The swelling and stiffness in my legs has disappeared, and instead of making water every fifteen minutes, I now make it only in three hours during the day, and only twice in a whole night. I am, indeed, quite well again. I don't hesitate, don't say humbug, but get the PERUNA at once and take it as its printed label directs, or, if you think this is only an advertisement, and not strictly true, call and see me and see for yourself."

W. L. BAKER.

NEW ORLEANS, LA.

**Our Christmas Trees.**

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"Mamma Sallie" and I had agreed to have a Christmas tree at home, for the village was two miles away, and we knew that all the little ones would not be able to enjoy the festivities of the school.

We were very busy with our arrangements and had sent a secret messenger to Santa Claus' headquarters, and in consequence on Christmas Eve, though the sleet and rain were falling in a dismal storm, a genuine Christmas box was set down at our gate. Well, we hurried the children off to bed, and we

repaired to the cellar where we had stored one of the prettiest holly-bushes that our Southern forest could produce. It was as straight as an arrow, with beautiful tapering-limbs all covered with scarlet berries, and a tiny vine climbed gracefully through the emerald branches, which we took care should remain just as nature had provided. Having planted our tree in a box and removed it to the parlor and decorated it with every accessible beauty, we both stood back and admired it with satisfaction. After awhile "old Santa's box" was opened, and in it we found a lovely present for every one of the household, from the beautiful silk handkerchief for grandpa to the pretty little holly for baby. Of course "Mama Sallie" and I must arrange the gifts upon the tree, and when we finished we decided our tree was both useful and beautiful to behold.

Next morning before the first dawn of day the children began to stir, and soon rushed in to find their stockings, for we had not hindered them from hanging them up as usual on Christmas Eve. How deeply they sighed as one by one they found their stockings all empty, just as they had left them the night before. We lay still in bed watching their disappointment, and hearing them lament that Santa Claus had passed them by, and they began to wonder why it was, just then some one had occasion to peep into the parlor. It took but a moment to communicate to the rest the joyful news of "a Christmas tree" in the parlor, and quicker than I can tell, our disappointed little group found their way there, where their shouts of joy and surprise soon aroused the entire household; and when they all came in, we suggested, if they would march around the stand and sing "sweet carols," we would then distribute the treasures of the tree.

We were just disentangling the last gift from the tree when some one exclaimed: "Come see, yonder is another Christmas tree!" Now we were surprised, and we all rushed into grandpapa's room, where the first rays of the sun were streaming softly in from the eastern sky, and out through the window we looked to see the other Christmas tree. I know you would not guess; so I must tell.

When we changed our garments the night before, dear, precious grandpa had quietly taken up all the soiled garments of old and young, and there they hung in spotless cleanliness upon the old fig tree.

We all laughed heartily while grandpa gave one of his significant grunts, and as the rest turned away I stood to note that every one of our household, including grandpa, children and grand-children, had a garment waving upon the branches of the apocryphal tree. Gently came into my mind the greatness of her soul who, perhaps weary with extra toil of the day, would not sleep until her dear hands had deftly made ready a fresh garment for all. Dear grandpa, how great is her love! so like the love of our blessed Savior, whose birthday we try to commemorate with deeds of kindness.

We always love to think of our two Christmas trees, and to tell our children about them. How thankful we feel every Christmas that dear grandpa still lives to bless our hearts.

D.

SHARON, Miss., Dec. 19, 1884.

**MISCELLANEOUS.**

**Diabetes Cured.**

New Orleans Picayune, Jan. 20, 1884.

Mr. Mathias Doll, business place No. 23 North Peters street, residence Royal street, between Jeanne and Bartholomew, New Orleans, has been a most intense sufferer from kidney trouble (diabetes) for the last six long and weary years. He said to us: "Even earlier than that I frequently suffered from pain in the back, and frequent making of water, but gave it no thought until about the time stated, when the almost constant desire to make water became unendurable. The pain in the back, and sometimes in the legs, made me so lame at times that I could scarcely walk. I consulted one of the best doctors in this city, and was under his constant treatment for one entire year without deriving the least benefit. I then consulted from time to time, during the last five or six years, six or seven physicians, each one standing in the front rank of the medical profession in New Orleans, and though I sometimes was a little relieved of some excruciating suffering, yet upon the whole I was not only no better, but in many respects much worse. My limbs became swollen and sore that I could not cross my legs when sitting on a chair—all of which, they said, was caused by diabetes. I then tried some highly-lauded patent medicine. But they all turned out to be humbugs. I had given up all hopes of ever getting relief, much less being cured, when I noticed in the papers some wonderful cures that PERUNA had made in this city, as prescribed by Dr. Hartman, giving the name and address of each person treated. I called to see him; he at once prescribed his PERUNA, which is not over three weeks ago. I am so much better that I would not for any amount that I would not place myself under his treatment. All my pain and lameness is gone. The swelling and stiffness in my legs has disappeared, and instead of making water every fifteen minutes, I now make it only in three hours during the day, and only twice in a whole night. I am, indeed, quite well again. I don't hesitate, don't say humbug, but get the PERUNA at once and take it as its printed label directs, or, if you think this is only an advertisement, and not strictly true, call and see me and see for yourself."

W. L. BAKER.

NEW ORLEANS, LA.

**Our Christmas Trees.**

A MARRIAGE SETTLEMENT.—European custom prescribes that when a marriage takes place, the parents of the two young persons shall unite in a marriage settlement. The custom has much in its favor, as it secures the family against poverty. But a conversation which was heard in a Leeds tavern, some years ago, presents the custom in a light that is not attractive.

Two manufacturers, each of whom had risen by his industry and enterprise from the position of operative, met in the tavern.

"Thy lad's looking afeard my wench," said one to the other.

"What then, Jaimes?"

"What then, Joseph? What a do thou mean to do?"

"Thou speak first, Jaimes."

"Well, I'll give 'u the little factory, if I'm content."

"Well, I'll give ten thousand down and share with the rest."

"Thy's a bargain, Joseph."

"Well, then, let's have 'o'other pint on't."—Youth's Companion.

The principal excellence which the Mason & Hamlin Organ and Piano Company claim for their new Upright Piano is that they are characterized by peculiarly pure, refined musical tones.

Their new method of construction gets rid almost entirely of that mere noise, (sound without musical pitch), which has heretofore been inseparable from the tones of this instrument. To the musically cultivated ear the Mason & Hamlin pianos certainly justify this claim. An incidental advantage which many will value almost as highly, however, is their greater durability. Any musician who examines one can see the reason for this in the fact that they use only accurate and perfectly secure metallic fastenings for their strings instead of merely winding them around pins set in wood.—Boston Journal.

**MISCELLANEOUS.**

**H. P. BUCKLEY,**

Watchmaker,

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AND—

SILVERWARE.

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MOSKOW BELL FOUNDRY manufactures those celebrated BELLS and CHIMES for CHURCHES, TOWERS, COLLEGES, etc. etc. Prices and catalogues sent free. Address H. P. BUCKLEY, Baltimore, Md.

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## THE PILLOW CURE!

ALL-NIGHT INHALATION.

THE PILLOW-INHALER is one of the most effective inventions of the age. It does what no other has done before—viz., restores the strength of Catarrh, Bronchitis, Asthma, and Consumption by a continuous application of Medicated and Curative Air to the diseased mucous membranes of the air-passages of the nose, throat and lungs. It makes a radical and permanent cure.

Lungs and Throat Diseases Claim One in every Ten of the Death Rate. The Pillow-Inhaler has and will positively cure them.

Most people who have Catarrh, Bronchitis, Asthma, and Consumption have tried from one to a dozen different remedies without being cured. Why have they not been cured? Simply because what they took were not cures. How is a snuff to get into all the intricate air-passages and in the blood for Catarrh is a constitutional disease? It is a disease of the blood, and the blood is the only place where the cure can be made. The Pillow-Inhaler is a snuff that gets into the blood, and the blood is the only place where the cure can be made.

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## Christian Advocate.

## Marriages.

**SCROOG-FOSTER.**—At the residence of the bride's father, Mr. G. B. Foster, editor of the Free South, December 17, 1884, by Rev. J. P. Davis, Mr. Edgar Johnson, Minister, Miss. Rev. H. B. Rogers, of the North Mississippi Conference, to Miss Belle Foster, of Houston, Miss.

**NEILL-RIPE.**—In Wesley Chapel, Natchez, Miss., December 14, 1884, by Rev. J. P. Davis, Mr. William Neill to Miss Rosa O. Rife, both of Natchez.

**WALKER-GREENWALL.**—At the residence of the bride's father, near Harardo, Miss., December 5, 1884, by Rev. J. M. Wynn, Mr. J. W. Walker, of Memphis, Tenn., to Miss Alice Greenwall.

**JONES-JARRATT.**—At the Methodist Church, in Ocean Springs, Miss., December 14, 1884, by Rev. T. W. Doyle, Mr. P. B. Jones to Miss Lulu E. Jarratt.

**CARE-APPLEWHITE.**—At the residence of the bride's father, Dr. E. R. Applewhite, in Lincoln county, Miss., December 4, 1884, by Rev. B. F. Jones, Mr. E. P. Care and Miss Lizzie A. Applewhite.

**ALDRIDGE-VILDER.**—At the residence of the bride's father, near Fort Jessup, La., December 10, 1884, by Rev. H. J. Bille, Mr. B. Aldridge and Miss Lauren Vilder, all of Sabine parish, La.

**OSBORNE-BOWEN.**—At the residence of the bride's father, Rev. John B. Bowen, in Union Church, Miss., December 17, 1884, by Rev. B. F. Jones, Mr. John C. Osborne and Miss Jennie B. Bowen. (Southern Christian Advocate please copy.)

**TRUITT-SUDDUTH.**—Near Black Hawk, Miss., December 17, 1884, by Rev. J. P. Evans, Mr. J. C. Truitt to Miss L. A. Sudduth, all of Carroll county.

**BAILEY-JOHNSON.**—Near West Station, Miss., December 24, 1884, by Rev. J. P. Evans, Mr. Kenan Bailey to Miss Letha J. Johnson, all of Holmes county, Miss.

**STEVENS-BAKER.**—At the residence of the bride's father, near Acosta, Miss., December 24, 1884, by Rev. J. P. Evans, Mr. G. Stevens to Miss Fannie Baker, all of Holmes county, Miss.

## Obituaries.

**LAKE.**—Miss. CLEMENTINE J. LAKE was born in Dorchester county, Maryland, January 19, 1815, and died at Ocean Springs, Miss., August 4, 1884. She was married to Vio. Lake, Sept. 19, 1836. At a camp meeting held in her native county during her girlhood, she was soundly converted to God, and united herself with the Methodist Church. Immediately after her marriage she removed to Grenada, Miss., where she continued to reside until her death. For many years she was an invalid, and deprived of a great extent of her services in the church, and could not engage in active work for that cause which she loved so well. These years of great bodily affliction, were years of discipline and wonderful spiritual growth. Our heavenly Father was fitting her for the great usefulness which marked the closing years of her life. When her health was restored, her place in the church was never vacant when possible to get there. She never failed, when she reached her seat, to lift her heart to God in silent prayer for his blessing on the services of the hour. She loved the church and her pastor, and did what she could for each. It was a great pleasure to visit her, read a chapter from her well worn Bible and pray with her. The writer of this humble tribute can never forget her words of encouragement, and tender solicitude for himself and family. The memory of it is as precious a treasure as any of her life. An ideal of what a Christian should be, was a beautiful one, and she endeavored by God's grace to realize it. She added to her faith all of the other graces, and walked in all sincerity and godliness before the Lord. Naturally very timid and shrinking, she was only fully known by her intimate friends and in the inner circle of her own home. Both by precept and example she impressed the truths of her religion on her children, all of whom are members of the church of God. In July last she went with an invalid daughter to Ocean Springs. When she left her home she seemed to be in perfect health. On the morning of Aug. 4 she seemed to be only slightly indisposed, but was impressed with the idea that she would die very soon. She entered into a religious conversation with a lady friend sitting by her bedside. She remarked that she felt that God was unwearily and that she was ready whenever the summons came. Only a few moments after, the messenger did come and carry her pure spirit to the bosom of God. The news of her death came quickly, and the children whom she loved so well were sorely bereaved. A full, ripe and long life, followed into the Master's garner. The rich aroma of a pure and holy life still lingers among us, and the example of fifty years spent in the Master's service is our heritage.

**T. Y. RAMSEY, JR.**

**ARANT.**—Died near Lind Grove, La., of swamp fever, PHILIP A. ARANT, son of our aged and esteemed brother, Nathaniel S. Arant, of Morehouse parish, La.

Another Philip was a young man just entering his twenty-eighth year, of life and hope, and looking forward to many years of usefulness in the Methodist Church, of which he had been a member ever since early boyhood. Trained by a father who loved his church, it is no wonder he became, early in life, devotedly attached to the altar at which his father had worshiped so long, and over which he had the warmest feelings of love for his Christ, and especially for those of his own communion. He was a faithful attendant upon the worship of God, and loved to live with religious people.

His sickness was of short duration. He died calmly and peacefully, and with trust, in full hope of everlasting life. His little babe, a few months old, died two hours after his death, and was buried in the same grave. He leaves a wife and child, aged parents and brethren to follow on. May our heavenly Father comfort them in their affliction.

**R. S. I.**

**EDWARDS-AMMON.**—Edwards was born in Wilkes county, Georgia, April 10, 1803, and died in Dale county, Ala., Oct. 6, 1884, in triumph of the Christian's faith. He was happily married to Emeline J. Gaudin Oct. 4, 1827, in Bibb county, Georgia. In 1829 he moved to Talbot county, Ga., and in 1839 he settled in Russell county, Ala., where in August of the same year he joined the Methodist Episcopal Church, and was baptised converted to God, in which faith and communion he lived a consistent and devoted member to the day of his death. He was the father of eleven children, five of whom have preceded him in the life beyond, and the other six (all sons) are trying to follow in the footsteps of their father; one a minister of the gospel, four are superintendents of Sabbath-schools, and the other a church secretary.

No wife ever had a more devoted husband, and no children a more affectionate father. His greatest ambition in life was to do good and see his children

good and honorable. Of the seven boys he raised to be men, not a man drank or a profane swearer was in the number. For many years he was a practical steward of the church, when the mantle fell upon his oldest son. He was a man of great will power, but was always conservative in his intercourse with his fellowmen. Few men were ever more instrumental in settling difficulties than he. While he was deprived of an early education, yet his practical good sense always gave him first rank in the country where he lived.

The last thirty years of his life was spent in Dale county, Ala. The writer was with him day and night the greater portion of his last sickness, and such patience he hardly ever witnessed. The only thing that seemed to trouble him was leaving his aged and devoted companion, who had shared his joys and sorrows through a married life of fifty-seven years. What a happy reunion it will be when the companion who still lingers on the shores of time, only wait for the summons, and the children all meet, if faithful, around the throne of God.

**MCKENZIE.**—SARAH M. MCKENZIE, Black Mt., was born near Raleigh, Smith county, Miss., in the year 1839. In her seventeenth year she was married to Daniel C. McKizle. Their married life, though a happy one, was brief, being only about three years when he died, leaving her with two little children. It was then she waked up to her great responsibilities and her inability to meet them without the assistance of God's great grace, as such, she began seeking the salvation of her soul. And one morning at home, while on her knees before God, supplicating at a throne of mercy, the voice of love reached her heart, in the sweetest accents she knew his voice. It was her Lord. She then knew she had been converted. When a little girl, she said she had the same feelings, but did not know that was religion, for she was too young to judge for herself and none to tell her so. She lost her first love, but never became a happy Christian. In the year 1861 she received her into the Methodist Church, in which communion she lived faithfully and truly all her days, and in the faith of Christ she died. Sister McKizle was naturally as good as she could be, and when she became a Christian she was one of the very best women—active, joyous, sweet spirited, loved by all that knew her, until she was stricken with sorrow and disease that laid her low upon a bed of suffering for many months; but she loved submissively and kissed the rod that had smitten her with pain and sorrow even to the last, and on Aug. 25, 1884, in her father's home (Major Blackwell), in the town of Forest, Miss., she fell asleep in the arms of Jesus. She leaves a son, a young man preparing for the ministry, and a sweet, pious daughter, with many other loved ones, to mourn that she is gone. But griefs not, ye stricken ones, your Sarah is in heaven, where she will weep and sorrow no more forever.

**A. D. NICHOLSON.**

**LEWIS.**—ROBERT L. LEWIS was born in Lauderdale county, Miss., Oct. 15, 1855. He was married to our daughter, Miss Julia P. Armstrong, Nov. 14, 1878. Professed faith in Christ and joined the Methodist Episcopal Church, South, under the ministry of Rev. George Underwood, September 1877, and from that time until death he lived a consistent Christian. He died at 4 o'clock on the morning of Nov. 25, 1884. Oh! he was so good and pure a man. His house had been the home of himself and wife for the last eight years. He was all kindness to us in our old age. Oh! we are ruined now. No one can care for us as dear Robert. I can say truthfully that I never heard him use an improper word, or the least out of temper. He died of typhoid pneumonia. He called his wife and two little girls and embraced them, and told them to meet him in heaven. He requested me to raise his children; but oh, my God, I am so old and infirm that I can't expect to live to do that. But the God of his father will take care of them. He called me to his bed and said, "I'm going to die, but I am going to heaven." "Pa, perhaps I have not all three lived as prayerfully as I ought, but then I prayed regularly, and I am prepared to die. My way is clear for heaven." His home was always the home of the weary traveler. He was always glad to see and care for them. His poor, dear wife, and little girls will miss him, but none can miss him more than wife and self in our old age.

**THOS. Y. ARMSTRONG.**

**ADVERTISEMENTS.**

But few families put wearing apparel and house linen in the "wash" every week of less value than twenty-five dollars, and fewer still consider that the addition of three cents at the most, to the price of the soap used each week will be a positive saving of as many dollars, for the majority of soaps sold are too powerful, so will burn and rot the fabrics. Prof. Langley, of University of Michigan, says, "The Ivory Soap can not injure any fabric."

Free of charge. A full size cake of Ivory Soap will be sent to one who can get it of their grocer for two cents, to pay postage, are sent to the grocer, and the grocer sends it to the customer. Please mention this paper.

**BLACKMAN.**—Andrew Blackman, N. O., during his long life, has been a successful and influential commercial man, for 50 years in the city. A bargain.

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WHOLE NO. 1485.

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## HUMILITY.

The bird that soars on highest wing  
Builds on the ground its lowly nest;  
And she that doth most sweetly sing  
Sings in the shade when all things rest.  
In dark and midnight we see,  
What hinders hallow humility.

The saint that wears heaven's highest crown  
In deepest adoration kneels;  
The light of glory flows in down  
Then most when most his soul ascends.  
Nearest the throne, itself must be  
The foot-stool of humility.  
—Southern Churchman.

## Letter from China.

(Continued.)

MR. EDITOR: After the horrible scenes which occurred on the capture of the city, things seemed to quiet down; but there was one disturbing element. The French unceremoniously took possession of the city, and that caused unpleasant feelings among the natives against foreigners, and this continued for some months.

The young missionaries of our little band went to work in good earnest to master the colloquial language of this people. Their first desire was to be able to communicate to them the blessed truths of the gospel of Christ, and to give to them a practical knowledge of the plan of salvation through Jesus. Up to this time we had not been able to attempt much direct effort for the spiritual welfare of the people, because we could speak sufficiently well to be understood. Our little church had been destroyed, so that our native preacher, Bro. Liew, had to preach on the street, in temples and wherever he could get an open space of ground. His home was near the city, and in the midst of all the troubles. At one time the government soldiers entered his house at night and robbed him of almost everything he had. When he could, he went with us to our little chapel in the country and to the dispensary, and there he would preach to those poor people in as plain language as it was possible to do. The first six months was a time of toil and preparation to us. It was to me a great trial to see so many thousands of my fellow-men around me in total spiritual darkness and yet not be able to tell them something of the love of Jesus. I did at times try to hammer out some message of truth to those around me, for I felt it was my duty to use every effort to give them the gospel of our blessed Savior. I was often conscious that the truth was sown in weakness; but I tried never to look at what I was doing or could do, but at what Jesus had commanded and what he had promised, and my soul was often blessed when I could see no fruits of my labors.

About this time, March, 1855, Mrs. Lambuth took in her first Chinese pupil, a little girl whose name was Siadoc. She was but eight years of age and not able to read, neither did she know even the name of Jesus. She was brought into our family and taught from the beginning, only how to read, but to sew, to do all house-work and to do much fancy work. When Mrs. Lambuth opened her first school in 1856, she was the first and most advanced pupil. Her father and mother were heathen, but her grandmother was a Christian. Her father died of consumption, and it soon became evident that Siadoc was consumptive. She was not nat-

urally intelligent, but was a good girl in all her deportment. In 1861, when we returned to the United States, she went to her grandmother's house, and after lingering three years in consumption she died believing in the Lord Jesus. She had some time before joined the Episcopal Church, in which her grandmother was a member. She died in peace and in full hope of eternal life.

About the last of March I opened my first school in a country village with fifteen boys. The distance from my house was a little over a mile. I visited the school two or three times a week and once on Sabbath. In April, 1855, I made my first effort to preach to the school and to the people in the village. Well do I remember that Sabbath and how the people gathered in the little room to overflowing to hear the foreword to try to speak their language. Many stood at the door and among the number were many women and girls. I remember some of them peeped through the holes in the paper window, and when there was no opening in the paper they made one or more with their fingers, all eager to get a sight of the foreigner and hear what he had to say. I was a great show both to old and young, and they listened freely my appearance, my clothes, eyes, hair, etc., and yet they were all very respectful. He would often say, "How white he is and how long his hair is!" Many times did the boys come to the edge of the village when they saw me coming in the distance and call out pleasantly, "Lan-sen-san, morning mung, ha la vah?" ("Lan, teacher, we come to greet you, how are you?") The little school-room was a ground floor and often quite damp. The seats were hard, wooden stools, and not a picture or ornament of any kind in the room. In the course of time I had the ten commandments, the creed and the Lord's prayer. I tried faithfully to lead them to Christ, and it may not be revealed to us in this life what good was done in Jesus' name in that little village, but we shall know hereafter. It was for the good of those poor people I labored and for the extension of the Redeemer's kingdom among them.

About this time Dr. Kelley opened a dispensary in another village in the country. I often accompanied him to help him in dispensing the medicine given and relieving the distressed. I learned then a great deal of the spoken language of the Chinese and became acquainted with many of their customs. It was new work for us and it brought us into direct contact with all the country people in all their simplicity and profound ignorance. Every day revealed to us the solemn fact that we were living among a heathen people. "Dead in trespasses and sins" and without a knowledge of God. They knew nothing of the light of the glorious gospel of Christ and were full of all superstition and wickedness. The words they often uttered in our presence were shocking to us when we knew their true significance—words and expressions we would not place upon paper in any shape or form. Many a time have I been truly thankful to an Episcopal minister, a brother missionary, who told me soon after my arrival in China it would be well to turn a deaf ear to all such expressions and never allow my teacher to explain any of them to me. He said he had taken some trouble to analyze them, to get at their true meaning, and he had always regretted it, for he was shocked to hear these vile expressions every day when on the street. I have followed his advice and have never at any time sought to explain them to them. Some of them I could not hear and understand. We did not allow our children to go upon the street among the people unless we were along with them or some Christian person. Oh, the depth of the wickedness of the heathen around us! No tongue can fully express the violence and immorality of the life and conversation of the vast multitudes of those with whom we came in contact every day.

The women, too, seemed to us to be in a most degraded and unhappy condition. Here were these poor, ignorant heathen mothers, listening

to the vile language uttered by their sons, and yet there was seldom, if ever, a word of remonstrance uttered. They had not the Christian religion to elevate and refine as in our own native land. Mrs. Lambuth, seeing this, determined from the very first to do what she could to educate and Christianize China's mothers and daughters. At first we found much opposition from many Chinese, and none would allow their daughters to come to any of our schools unless we paid their mothers ten copper cash (one cent) a day. We both felt that a great work was to be done in the education of the women of China, and there was no difficulty in missionary ladies reaching the great majority. There were no closed "zenanas" here as in India. Many of the women are secluded, but thousands in this part of China are accessible, especially in the country. Thousands in humble dwellings welcome the missionary and his wife to their houses, and this gave us great encouragement to hope for the blessing of God upon our efforts, though they were very feeble. We praise God that our labor in that direction has not been without its fruit. We have seen native women who had experienced the power of the grace of God in their hearts speaking in the most loving and tender manner to their heathen sisters who were strangers to this power. We have seen men and women who, by their humble Christian conduct, were "living epistles" to all their heathen neighbors. They were truly "lights in dark places." Many of these native Christian women have been of great assistance to Mrs. Lambuth in her work among heathen women, visiting among families, instructing women and children and teaching them how to pray. We met with many difficulties, annoyances and discouragements, yet we found it to be through the blessing of God a work of love. The missionary work was not all sunshine, but we felt it was done for Jesus and in direct obedience to his command. This made our crosses, trials and discouragements become a pleasure and a joy to our hearts.

Yours in Christ,

J. W. LAMBUTH.

SHANGHAI, CHINA, NOV. 25, 1884.

## Fitches and Cumins.

The prophet uses these two words in a beautiful figure to illustrate the truth that we ought not to use means too great to the accomplishment of the end. Men do not thresh fitches with a threshing machine, but with a staff; nor cumins with a cart wheel, but with a rod. Machinery of an expensive character may thresh as well; but the amount to be threshed will not justify the use of it. Fitches and cumins were not cultivated on a large scale because there was not a large demand. In a small way they are profitable, but not otherwise. The countryman who had use for a ginnet was not wise in buying a barrel of ginnets, though by so doing he got them cheap enough if he could sell out to have a hundred ginnets clear. Again, fitches and cumins could not be transported to a central point and pay for the threshing. Yet I once knew a tenant upon a gentleman's plantation who offered him a fair price for his little cotton and corn as it was upon his place. The tenant thought the landlord was oppressing him. He went and hired a team at four dollars a day to haul six hundred pounds of seed cotton three miles to a gin upon another plantation. Then he had to wait till it was ginned and packed; then he had to haul the seed to one place two miles away, and then to market with the cotton five miles. It is not surprising that this man remains poor. And his name's *Brigade*.

I wish to notice some fitch-and-cumin crops:

1. A wealthy father once brought me a wisp of a boy whom he wanted sowed down in German, French, Latin and about six sciences. There was hardly a full-grown chick-pea in him. After trying him for awhile I was frank enough to tell the father that there was not timber in him to make the ribs of the "Great Eastern." I gave moral advice. That boy went to one of the finest colleges in the South, and hundreds of dollars annually were

spent upon him; but a chick-pea pod grew where the father wanted a pumpkin every time. The father has yet to learn that that pea-head will not be any larger after soaking in the original Plerian spring than in a duck puddle.

2. Others sow fitches and cumins in learning trifles. They are wonderfully patient and careful in doing things that when done are worthless. I knew a college graduate to spend half an hour peeling an orange. He would fight a wind-mill all day and sleep on his arms at night. The only way to stop the war was for the wind-mill to surrender or retreat under cover of night.

3. There is much fitch and cumin in both Church and State in regard to education. For example, brick and mortar are being substituted for analytical training. Kludergarten begin with object lessons. The "in-qui-tiveness of the child, which so often asks such difficult questions, is stifled." The answer is presented objectively, and he is taught to receive that as all. Then come the immense buildings and endless apparatus of the lecture-room. The graduate comes out, and his ideas of science are bounded by the machinery and experiments of the lecture-room. The young doctor comes home full of the notion that, after dissecting a dead body and mastering the medical terminology, he knows it all. The world's greatest teachers taught their pupils to analyze.

4. The fitch-and-cumin crop in the church is what our style leaders call *cultus*. This is merely O-car Wild-is in holy orders. There is an immense acreage sown both among clergy and laity. The use of those two words indicates its presence. Thirty years ago I never heard those terms except by the church. This *cultus* goes alongside the cry for education. They are not in themselves objectionable; but men ought not to expect either or both of them to cure sin or crime. The grossest sins and blackest crimes known to the laws of God or man are entirely compatible with the most refined *cultus* in religion and the highest intellectual training in science or art. The incense and awkward are not generally those who corrupt morals. Corruption begins and spreads most rapidly among the refined and cultivated.

5. There is too much appeal made to the sensual and selfish. Worldly ends and worldly motives are urged to induce men to become religious. We preach a good deal of religion, but very little Christianity. Our ditch patch is made larger than our corn field. It is a great pity sometimes that organizations, religious as well as political, have such vigorous constitutions. The members come to regard themselves as exponents of a particular factor of the world's religious or political life. Large areas of mind are pre-empted or bought up by this syndicate and devoted to fitches and cumins. All the appliances and fixtures look to this one end, and whatever the advantages of soil and climate for something else, it is rightly excluded. One day in August I passed a farm in which grass was larger than cotton. The owner was tugging at the great turfs and sweating and swearing profusely. "Jake," said I, "were I you, I'd let that grass grow and save hay instead of cotton." "No, I shan't," he answered, sulkily; "I've set out to make cotton and kill grass, and I'll do it if it takes all summer."

There is another meaning to the prophet's figure which touches the sublime. "Do men thresh fitches with a threshing instrument?" Do you think that all the preparations of Providence, the mighty struggles of empires, the intense longings of the heart and mind after the unrealized, but ideal good, are for nothing? Is the sowing of the All-wise but a ditch crop—inferior food for horses, asses and cattle? Are the wonderful revelations of both inspiration and science merely for the perishable and now is, but to-morrow goes into nothing? Do not distress yourselves. The mighty machinery means a vast crop. There will be something better than the establishment. Pass along the immense rooms of the building—admire and praise. But the Architect is not building for admiration or praise.

From one end to the other the wheels, hands and other machinery shall be set in motion—not for motion's sake or the display of power, but for the preparation for use of the mighty crop which must be housed and turned into bread for the world. Pass along the hall of God's truth in history or revelation, study the masonry of the temple not made with hands. Grand in its vastness and its wondrous mechanism, but grander when we know that its solemn services, imposing ritual, inspiration and record are but preparatory to the garnering of that crop.

Which through the ages grown  
Shall ripen by the sun and dew,  
And from their fields in harvest season  
Be garnered in the sky.  
T. A. S. A.

## The English Department in Southern Colleges.

To the Editor of the New York Nation.

SIR: A regular reader of the Nation often feels that its editor is keenly alive to any token of better things in the South. One of the most recent signs is the kind and encouraging notice taken of two thoughtful letters which were written by Prof. Shepherd for the Raleigh, N. C. Chronicle. Such articles are not uncommon in Southern papers. The chronicler, needless to say, is not all his work. Prof. Shepherd is right. We think in stating that the South has in the last ten years, made wonderful strides in educational progress. In such matters there was never before the Civil War one tithe of the interest that is now shown in almost every Southern State. But this interest has not yet reached the schools that prepare for college—then academies. During the war they were, as a rule, discontinued, and since then the common schools and the small so-called colleges have usurped their place. Those well acquainted with the South have to admit that Prof. Charles F. Smith's article in the *Atlantic Monthly*, (October, 1884), is only too true a statement of the facts. North Carolina has a Bingham's, Tennessee a Wells's and Virginia a McCabe's, a Hancock Academy, a Pantons, and perhaps, one or two more. But I dare assert that not one-third of the students graduated from these academies can enter the Freshman class of Harvard College. All the rest of the South can not add five more such schools to the list. Hence we find "preparatory schools" connected with almost every Southern institution of learning.

But the following statement is especially misleading: "There is not a college in the State (North Carolina) in which the study of English is not subservient to the wishes or the convenience of every other department, living by mere subsistence. The result is, as this writer points out, that students feel a sort of contempt for the study of English. The condition of affairs is not confined to North Carolina. In nearly all Southern colleges, teachers who, like Prof. Shepherd himself, are earnestly engaged in the attempt to inspire students with a proper appreciation of their own speech, and to present to them the results of English philology, have to encounter the apathy of regents and trustees, and to overcome the distrust of pupils, who have been taught to regard purity of idiom as coming 'by nature.'" (Nation, No. 1014, p. 482.)

I have been associated with three Southern institutions—two colleges and one university—and the trustees of all three have taken a warm interest in the study of English. Last June the trustees of the University of ———, becoming ashamed of the bad English of its graduates, made provision for a professorship of English, but the measure was defeated by the chancellor of that university. He even went so far in his opposition as to write against the proposed measure. But regents and trustees can take care of themselves.

About fifteen years ago a teacher of Greek in Randolph-Macon College, Virginia, conceived the happy thought of placing the study of English alongside the study of Greek, Latin and mathematics, both in time and in importance. Ever since that time the study of English has been the most important study in that excellent college. Prof. Thomas R. Price, present professor of English in Columbia College, New York, was that teacher. Ten years later he gave his experience as a teacher of English to some of our teachers in Virginia in these words: "Thus, in my experience I have seen countless young men that would not be either driven or led into a faithful study to Latin or Greek, turn with eager desire and with persevering zeal to the study of English. I have seen the study of English spread like a conflagration through all the grades of ungraduates till even the lowest and the feeblest were moved to labor for an object that, even the dullest could appreciate as desirable."

For this statement I can vouch, for I was one of 237 students who caught the contagion, and this I had thought was the experience of every earnest teacher of English in Southern colleges.

Of these teachers there are many more than the above quotation would lead one to believe. Virginia can show four well-taught departments of English, one in each of the following institutions: The University of Virginia, Washington and Lee University, Randolph-Macon College and Hampden-Sydney College. The University of South Carolina and Wofford College, S. Carolina, have each an excellent teacher of English. Each of the following universities and colleges is trying to do thorough work in English: Bethel College, Centre College and Kentucky Military Institute, in Kentucky; Emory College, Georgia; the University of Alabama; the University of Mississippi; Tulane University, Louisiana; the University of Texas, and Vanderbilt University, Tennessee. The Southwestern Baptist University, Tennessee, and the Southwestern University, Texas, have each recently called an energetic, scholarly young teacher to organize a thorough study of the mother tongue. With most of these teachers I am personally acquainted, and I know what kind of work they are trying to do.

In most of the above-mentioned institutions English is associated with some other study, but want of funds is almost invariably the cause. Four have separate and distinct departments of English. Vanderbilt University, the University of Mississippi, the University of Alabama and the University of Virginia. Vanderbilt University is an example of what the new South will do for the study of English when it has a good opportunity. An entrance examination on English is required just as on Greek, Latin and mathematics. The course of study in English runs parallel with that in those three departments. The same number of men are at work in each of the four departments. No degree of the university is given without a thorough study of the English language and literature. This plan has been pursued three years and a half, and this year the department of English shows a larger number of students than the department of modern languages had four years ago. In that one department there were two teachers, in the two separate and distinct departments there are six.

In other respects, too, the South is not altogether behind. Ginn, Heath & Co. are now publishing, for the first time in America, a series of Anglo-Saxon texts. Of the seven editions of "The Library of Anglo-Saxon Poetry" the editor-in-chief and four others are Southerners. At present there are several young Southerners studying English philology in Germany, and I know several others who will go to Germany for that purpose as soon as they can make money enough to pay their way.

You will pardon the words South and Southern necessarily used so often in this letter, for a constant reader of the Nation for eight years could not use those words in a sectional sense; but I do not wish to have the part of our common country in which I am now living misrepresented.

W. M. BASKERVILLE,  
Vanderbilt University, Nashville, Tenn.

## Minutes of the North Mississippi Conference.

Will the following brethren send me, on a postal card, their postoffice address: Revs. J. W. Anderson, N. G. Augustus, J. H. Brown, R. A. Burroughs, J. M. Huggins, J. W. Killough, A. P. Leach, J. W. Luter, J. M. Massey, T. L. Foster, A. J. Foster, J. L. Futrell, R. P. Gair, O. A. Oates, W. J. O'Bryant, J. W. Poston, W. R. Rainey, W. T. Shell, O. L. Savage, J. H. Shumaker, T. J. Taylor, C. M. Threadgill, H. L. Vaughn. The Minutes will be out of press and ready for delivery in about three weeks, and I will mail to every preacher ten copies.

MACON, MISSISSIPPI. J. M. BOON.

Bishop McTear has a genius for saying apt things in a striking way that must be read and remembered. In a recent letter to the young editor of the Texas Advocate he says:

"As one who has been in your place, let me advise you, for your own soul's comfort, to preach every Sunday somewhere. Have regular times and places if you can. I will do others good and help you to keep the center of gravity in the right place."

Conventional Methodism is a fact of war and power; however, a provincial or local article, I love Methodism in Alabama, but save me from Abolition Methodism, from Tennessee Methodism, from Georgia Methodism. Methodism in Texas has a great outlook; but see you to it that there shall never be a Texas Methodism.



## Christian Advocate.

THURSDAY, JANUARY 15, 1885.

PAUL AT ATHENS.

BY REV. D. M. DUBOIS.

Mid Athens' splendor-forms  
And sculpture, capital, and less mine  
Of every age the least and prize—  
The temple of the gods of Greece.  
The temple of the gods of Greece.  
The temple of the gods of Greece.

Through all the morning depths  
The night soul, with its love alone,  
The chain of man enthralled;  
The grooving fear that fixed his shame  
And shed its light on learning's home.  
The grooving fear that fixed his shame  
And shed its light on learning's home.

To gods of lands unknown, unseen,  
Altars with smoking victims  
And incense of the East and West,  
Bow'd down and drunk with wine,  
Unhappy times, degenerate days,  
When god-like men's souls were  
In chains; not fear, not valor  
To meet the soul's insidious foe.

And this is Athens! This is she  
Who, first of states in freedom won,  
And mistress of the East and West,  
Turned ancient empire back to scorn.  
To cleanse her robes from dark disgrace,  
Narcissus' self she gazed in vain;  
To rouse the slumbering, fallen race,  
Is Sparta's hand the torch of Greece.

Where Mars, by Pegasus led,  
And Athena, by the owl, led,  
That hill where oft in centuries dead  
Came judgment on the helpless good—  
Fixed as the base of some great pyramid,  
Or ancient rock removed by flood,  
Headless of crime, hate or evil pride,  
Confounding all, the hill stood good.

Ye angels lost in heavenly high court,  
Look down on deeds of earth and hell;  
The souls that leave the King's report,  
In stillness, message to the soul,  
Ye holy years of wasted power,  
Stand reverent round the machine scene,  
Equal things equal the hour  
When God enters with mortal men.

Like some dead evil's dire portent,  
Brooding above that solemn hill,  
Bat suppliant, dumb and dumb,  
Yet stern as death and awful still,  
The eagle, from the sky and earth, greets  
Whose fate is Athens' falling tide,  
Who holds the world in death or life,  
Standing upon this vanished spot.

With brilliant tower and temple crown,  
As if to force the hindering skies  
To applaud the triumph of the crown,  
In end in pride, above the Acropolis,  
With Trojan shield of seven-fold base  
And spear above Peloponnesus,  
Falls Athens, maddened with martial grace,  
Guarded the hollow ground.

Glorious Greece! her myrtle will  
For the mild, new day of truth,  
That has a spell that ye shall thrill  
The long procession of the coming years;  
But lo! ye shall soon come to feel  
Man's pulsing thought; their echoes be  
Through ages born, with ceaseless swell,  
Like billows of the troubled sea.

Hear now that voice by Heaven provoked:  
"Ye know ye name the Almighty One,  
Whose form from word from nothing evoked  
The earth and sea, the sky and sun;  
Who launched the first light's primal gleam  
Restless shape of conquering light;  
Who filled with life the fruitful womb;  
Who, increase, resides to night."

"One Father's offspring, brethren all,  
And kindred of the world, one voice  
Shall breathe its force; one end befall:  
One common hope of life and joy;  
For sinning dead shall quit the mould,  
Reborn, and life with glory play  
Before the chosen Judge of all  
Is done, in the judgment day."

Why love ye, then, to senseless stone,  
When one of might unseen is near?  
When one of grace and love alone,  
Why shed ye blood to nameless fate?  
Ye groping souls in darkness lost,  
Seeking, ye ignorant of the life,  
Trust not to shrine or altar's host,  
Receive the name that is life's life!

From over the blue Aegean Sea,  
Where first was heard the voice of song  
To build in olden melody,  
Came early wisdom from the Isles among,  
To end within thy sheltering groves  
A safe retreat from vulgar hate;  
And by the deeds that wisdom loves  
Supernal wish in man create.

Trouble names are false, and deathless need,  
And boasted oracles that taught  
Ere this the world the helpless creed,  
And term life in the life brought  
Things that were never meant to be;  
And this is Athens' latest word;  
But wisdom's call is come to-day,  
A voice, before thou ever had heard.

\$334.

CENTENARY OFFERING OF MAJ. WILLIAM BARNETT.

The giver of the above offering is now ninety-two or ninety-three years old. In early life he gave himself to God, and since that time has given much of his means and time to the service of the church. Having served as a steward for many years, he was the preacher's sure and kind friend. At our last Quarterly Conference he declined the office any longer, as he was too old; but, like the palm tree, whose fruit is sweetest in its last years, he bears fruit in old age—and precious fruit it is. The above sum pays for a church in the town of Hickory, Miss., complete and ready for dedication. It leaves a sweet fragrance of love, and is an example of munificence to be commended. Having almost finished his work, this gift crowns his life gracefully, and leaves him, with feeble step and dimmed vision, ready to bid adieu to earthly labor and joy, to loved ones and friends, to enter into the rest of a better life. May he have no abundant entrance administered to him above in the prayer of his retiring pastor,

J. W. ELLISON.

## Wine for the Lord's Supper.

The discussions of this subject at the last session of the Mississippi Conference, and various other similar ones all over the church, show abundantly that the matter must be inquired into. The floor of a Conference is not the best place to do it. Everything there is impromptu; not one in forty has ever studied the subject. The following practical thoughts are submitted for the consideration of my brethren for what they are worth.

First, I do not consider it necessary to go to the Scriptures for any literal, critical, chemical or commercial examination of the word "wine," or to find out the exact mode of manufacture or miraculous production, as intimated in the second chapter of John. I will not believe in any exegesis of this text that makes Jesus increase an already prevalent intoxication, if there was any, on that occasion.

Second, The very ancient history of wine, like all other ancient history, is enveloped in much darkness and uncertainty; but since about the year 500 B. C. it is pretty clearly understood. Since about that period and until recently wine was made out of grape juice exclusively. There were a great many varieties of wine; about fifty kinds are well known, and of intoxicating qualities from almost non-intoxicating to such as contain alcohol equal to about one-third or one-half the proportion of that in brandy.

Third, As to fermented and unfermented wines, the following seems to be the case. All commercial wine is fermented in the process of manufacture; but this is but one of several different processes. This fermenting is done partly by exposing it to the atmosphere, and partly by a variety of other modes, according to the kind of grape, climate, weather, etc. No grape juice will ferment if kept strictly in air-tight vessels from the first. Unfermented wine, or simple grape juice, is non-intoxicating. This is not an article of commerce. But in order for us who live now to look into the subject before us there is no need that we inquire into the history or mode of manufacturing the various kinds of wine, any kind of commercial liquor, called wine. The word "wine" does not describe, indicate or point out any particular kind of liquor. All liquor in every liquor house in the land, containing considerably less alcohol than those most intoxicating, such as are called whisky, brandy or gin, is flavored and colored to suit purchasers, and called wine, with no sort of reference to the materials out of which it is made. What-

ever is cheapest is best. Almost all vegetable matter contains sugar, which is the chief base for making alcohol. Few things are better or cheaper for making wine or any other kind of liquor than market-house garbage, such as rotten potatoes, beans, cabbage and decayed vegetables of all kinds. The market-houses furnish thousands of tons of this material every morning. Any kind of decayed vegetable works into wine with facility and profit.

Fourth, The present mode of manufacturing liquor of all kinds is a very recent invention. What is now called distilling, and which, with its various improvements, includes all kinds of liquor making, was invented by a French chemist in 1801. This invention, or discovery, thoroughly revolutionized all liquor making. Before that time wine was made of grapes or chiefly of grapes. Whisky was made of rye or other small grain, etc.; but this distilling process of Mr. Adam—for that was his name—introduced to the liquor makers almost every kind of vegetable matter. This process, or those various processes, are now so perfected and simplified that the best experts can not ascertain whether certain wines, brandies or whiskies are made chiefly of grapes, cabbage, apples, rotten hay, green walnuts or market garbage in mass. It is idle to talk about grapes in wine.

Fifth, Now, what about sacramental wine? Do we want "wine" merely—that is, commercial liquor called by that name—or do we want wine made of the juice of grapes? When our Savior appeared incarnate it became obviously necessary to change the mode of administering the personal sacrament, for the former way pointed forward to that which is now past. So, at the last Passover, "as they were eating, Jesus took bread and blessed and broke it, and he gave to the disciples, and said, Take, eat; this is my body." And he took a cup, and gave thanks, and gave it to them, saying, Drink ye all of it; for this is my blood of the covenant, which is shed for many unto remission of sins. But I say unto you, I will not drink of the fruit of the vine until that day when I drink it with you in my Father's kingdom." (Matthew xxvi, 26-29, N. V.) The other accounts vary but very slightly in terms—none in meaning.

There is no doubt but the Savior on that occasion ate unleavened bread, and we may with equal confidence set it down that he drank unleavened wine. Then, what does this prove touching our duty now? The bread and wine are used only as symbols. The Lord's Supper gives outward expression to the personal sacrament or obligation. We might use light bread or manufactured wine—the former made of wheat or corn, and the latter of potatoes or cabbage, if we could do no better; but it certainly becomes us to formulate our service as near as we can to the Divine model. Can we do

this? Mere grape juice is not never was commercially considered or valued wine, though it has been and, in rare cases, is now the chief and, in rarer cases still, the almost sole ingredient out of which wine is made. Can we procure for general use among the churches non-fermented, non-alcoholic and non-intoxicating wine, grape juice, or whatever it may be called? This question is not so easily answered as some might suppose.

It is said that certain wine dealers keep pure unfermented grape juice on sale under guarantee of purity. That is possible, but not probable; and, if so, it would be of little or no use to the churches. Such wine must be immediately, on being expressed from the grape, put carefully into strong air-tight packages, and used immediately on being opened. If the weather be as warm as sixty degrees, fermentation and the formation of alcohol begins at once. Non-alcoholic wine must be consumed the day it is expressed, or certainly the next day, or, if kept perfectly airtight, immediately on being opened.

Sixth and lastly, I see no way practicable for the churches to procure and use non-intoxicating wine but the two following ways. And I might as well say here that I write by the book, having before me what are said or supposed to be the best extant treatises on the history and manufacture of wine.

It can not be procured from wine merchants or liquor dealers. It is not nor never was an article of commerce except in the near vicinity of the vineyard, where it is consumed the same day or the next after being expressed. The "guarantee" of the dealer is the result of ignorance or something else. He can guarantee nothing.

Mild non-intoxicating wine may be had by buying from the nearest saloon or liquor house the best you can get. One place is as good as another, and one kind of wine is as good as another. If not expressed from the cluster yesterday, or kept perfectly airtight and just now opened, it is manufactured alcohol, chemically mediated and sweetened to taste and to make it sell. Take this liquor and dilute it with water to three parts water and one of liquor, or about that degree. Now, you have mild liquor, and as well entitled to the name of "wine" as any liquor that can be furnished by ordinary commerce. Somebody said to the milkman that he preferred to mix it himself. The milk is the same whether watered at the dairy or the breakfast table.

Again, and according to my taste, a better way: Let the wine be expressed from the grape on Saturday and used in the church on Sunday. This is practicable, easy and, to my mind, unobjectionable everywhere. The best wine grapes are frequently found more profitable as ship and soil in the cluster than to make them into wine. Such grapes are a common article of commerce and on sale everywhere. The French word "raisins" does not change or adulterate their character in the least. The mode of preparing and shipping grapes is exceedingly simple. When ripe they are cut through the vines, so as to separate the clusters from the main vines, where they dry in the sun, and then are packed in boxes, marketed and sold. They undergo no change except drying out the water. In this state they keep well for almost any length of time. There is no chance for adulteration.

And now, by the simplest process of decoction, the water taken away is restored, and then by expressing the juice you have with chemical exactness the same liquor you would have had if the juice had been expressed in Malaga at the first. That portion of Spain is celebrated for the finest grapes we get from Europe.

Now, what objection is there to this process of procuring sacramental wine? There is a very powerful objection: We didn't do it yesterday. Is there any other? None that I am able to see.

We are not interested in any critical inquiries as to what was, or what was called wine two thousand years ago. The question that interests us is, What is wine now, and how may we conveniently procure non-intoxicating wine now? The best material in the world for making it can be had in any country store, and the making of it—the only way in which unfermented wine ever is made—is the simplest labor of a half hour, or less time.

YARBO CITY, Mississippi.

R. ANDREY.

Death of Mrs. L. Q. C. Lamar.

The wife of Senator Lamar is dead.

On December 29, 1884, at Oxford, Miss., the light faded from her eyes, her heart ceased to beat and her sweet spirit was at rest in the inheritance of the saints.

Death never claimed a purer, brighter spirit; earth never lost a nobler, gentler soul. She was the pure type of an exalted Southern womanhood. She was reared in an atmosphere of culture, purity and refinement in the home and under the influence and training of her gifted father, Judge Longstreet; and when she stood upon the threshold of womanhood, bright and beautiful, she was transplanted, a tender flower, into the home and heart of her honored husband, L. Q. C. Lamar, where she lived surrounded by all of those ennobling influences born of love and nurtured and cherished by genius. In her life was developed all those Christian graces and nobility of soul that give to the name of daughter its charm and sweetness, to the name of wife its

halo of love and devotion, and to the name of mother its jeweled crown of sacred memories. Let us pause and render a tear to her worth and memory. Ah! well do I remember but a short time since how tenderly and how lovingly I heard her husband speak her praise, and I can never forget the tears of sorrow that gathered in his eyes when he told of her suffering. Many a tribute of a noble husband to an idolized wife I have thought that she would so soon cross over the river and leave him in his sorrow. She is now a link that unites him to heaven. She awaits his coming beyond the clouds, and in the sweet by-and-by they will be reunited in that wondrous land, where all is light and love and joy. God alone can still the wild throbbings of his heart and mellow his grief. He is plentiful in mercy unto all them that call upon him, and will sanctify this deep affliction into his good.

CORINTH, MISS., Jan. 5, 1885.

Sketch of the Life and Ministry of Rev. Geo. Shafer.

(Continued.)

January 1, 1852: I have just closed another year and entered upon a new one. In reviewing the past year I feel that it has been a year of great mercy to me and my family. I entered upon the labors of the year with more fear and trembling than I felt in a long time. The cross was very heavy and I shrunk from the weighty responsibility of my new station; but God has brought me through the year successfully. I have not lost a single appointment, having held thirty-six quarterly meetings, besides attending several protracted meetings. There have been about three hundred conversions at the meetings I have attended. There have been some conversions on every circuit and station in the district—in all about one thousand. The missionary collections will double those of last year, and the preachers have been much blessed in their labors. The health and lives of my family have been preserved. The Lord has been bountiful in his providence towards us, giving the necessities and comforts of life, and blessing us with peace of mind and quiet consciences. Surely I ought to be grateful, and I feel that I am.

While I record with gratitude the goodness of God, I see many things to call for humiliation and reformation on my part. I have wasted much time. I have not cultivated my intellectual powers as diligently as I should. I have not reflected and meditated as much as I ought. I have been entirely too indolent. I must be more industrious. I have been deficient in doing good. I have been too much disposed to avoid responsibility. Though in some things the church on my district is prospering; in others there is much delinquency; class meetings are too much neglected. There is too much of a worldly, money-getting spirit among our people. The preachers do not devote themselves to the spiritual interest of the people as they should. A preacher must convince the people that he loves them if he would do them good; but he can not do this while he manifests indifference about their souls and satisfies himself with a formal discharge of the more prominent duties of his station, while he neglects the numerous little matters that prove how greatly his heart is in the work and how deeply he feels for their spiritual welfare.

Our Annual Conference was held at Mobile. Bishops Paine and Andrews were with us, the latter presiding. Drs. Wadsworth, Hinkle, Sehon and Wightman, and Bros. Kooser and McIntyre, besides several other visiting brethren, also attended. Our missionary collections were nearly \$24,000; more than ever has been collected by any Annual Conference, either North or South. There has been a remarkable excitement on the subject of missionary collections in some parts of the Conference, whether of a sanctified character I will not say. I would be glad to see our people give to benevolent objects from Christian principle; giving whether called on or not; giving because it is right to give; because the cause of Christ requires it; because God commands it. Our benevolent efforts are too spasmodic. We have to be excited to influence us to liberality. Giving to benevolent objects should constitute a prominent part of our piety, or more properly be a prominent development of our piety.

We had many gracious revivals during the year 1884. The Annual Conference met at Marion, Ala. It was a remarkable, pleasant and harmonious one. We received thirty-three accessions, and the missionary collections amounted to upwards of \$20,000. The Conference was in a prosperous state. We opened the first Friday in May last as a day of fasting and prayer, and God signally answered our prayers. There had never been such a class of protracted meetings since the Conference before; whether we consider their numbers, appointments or piety. Many of them were graduates from colleges, and several of them professors of perfect love. I was reappointed to the Columbus district.

The twenty-second session of the Alabama Conference was held at Tuscaloosa, Ala., commencing on December 7, 1884. We had a pleasant and profitable session. Bishop Paine not being present, Rev. G. Garrett was elected president, and presided with great dignity. There were seventeen admissions and three readmissions.

My district paid off every preacher, quarterage and table expenses, and sent up over \$9,000 for missions. The entire missionary collections of the Annual Conference amounted to \$22,000. I was reappointed to the Columbus district.

We had many gracious revivals during the year. My health and that of my family has been good. The Annual Conference for 1884 was held at Tallahassee on December 13. We had an interesting time. The Conference was very hospitably entertained, and I trust, a good influence was exerted on the community. I was appointed presiding elder of the Gainesville district.

(To be continued.)

Rev. John Johnson.

We extract the following sketch of a very remarkable man from the little volume of Rev. W. C. Black, entitled "A Centennial Retrospect."

John Johnson was born in Louisa county, Va., January 7, 1783. His father died when John was an infant. When he was about grown his mother moved to the neighborhood of Gallatin, Tenn., and became a tenant of a Mr. Douglass. Douglass owned some slaves, and one of these slaves owned a fragment of a spelling book and knew the alphabet, though he could neither read nor spell. John Johnson became a pupil of this old darky. After working hard on the farm all day, he would go at night to the old negro's cabin to receive instruction. By the firelight he and his sable instructor pored over the dingy, stained pages until he had mastered the alphabet. He now knew as much as his teacher. This was the only schooling he ever had. He taught himself to read in this way: He procured an old hymn book. In this book there were several hymns that he knew by heart from having heard them sung. He would get some one to show him in the book one of the hymns, he knew, and he would run away at this until he could read it. One hymn after another he read in this way until, at the end of six weeks, he could read the Bible moderately well. During this time he often sat up until midnight after working hard all day. He also learned to write without a teacher. This difficult task he accomplished in this way: He procured from a friend manuscript copies of two songs—the works of which he had heard in his memory. He first learned to read these, and then copied them. By copying them over and over again, perhaps a thousand times he learned to write a very legible hand. From this time on for several years he read every book he could get his hands on, so that when he was twenty-four years old he was far above the average frontiersman in general information.

About this time he was converted and joined the Methodist Church. One year later—1808—he was admitted into the Western Conference as a traveling preacher. The first of his journeys was to the mountains of the West, where he was to preach one day twenty-five miles to meet an appointment at a little ridge hut in the woods. The appointment had not been well circulated, and church going was a new business in that section any way, and he found a crowd of one or two hundred, with a crowd about two years old. Her father, a thrice-bred apparition showed that she was poor, while her countenance indicated that her heart was sad. He soliloquized thus: "If my Savior preached to a solitary sinner, why should not I preach to a crowd of sinners?" He was a very pathetic preacher, and his sermon on this occasion was of such a character that before he got through (to use his own words) "there was one universal shout all over the congregation." When the services were over he spoke a few words to the women, and she departed. As she went away he could hear her, every few steps, exclaiming in a subdued tone of voice, "Glory! glory!" A month later he was at the little "meeting-house" again, and was greatly surprised to find an audience larger than the house could hold. A notice of his previous occasion had spread his fame through all that region. Moreover, he learned that this solitary auditor, at the first appointment, had walked and carried her child ten miles to hear that sermon. Her husband opposed her going, but she would not let her have a home. At the second appointment both she and her husband were present. Moreover, this time she came on horseback, the husband walking. One result of this second service was the conversion of this wicked husband, whose name was Baker. Before the close of the year, the preaching church was organized at that place, and Baker was made a class leader. He remained faithful until death. To this day the church in that locality maintains a vigorous and healthful existence. So much for a sermon to a solitary auditor. The next year—1811—Johnson was preaching on a circuit, lying along the line Sandy, in what is now West Virginia. During this year he procured a substitute for a short time, and went to a camp meeting in the central part of Virginia. His object in going was to improve himself by hearing the celebrated preachers of that section. Up to this time his work had been altogether in those frontier regions where fashion was at a discount. Accordingly, he had, literally, taken "no thought for himself." That his spiritual would attract any special attention at the camp meeting was a thought that had never entered his head. When he reached the camp meeting, however, he found himself "the observed of all observers." John the Baptist, with "his garment of camel's hair and a leather girdle about his loins," would scarcely have been more conspicuous; his shoes were coarse russets, such as are worn in the rudest days; his coat and pants were made of the very coarsest quality of tow and, for some reason—why, no one could divine—his hair was pinned tight around his neck. Moreover, his suit was old and very badly weather stained. He wore a very broad-brimmed white hat that had seen four years' service. It was a camp meeting custom in those days to invite every minister present to preach; so the minister in charge came in a quadriga. They did not wish to slight a brother, and yet it would never do, they thought, to put the man up to preach to that wealthy, refined, intelligent, aristocratic nobility. (These people were, doubtless, all F. F. V.'s.) After a consultation they sent a committee to wait upon the backwoods brother, and to tell him that they would not invite him to preach. This was perfectly satisfactory to him. He had not come to preach,

but to hear. The meeting dragged on to the last day without producing any perceptible effects. When the last day came, and the tent holders were all packed up to go home, it was decided to give "Bro. Johnson." It would do no harm now, as there would be scarcely anybody to hear him. When the hour for service arrived there were under the vast shed three men, one woman and four boys. The preachers themselves had retired to a remote tent to wind up some business. He began the service by singing, "Come, ye sinners, poor and needy." He was a fine singer, and had a voice like a trumpet. Moreover, he had just spent an hour in the grove near by in communion with God, and so he commenced the service with his heart thrilling with emotions that added to the natural richness of his voice. As the rich tones of his voice rang out, full and clear, upon the morning air, there was something in them that arrested the attention of the whole encampment, and one after another of those who were least occupied proceeded to the shed. The earnest, pleading tones of his opening prayer attracted still others. Before his sermon was half ended all the packing up and wagon loading had ceased, and everybody on the ground—preachers and all—had joined the assembly. The preachers were greatly surprised to find that this frontiersman spoke as good English as themselves. His sermon was one of those appeals that stir the soul to its profoundest depths. At its close forty penitents came to the altar. When that service had ended the tent holders unpacked their goods, and the meeting lasted two weeks longer and resulted in more than two hundred conversions. This occurred only a few months before the appointment to Nashville. To reach Nashville he had to travel twelve hundred miles on horseback, and during much of the distance he was in danger from savage Indians. Whether he made the acquaintance of the tailor and the barber on the route we are not informed. He reached Nashville about the first of November, 1811, and at once entered vigorously upon his work. In a letter to his mother, written a few days after his arrival, he speaks of his circuit as "in bad order."

Although there was a membership of about one hundred, with three local preachers and five class leaders, as he says in a letter written in a prayer meeting or class meeting, on the subject of "the people in general," as "very rich, very proud and very polite—exceeding all for compliments, but as having 'little humility, little religion and little piety.' He also uses the following language: 'There are a few who are true in the Lord, and whose treasures lie in heaven; who stand like solid rocks against the swelling waves and pelting storms of persecution, temptation and opposition.' From another letter, written March 15, 1812, we learn that up to that date—8 years after he had traveled 800 miles, preached forty-seven times and taken between twenty and thirty persons into the church. During this period, besides doing a good deal of general reading, he had "read the Old Testament through once, the New Testament three times, and the book of Revelation four times." He also speaks of the fact that he has "been studying music." We learn also from other sources that he was at this time quite a good Greek and Hebrew scholar. Yet he speaks of himself as "doing very little." Nathe's efforts, which consisted of, at least, the reading of the Bible, and the taking of between twenty and thirty persons into the church. During this period, besides doing a good deal of general reading, he had "read the Old Testament through once, the New Testament three times, and the book of Revelation four times." He also speaks of the fact that he has "been studying music." We learn also from other sources that he was at this time quite a good Greek and Hebrew scholar. Yet he speaks of himself as "doing very little." Nathe's efforts, which consisted of, at least, the reading of the Bible, and the taking of between twenty and thirty persons into the church. 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This image shows a blank, aged, cream-colored page, likely an endpaper or flyleaf of a book. The paper has a slightly textured appearance with some minor discoloration and faint smudges. The left edge of the page is bound, showing the stitching and the adjacent page. There is no text or other markings on the page.



## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. F. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HUNNICUTT.

THURSDAY, JANUARY 15, 1885.

Our good friend and popular correspondent, Rev. R. G. Porter, ("Gilderoy") received a handsome vote for the editorship of the Texas Christian Advocate. That Bro. Briggs was elected over such a competitor is a high tribute to his ability. "Gilderoy" will therefore continue to be the property of all the Advocates.

A correspondent of the Baptist Record argues that it is a very righteous thing to proselyte other Christians to the Baptist faith. Just so, and yet they admit these unimmersed Christians may be very pious and sure of heaven. We have seen more rejoicing over one proselyte than over a dozen converts from the world. All of which is very disreputable. Did you never observe what a stealthy movement these little ecclesiastical burglars have?

Mr. William H. Vanderbilt generously donated to Mrs. Ger. Grant the \$150,000 loaned to her husband before his recent business failure, but she refused the offer. The letter tendering the donation recited the facts of the loan, and expressed the tenderest sympathy. The sword, commissions, medals and gifts from the United States, states, cities, and foreign governments, and all articles of historical value and interest, embraced in Mr. Vanderbilt's mortgage, will be presented to the government at Washington.

Dr. W. M. Patterson, Superintendent of our Central Mexican Mission, has been in the city since Saturday last, accompanied by his wife and two little boys. They are the guests of Bishop Keener and family. Dr. Patterson delivered an address on missions at St. Charles Avenue Church on Sunday night. On Wednesday night a reception was tendered him by the ladies at St. Charles Avenue, when he spoke at length on our work in Mexico. We acknowledge the pleasure of a call at our office and much instructive talk on the history and outlook of the mission. He leaves this morning by rail for the City of Mexico, and will reach the end of his journey in five days.

Bishop Lyman, of the diocese of North Carolina, vigorously criticizes in the Churchman the recent letter of Bishop Thompson on the negro race. He dissents most entirely from the sweeping statement of the Assistant Bishop of Mississippi against ordaining colored men to the ministry, and invites his brother bishops to go over to North Carolina and see how the thing works. He has ten colored clergymen and all doing creditably well. These lively discussions of good brethren who have never done anything for the negro are quite amusing. There is not a colored Episcopal preacher or church organization in Mississippi. But with a revival of conscience on the subject we hope this long neglect will be atoned for by abounding work "in the Lord."

Not all perverts from Methodism to the Baptist Church can be claimed as superior interpreters of the word of God. Occasionally a zealous immersionist tells how he became a Baptist, and in every case it was at great personal sacrifice and profound study of the Scriptures. He found the Bible didn't teach what he had long believed. A Baptist proselyte who became such by any other influence than a simple searching of the word is an anomaly. Bro. Hackett tells how patiently he read and read only the Book, and how at length he joined the Baptists. But right in Bro. Hackett's neighborhood, and about the time of his going over, an old Methodist sister became an immersionist, and the following is the history: Before the congregation the pastor commenced the usual examination precedent to a vote of admission. Doubtless expecting to make capital out of her conversion from error, he said: "Sister, you have been a Methodist. Was it by reading the Scriptures that you found out your error and now apply for admission into the Baptist Church?" She answered, "I can't read," with the peculiar nasal twang that belongs to such ignorance. Thereupon the examination ceased; not another question was asked, the vote was taken, and Sister was given the right hand of fellowship.

## Personal Work in Soul Saving.

This is at once the most important and difficult duty of a gospel minister. After years of study and experience, he finds it comparatively easy to address congregated multitudes; but to speak to them personally and effectually often exposes his weakness and paralyzes his courage. It requires less faith and a lower religious experience to preach to crowded houses than to converse instructively with a single devout seeker after Christ. There is an intellectual stimulus and nervous excitement in the public discussion of a subject that is conspicuously absent in a single-handed conversation with a dying soul. Your only resources then are a vivid personal experience, a knowledge of God's word as a means of life rather than a system of doctrine, an ingenious faith and a passion for the salvation of men. If either of these is lacking, the pastor finds himself at sad disadvantage. All his knowledge of theology and philosophy serves him then but poor purpose. What he needs to satisfy the inquirer is a heart acquaintance with God as a Father full of mercy and truth.

In addition another qualification is necessary—that wonderful something we call tact, or, as some one has denominated it, "the sixth sense." A very zealous pastor, intent on the Master's work and burdened with a soul-saving desire, in this fails for lack of this virtue. A man may be approached unwisely, and is burned rather than helped by the interview. A merchant beset with customers eager for a final settlement of their accounts is in no mood to hear a needed rebuke for his delinquency. A calmer, more quiet hour should be sought, and the entrance to his heart will be found comparatively easy. A lawyer on his way to the court-house to conduct an important case for a client will get impatient with a pastoral dissertation on the street corner. In this personal work we must be wise as a serpent and gentle as a dove. And in order to the largest success we should dwell much with God in prayer.

But the cultivation of this "sixth sense"—taking counsel of our discretion—must be guarded, or we will compromise conscience by excessive caution. Fear of doing an unwise thing has led to cringing failure in doing the right. Duty has been neglected rather than risk a blunder in obedience. A pastor imagines that he is not the proper person to approach a certain citizen, and so the man is neglected, though possibly hanging for a word of spiritual counsel and encouragement. No doubt if we met the conditions in our own experience, the Spirit would help us as in the early days when the apostles were assured of special inspiration for imperative duties and emergencies. The right word would be given us in that hour, "for it is not ye that speak, but the Holy Ghost."

Another word of caution we venture to utter—care must be had that in every effort to interest and win the young pastoral dignity and consistency be preserved. A minister can be cheerful without foolish levity, and sympathetic with vivacious young life without being puerile or a buffoon. The line that separates between a bright, joyous, hopeful Christian life and a rapid, sentimental, formal caricature of religion must never be overstepped. We can command the respect and appreciation of the young without the slightest compromise of ministerial dignity and propriety. At a recent meeting of London Methodist ministers the President of the Wesleyan Conference, Rev. Dr. Greeves, delivered an admirable address, in which he referred to this very subject as follows: "Some think it well to win the confidence and affection of young people by sharing in their recreations. They think they do good by joining in lawn tennis, or by going with them to the billiard-room. I find our golly people are a little dubious about that kind of influence. I remember a family, known to me in my younger ministry, where the young men declared of a certain minister that he held them to Methodism by his kindness in the billiard and smoking-room. Not one of these men is a Methodist now, nor, so far as I know, a professing Christian. I pronounce no judgment; only, if we mingle in the recreations of the young with the intention of doing them good, let us often say words that show we have not forgotten our responsibility for their souls; and let us so act that their words and speak may have the fullest weight." More fitting and careful counsel could not have been given. It was well adapted to this as the other side of the sea. Specific directions in this character of work can not be given. Filled and fired with a passion for soul saving, every pastor must be a law unto himself. But that these

general observations may be helpful we enter upon the duties of the new year, in our earnest prayer.

## Louisiana Conference.

This body met in the town of Minden, Webster parish, on Thursday morning, the eighth instant. Bishop R. K. Hargrove presiding. Since the completion of the railroad from Monroe to Shreveport all the populous and productive hill parishes of North Louisiana have been brought into easy communication with the outside world. The brethren who went up from New Orleans left at seven P. M., and the next afternoon were welcomed to the generous hospitality of Minden. What a few years ago, was a weary journey of days by land and water, with the usual accompaniments of mud, broken wheels, waiting for a boat, and bars and multitudinous detentions, is now a pleasant trip of less than twenty-four hours. And thus the railroads speed the progress of the gospel. We regretted not being present at the session; but the Advocate was in the competent, industrious hands of Bro. Jamieson, the junior publisher. Our acquaintance with the brethren of the Louisiana Conference, and a more intimate knowledge of the field they have cultivated, has heightened our appreciation of their apostolic zeal and heroism. The difficulties they have encountered are not understood by many of the older and more favored Conferences.

Rev. Dr. C. F. Evans was elected secretary—a position for which he has special fitness. He has the pen of a ready writer and records facts, unobtrusive and without the popular qualifying adjectives. From the reports furnished us we learn that the session was harmonious throughout, and that Bishop Hargrove gave excellent satisfaction in the social circle, in the chair of Conference, on the platform and in the pulpit.

Resolutions were passed concerning the Palestine Institute, and an impromptu collection was taken for its support amounting to \$354.

Dr. Carter's centennial sermon, a Sunday night, was a grand effort, and was listened to with rapt attention by a vast multitude. By request of the Conference it will be published.

Centenary offerings reported amounted to \$24,965, and the committee was continued for another year. The treasurer of the Board of Missions reported collections from the several stations and circuits amounting to \$4,200.

President Rush, of Centenary College, forwarded his report, which made a favorable showing for the institution over which he so worthily presides. Mansfield Female College, under Dr. F. M. Grace, is enjoying a successful term. It has weathered the storm and has the promise of a smooth sea.

The trustees of the New Orleans Methodist Depository property reported, and vacated in the Board occasioned by the resignation of Bishop Parker and R. L. Robinson were filled by the election of T. J. Carver and J. H. Campman.

The next Conference will be held at Baton Rouge.

Minute questions were answered as follows:

Admitted on Trial.—Horace D. Kimball, Wilson Moore, Robert Harry, J. D. Jackson.

Remained on Trial.—S. J. Davies, H. J. Boltz.

Discontinued.—George F. Hill, J. W. Bleker.

Admitted into Full Connection.—A. C. Couey, B. B. Galloway, John M. Davis, William Wimberly.

Received by Transfer from Other Conferences.—F. D. Van Valkenburg, from the Arkansas Conference, and T. B. White, from the Columbia Conference.

Located.—Thomas J. Hough, J. A. Ivy.

Superannuated.—Fred White, A. G. Miller, W. R. Whitley, A. M. Wallis, George Jackson.

Superannuated.—J. S. Davis, G. M. Liverman, R. M. Croness, Jesse Fulton, P. H. Dieffenwerth, John Pipes.

## APPOINTMENTS.

NEW ORLEANS DISTRICT.—J. B. Walker, P. E. Alexandria and Pineville, J. M. Board; Rapides, J. L. Winfield, D. C. Barr and Lake Arthur; Jena and Centerville, E. W. Yancy and W. Whitley; Columbia, J. D. Harper; Evergreen, S. H. Whitley; Spring Creek, Willis Moore; Sugar Town, T. L. Scurluck; Trinity, J. W. Hearn; Colfax and Montgomery, R. A. Davis; Hines town and Hempstead, the completion of the railroad, J. W. Davies.

OPEROUS DISTRICT.—C. Keener, P. E. Opelousas and Washington, S. S. Keener; Rayne and Vermillion, M. C. Maury and J. D. Jackson; Abbeville, E. B. Gallo; New Iberia, H. O. White; Franklin, T. B. White; Pattersonville and Morgan City, A. E. Clay; Lake Charles, J. E. Bradley; Sulphur Mine circuit, Robert Harry.

DELR DISTRICT.—R. Randle, P. E. Monroe, A. C. Couey; Floyd, J. A. Patterson; Trenton, William Hart; Bastrop, J. A. Parker; Linn Grove, R. S. Isbell; Oak Ridge, J. F. Wynn; Richland, C. T. Munholand; Delhi, J. M. McKee; Harrisonburg and Sicily Island, T. H. McCallen; Waterproof and Texas, J. M. Brown; Lake Providence and Pecan Grove, Asbury Nelson.

HOMER DISTRICT.—J. T. Sawyer, P. E. Homer, J. W. Medlock; Tulip, J. M. Davis; Haynesville, J. A. Miller; Minden, J. J. Billingsley; Brushwood, C. W. Hodge; Sparta and Sabine, J. M. Johnson; Ardenla, A. A. Cornett; Vernon, R. T. Parish; Indian Village, C. R. Godfrey; Downsville, R. S. Collier; Farmerville, J. L. Williams; Sumnerfield, J. L. P. Sheppard; Rungold, P. P. Burkett; Ruston, J. H. Stoue.

TRANSFERRED.—Felix R. Hill, to the St. Louis Conference; W. H. Maxfield, to the Montana Conference.

## A Wralhy Bishop.

The A. M. E. Church Review, for January, contains a symposium on the question, "The Democratic Return to Power—Its Effect?" with short articles by fourteen prominent colored writers. Their views agree in the main that the negro's status and rights, political, civil, religious and moral, will not be unfavorably affected by a change of national administration. The most intemperate and ill-natured sentiments, we regret to say, were uttered by Bishop H. M. Turner. He seems to be a man of violent passion, and takes counsel of his fiery prejudices rather than common sense and the religion he preaches. Speaking of the country, he says: "I care nothing about it, wishing it nothing but ill and endless misfortune—wish it could only live to see it go down to ruin and its memory blotted from the pages of history. A man who loves a country that hates him is a human dog and not a man. Therefore, you can readily realize that I am in no mood to give an opinion touching any political or civil phase of the nation; yet I am in as good a mood as any other negro possessing the instincts of humanity ought to be."

We prefer to, and do, believe that such sulphurous stuff does not represent the negroes of our country. As ardent they are kind and unresentful. Their local and personal attachments are strong, and they readily adapt themselves to their environments. Bishop Turner does his people gross injustice when he presumes to represent them in this matter. Were he a fair exponent of negro sentiment, every patriot and Christian might well ponder with very horror the great political and social problem now presented to the American people.

But Bishop Turner is a religious teacher, and, as such, is a blind leader of his race. How he can read and preach from the sermon on the mount, and say, "A man who loves a country that hates him is a human dog and not a man," is beyond our ken. By what sort of logic or conscience he reconciles the two has not been discovered. But then the country does not hate him. Because the Supreme Court of the United States makes a certain decision upon a point of law and a majority of citizens vote a certain way by no means warrants his rash utterance. The country does not hate the negro. Here he has found his highest development and truest friends. Both sections of the nation are now united in providing means for his further advancement. How far such ugly speeches as Bishop Turner's will retard these beneficent plans we desire not to contemplate. He talks like a wild Commanche rather than a Christian Bishop. For the good of the race we hope his views will meet with universal condemnation among more intelligent colored people.

Some further observations made upon the probable treatment of the negro in the South are in better spirit. But even these might have been modified to the credit of his common sense and Christian conscience. As a friend of the negro, we pray for his deliverance from such counselors.

—Rev. Stephen Noland has again become one of the publishers of the Central Methodist.

## The Silent Orator in Congress.

Senator Vest, of Missouri, has championed a much-needed reform, and he will be supported by the moral sense of the nation. He has introduced a concurrent resolution in the Senate, providing that the Congressional Record shall print nothing but what is actually said and done in Congress. Many of the supposed speeches printed in the Record, and sent out to an admiring constituency, were never uttered on the floor of either house. The innocent voter pored over the eloquent printed periods and imagined his home statesman holding the entire Congress spellbound. Such a fraud and sham ought to be stamped out. Many a lazy, lounging, reveling Congressman has held his seat by garden seed and begging "leave to print in the Record." In some remarks supporting his resolution Senator Vest, who is one of the most eloquent men in that upper chamber, said:

"The people of the United States are the best natured upon the face of the earth. No other country would have tolerated such outrages as have been perpetrated for years upon the Congressional Record. The Hon. Birdwell Siote franks his remarks by the thousand to the people of his district, as delivered on such a day in the House of Representatives, whereas, in fact, the Hon. Birdwell made no such remarks. He only would have liked to make them, and got permission to publish them as if he had made them. In reality, at the moment when he was supposed to be electrifying the floor and the galleries, interrupted only by rounds of applause and by the presentation of bouquets, he was probably munching a frugal lunch in the House restaurant or snoring placidly in the cloak-room. Some of the speeches reported as having been delivered before an admiring house are so ludicrous as to appeal to the national sense of humor, and the American public has learned to regard the proceedings of Congress as a sort of 'variety performance,' where nothing is real but the pay. In the Record, of April 13, a member, of poetic tendencies, obtained leave to print his remarks on a bill providing for 'certain paintings on the wall of the Capitol,' and then inserted blank verse to the amount of sixty pages quarto; in another Record, a few months later, there are a very few remarks by a member, supplemented by the entire Constitution of the United States."

## A Remarkable Career.

When Mrs. Myra Clark Gaines died in this city on last Friday evening, the 9th inst., there closed one of the most remarkable careers known to history. For more than half a century her name and cause have been known to the courts and newspapers of the country. With a persistent purpose that never flagged and a heroic devotion to a cause which involved not only her claim to an immense estate, but the honor of her parentage and the legitimacy of her birth, she toiled till her death. The story of her life, if written by a skillful pen, would have a fascination and thrilling, sustained power, unexcelled in the finest works of fiction. Striking events and strange passages in her life succeeded each other with the rapidity of a drama. Filled on many occasions she never knew failure. When an adverse decision was rendered, she had already anticipated it and renewed the contest on another theory or question of law. The Supreme Court of the United States once pronounced her case "the most remarkable in the records of the courts." It is said that her knowledge of laws relating to successions was marvelous, and on several occasions she pleaded her own cause with real ability and forceful eloquence.

The outline facts of her history as we find them summarized in the city dailies are as follows: Mrs. Gaines was born in New Orleans in 1806. Her mother was Marie Zolime Carriere, who married a Frenchman named De Grange, said to be of noble ancestry, but who was reduced in circumstances and became a confectioner. Charged with having an other wife living at the time of his marriage, the matter was investigated though not positively proven, and De Grange left the city never to return. Subsequently she married Daniel Clark, a fascinating, brilliant young man, who served as territorial delegate in Congress from Louisiana, from 1837 to 1839. Of this marriage Myra Clark was born. While in Washington the young delegate became acquainted with a Miss Caton of Baltimore, and sought to annul his marriage with M<sup>rs</sup> De Grange. But this he failed, and it is said returned to New Orleans, repented of his course and made Myra Clark, his universal legatee. She in the meantime lived in Philadelphia, with a

Mr. Davis, while her mother married a Dr. Gardette and removed to Paris.

It was not until 1834 that Myra Clark, then Mrs. Whitby, knew that she was the legatee of Daniel Clark under the will of 1813. Then began a litigation, with varying fortunes, which continued to the hour of her death. She had obtained judgment against the City of New Orleans for a million dollars or more, and was prosecuting it vigorously in highest courts. Her life was a sacrifice to one thing. The sweet pleasures of social life were all surrendered to this supreme purpose. She was a member of the Carondelet Street Methodist Church, but the pastor being absent at Conference she was attended by Dr. Palmer, who also officiated at her burial.

Our special friend, the Rev. H. M. DuBose, of Houston, Texas, writes the editor a long, personal letter, from which we make an extract or two of general interest:

"I am delightfully situated. Bro. Werlein did a grand work here and has made the sailing easy for his successors. \* \* \* I have the Centennial Daily in full. How I longed to be at that auspicious gathering! The speeches, the sermons, as I read them, made my heart ache for what I missed. Bishop Foster's sermon thrilled me. It was catholic, grand."

## Wine in the Lord's Supper.

BY REV. C. O. ANDREWS, D. D.

The report of the Committee on Temperance at the late session of the Mississippi Conference was directed exclusively to one point, viz.: the evil of using fermented or intoxicating wine in the administration of the Lord's Supper. I voted against the report, and am glad that it did not prevail. I have no controversy with those persons who oppose the use of adulterated liquors for sacramental purposes. I am in hearty accord with the movement to procure, whenever practicable, the pure, unfermented juice of the grape for the holy communion. However, I do conscientiously believe the effort to prove that the approved wine of the Scriptures, as well as the wine the Savior made, were not intoxicating, but simply fresh, unfermented grape juice, is not only futile, but is even a disadvantage to the cause of temperance. Some persons assert that there are two kinds of wine mentioned in the New Testament: one commanded, the other condemned. It is true that there are two uses of wine mentioned in the New Testament: one commanded, the other condemned; but the uses are of the same liquid—wine.

In the Greek Concordance, now before me, I find but two words in the New Testament translated wine: one is *oinos*, the other *gleukos*. The last is used but once: "These men are full of new wine." (Acts ii: 13.) Evidently the *gleukos* they had been accused of using would make them drunken, as that was the way the "mockers" accounted for their seemingly extravagant conduct. *Oinos* is used many times in the New Testament; in every place it is translated wine; where it is condemned as well as where it is commended, viz.: "Be not drunken with wine," (*oinos*) and "use a little wine," (*oinos*) for thy stomach's sake," ("not given to much wine," (*oinos*) and "hurl not the oil and the wine," (*oinos*) "involuntarily, that, excess of wine" (*oinos*) and "where he made the water wine," (*oinos*).

The word wine is used five times in the narrative of the wedding in Cana of Galilee; in each place the original is *oinos*. Furthermore, that the wine which the Savior made was not simply the unfermented juice of the grape is plainly inferable, if not demonstrable, from the address of the ruler of the feast to the bridegroom. "Every man at the beginning doth set forth good wine," (*oinos*) and when men have well drunk then that which is worse, but thou hast kept the good wine (*oinos*) until now." The Greek word here translated "have well drunk" is *methusthai*, the principal meaning of which is, to make drunk, to intoxicate. There is no indication that the guests were intoxicated, or that the Savior was encouraging drunkenness, but there is merely the statement of a general principle based upon the well-known effects of wine. It requires a very great stretch of the imagination to think that there was any difference between the wine at the beginning of the feast and that which the Savior made except in the quality. The ruler of the feast was ignorant of the miracle and was simply stating that the custom of this bridegroom was different from that of others, in that he had provided not a different kind of wine, but the best of the wine for the last of the feast.

Legitimate arguments abound by which we can, and will, throttle the demon of intemperance. Let us not jeopardize the cause by venturing upon untenable ground.



Centenary contributions have reached \$1,100,087.

John Stuart Mill's adopted daughter, Helen Taylor, is one of the editors of the new London Democrat.

Canon Liddon is writing a biography of Dr. Pusey, and its appearance is looked for with great interest.

Mrs. Sallie Watts Wright, sister of Miss Matie Watts, one of our missionaries to Brazil, died recently in Louisville, Ky.

Bishop Granbery has removed to St. Louis, and is comfortably domiciled in a residence provided for him by St. Louis Methodists. His address is 3006 Chestnut Street.

Bro. L. D. Palmer, Business Manager of the Southern Methodist Publishing House at Nashville, spent Wednesday last in the city, en route to the Louisiana Conference at Minden.

The Illustrated Methodist is a new candidate for public favor. It is an eight-page monthly, and costs only thirty-five cents a year; four copies for a dollar. It is published in Baltimore, Md.

There was a net gain of 1,000 in the South Carolina Conference last year. And Bishop McVeyre says more than one hundred parsonages were ready to receive their pastors when the appointments were read.

Bishop Wilson we suppose is now at Hot Springs, Ark. That the healing waters there may restore his wonted vigor is the prayer of multiplied thousands. Let our chief pastor be remembered at the throne of grace.

The Moravian missionary income for 1882 was upward of 1,000,000, of which more than a thousand were from French Switzerland; while in the same period that of the Basil Society was not far from 300,000,000.

Prohibition sentiment grows apace in Alabama. The legislature has passed thirteen special acts, including the whole of Conecuh county and authorized Eowah and Calhoun counties to decide the question of "license" or "prohibition" by popular vote.

Rev. O. A. Fisher, one of the veterans of our Methodism in Texas, has been called from labor to reward. He is said to have been a great builder of churches, and all over the territory of his itinerant toils there are left memorials of his Nehemiah enterprise.

William Sherry, the patriarch of New Orleans Methodism, fell asleep in Jesus about midnight, of Monday, the twelfth instant. A fitting notice of his long and godly life will soon appear in our columns. We simply make the announcement of his death as the paper goes to press.

We are in receipt of a sad note from Rev. L. D. Worsham, of the North Mississippi Conference. He was absent from the recent session of Conference on account of sickness in his family, and now his little daughter has been called away. We sympathize deeply with our brother in his great affliction.

Dr. C. H. Richardson, pastor of the Madison Avenue Methodist Episcopal Church, Baltimore, occupied the Carondelet pulpit last Sabbath morning. In company with some lady friends visiting the city he gave us a call on Monday morning. Dr. Richardson was a prominent member of the Centennial Conference.

Rev. John A. Williams, D. D., has been appointed a General Superintendent of the Methodist Church of Canada, in place of the late Dr. Rice. We met Dr. Williams at the Centennial Conference, and had the pleasure of hearing him on the platform. He will worthily fill the place made vacant by his glorified friend.

The annual rental of pews in Plymouth Church, Brooklyn, Henry Ward Beecher, pastor, occurred on Tuesday night of last week. Although there was some coaching for the occasion, and a few antipathetic admirers of the venerable pastor bid extravagantly for effect, the amount realized was \$27,256 as against \$31,839, last year.

Dr. W. H. Potter, editor of the Wesleyan Christian Advocate, one of our most valued exchanges, is spending some days in the city "doing up" the Exposition. It is really refreshing to see an editor off duty. We bid him welcome to our sanctum and a carte blanche to our exchange that mirrors the Wesleyan. The Doctor is a vigorous, courageous journalist, full of missionary fire and has a broad connectional spirit.

Two wills of Mrs. Myra Clark Gaudier were presented for probate on Monday last. So the vexation of litigation pursues her beyond the tomb. One is an obituary will said to have been written on the 8th inst., the day before her death. The other was written on the 5th inst., and witnessed by five gentlemen, including her attending physician. In this instrument she bequeaths \$10,000 to Rev. J. W. Harmon, of the Mississippi Conference.

### The Closing Incident.

The Centennial Conference closed in the old orthodox way with a grand love-feast. It was in many respects the supreme hour of the session. There was less display of thought and culture, but more of heart and Christian communion. It was a time of joyful testimony and genuine fraternity. One incident of that occasion thrilled the vast congregation and will go down to history. Imagine that you see Gen. Clinton B. Fisk standing within the chancel with his hand on the shoulder of Dr. John B. McFerrin, and read the following:

It will take two hours for me to tell all that is crowding upon the heart. This meeting is the remarkable hour of my life. First, I am happy in the Lord; I am glad I am a Methodist. I am glad to see the work of this meeting. It will be twenty years in a few months since, when at the close of the "great struggle" when the smoke and flame had died away, to my quarters in Nashville, where I was clothed with more responsibility than generally comes to me, or more than I desired, there came two men; one of them was J. B. McFerrin, and the other was A. L. P. Green. At the mention of that last name how many hearts throb with gratitude to God that ever such a good man lived. We sat down and talked together, and the talk was a religious one. We talked about Methodism—not about organic union just then, but about a better state of things and about fraternity. And I said to him, "Do you think the time will ever come when there shall be a better state of feeling?" and this good old man turned to me, and said, "Why, bless you, you will see them all sitting down together in a love-feast yet," and here we are. I was in a difficult place, and with most difficult work on my hands, out there in that portion of the country, and from the President down no man gave me so much help in my perplexing work and trying position as this good man upon whose shoulders my hand now rests.

With deep feeling the Conference then sang:

Together let us sweetly live,  
Together let us die,  
And each a martyr crown receive  
And reign above the sky.

### Last Hours of Rev. J. T. Heard.

We hoped before going to press to have received a full account of the last hours and death of Bro. Heard. Thinking that another pen had furnished the facts so eagerly desired by his friends everywhere. Rev. J. M. Weems, of Enterprise, forwards only a short note which we give as follows:

He preached in Shubuta, Sunday, on the subject, "Consecration," urging the importance of it at the beginning of the new year. He also spoke of the immortality of life and that some present might not see the close of the old year. He went out to Bro. DuBoise's Monday, sat up late that night talking of Conference and religion, and went to bed. He got up next morning and dressed himself, but soon felt sick. He called Bro. DuBoise, and told him he could not live. He suffered with pain in the heart for one hour, and died sitting in his chair.

The following from the Richmond Dispatch is the very sensible expression of a secular journal on a theological issue. The illustration is striking and susceptible of extensive application:

We are glad that Dr. Woodrow has been silenced; for, whether the doctrine of evolution be true or not, it should not be taught in a Presbyterian theological seminary. Suppose the free traders had a college—anywhere—and a professor elected by free traders, and paid by free traders to teach free-trade doctrines to free-trade young men, should insist upon teaching protectionist doctrines. That would be a much less offense and not so outrageous an act as had faith as Dr. Woodrow has been guilty of.

We find this pleasant personal in the Pittsburg Christian Advocate:

Methodism seems to find pretty well the generations of its people. In the late Centennial Conference were two great-grandsons of Philip Baratt, after whom Baratt's Chapel was named and on whose farm it stood—the Rev. T. E. Martindale, a preaching elder of the Wilmington Conference, and Hon. E. P. Pratt, a layman of the Methodist Episcopal Church, South.

The New York Christian Advocate says of a noted man:

Wm. M. the inventor of the sewing machine known as the "Wheeler & Wilson," after having long been a confirmed drunkard, wandering about in rough garb, and with a hat in his hand, and a bag of tools in his pocket, he has been put in the insane asylum, a hopeless wreck. It takes more manhood to bear prosperity than to earn it or invent the means of it.

Through Sleeping Car to Sioux City, Iowa.

The Illinois Central Railroad will run a through sleeping car to Detroit, Bloomington, Mendota, and Freeport, Ill., and Chicago, Manchester, Waterville, Dodge and Sioux City, Iowa, leaving New Orleans at 5:30 Thursday of each week. Through passengers for points in Northern Illinois, Northwestern Iowa, and Southern Minnesota will appreciate the advantages of this weekly through sleeper from New Orleans to Sioux City.

### Death of Rev. M. C. Callaway.

A telegram from Rev. D. M. Rush, of Jackson, La., was received on Tuesday night, announcing the death of Bro. M. C. Callaway, pastor of our church at that place. We had no knowledge of his illness and was profoundly shocked at the sad intelligence. A few weeks ago he was at Conference in vigorous health and cheerful spirits, but now, alas! has fallen on sleep. Enterprising, active, consecrated and zealous, he promised great usefulness to the church and honorable distinction to himself and family. The gallant young soldier has joined the old veteran, Joshua T. Heard, in the land of eternal triumph. To his bereaved young wife we extend sincerest sympathy. Our forms are opened to make this brief announcement.

The following is good enough to be remembered:

Secretary M. C. Hazard divides the church into three classes, viz.: The church militant, the church triumphant and the church terminant. The last class consists of those who take the back seats in church, and growl at what others do.

### Books and Periodicals.

"CENTENNIAL HISTORY OF AMERICAN METHODISM." Inclusive of its ecclesiastical organization in 1784, and its subsequent development under the superintendency of Francis Asbury, with sketches of the character and history of all the preachers who have been members of the Christmas Conference; also an appendix, showing the numerical position of the Methodist Episcopal Church as compared with the other leading evangelical denominations in the cities of the United States, and the condition of the educational work of the Church. John Atkinson, D. D., Rev. Dr. New York: Phillips & Son, Cincinnati: Crampton & Stone.

Dr. Atkinson has produced an original book on a well-travelled subject. Many histories of Methodism have been written, but this is unlike them all and quite the equal of any. It is not so elaborate as Stevens and not so simple as McVeyre's, and on a different plane. Events are discussed in their logical rather than their chronological order. So to those who have Stevens and McVeyre, this book will possess a special value. The style is fresh and scholarly, and the events grouped with rare skill, while many facts are here presented before published. We are grateful for the copy received, and shall use it freely in our columns.

HYMN STUDIES. An illustrated and annotated edition of the Hymns of the Methodist Episcopal Church. By Chas. Nutter. New York: Phillips & Son, Cincinnati: Crampton & Stone, 1884. Price 25c.

We are indebted to the publishers for a copy of this unique and valuable volume. For a long while we have desired such a book. In connection with the hymns, which are given in full, there is a sketch of the author and a history of each hymn. The changes that have been made in the re-publication and several editions are all related, and in many cases the circumstances of the writing. We cordially commend it to all our readers fond of hymnology.

THE THEOLOGY OF CHRIST, FROM HIS OWN WORDS. By Rev. J. P. Thompson, D. D., with an introduction by Rev. Wm. M. Taylor, D. D., New York: E. B. Treat, 75 Broadway.

From our brief examination of this book we are prepared to speak of its great merit. Its careful study would confirm the doubting and prove helpful to every devout inquirer after truth. Whatever the attainments or exegetical skill of any reader, he will find pleasure and profit in its perusal. We are profoundly indebted for a copy.

Square Pianos were formerly much more generally used than Upright Pianos, though the latter were undoubtedly the more elegant and convenient as furniture. This was because the square was decidedly the best as a musical instrument. The improvements lately made in uprights have changed this, and the uprights are now fairly claimed to be as good as square as musical instruments as well as more desirable as furniture. Especially is this true of the improved Upright Piano now offered by the Mason & Hamlin Company. Their pure musical tones are a delight to every appreciative ear, and in durability they present great advantages. This is the result of adding to all valuable improvements heretofore made, one which is more important than any, being a new method of fastening the strings, by which they are more securely held, making the vibrations more perfect, and the instrument less liable to bad shifts, atmospheric changes.—Boston Traveller.

### The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMIESON.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one misarrangement will occur in one thousand. Inclose the bills, and, where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

OARVER & JAMIESON, Publishers.

"What is a weather report?" asked a small boy, who was reading a paper. "I don't know precisely, but I suppose that thunder is the kind of a weather report," responded his parent.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Bro., Fifth & Vine Sts., Cincinnati, O., and 10 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the local advertising patronage of our paper. All communications in relation to this department should be addressed to them.

"I am going to take away a bottle of salt water as a memento of this watering place." "But don't do it too full, or it will stop over you when the tide comes in."

Visitors to the Exposition should not fail to call at the Depot of the New La. Brewery, 151 Fifth, and learn some of the great facts about its brilliant triumphs—which are perpetual.

When a clothing store gets on fire, some of the clerks spring over coals, and some fall over coals, and every one pants when he gets out. The fire waste costs and makes breaches in the store when they are gone.

A GOOD REPUTATION.—That enterprising plan merchant, P. Weisler, may be justly proud of the leading musical instrument for which he is especially so of the Mathushek piano. The reputation of the public for this particular instrument has tended to prosper and increase his business most materially. It is the reputation of the Mathushek Piano Manufacturing Company to furnish all the pianos in a most complete and perfect manner, using the best materials obtainable and their efforts to keep this piano ahead of all others in every respect is a commendable effort which the public has evidently appreciated by their extensive patronage. Judges of musical instruments say that the Mathushek piano, instead of being out of date, is like many others, is a quarter of a century in time at a quarter less expense than any other make.

What influence has the moon upon the tide?" asked the Professor. The class was puzzled but he did not know exactly what influence it had upon the tide, but that it had a tendency to make the untied awfully spooky.

Since the introduction of Parker's Hair Balsam all other hair preparations have taken rank in the rear. Neat, pure, Price 50c.

Mrs. Bondeby (who is excessively droll): "How good of you to come and see me, Mr. Puckerton." Mr. P.: "Well, you know, Mrs. Bondeby, the population wouldn't come to Mohammed, so Mohammed had to come to the mountain."

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

"I have gone around all day; and now I am tired," remarked an exhausted Austin mother. "You are like a wheel; are you, Ma?" asked Tommy. "Why, little boy?" "You are tired after you go round; but a wheel is tired before it goes around."

Press the ADVOCATE circulation now.

A debating club at Quincy has decided that it is "more fun to see a man thread a needle than a woman drive a nail."

CHANGES.—We have quite a number of notices to change the addresses of subscribers, some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

A man in a fit—The dudo in tight pants.

The edition of Jamieson, Fausset and Brown's Commentary, issued by Messrs. Jerome B. Sayre & Co., of Toledo, Ohio, and offered as a premium in another column, is a neatly bound in half morocco, four volumes. Highest home indorsement given. Every preacher in the patronizing conference can secure a complete set. See notice.

The one-armed soldier ought to make a good third-hand reporter.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

The raisin in a boarding-house pudding is an oasis in the desert.

For all points in Texas and California, take the Southern Pacific and Star and Crescent via Houston.

Send the ADVOCATE to your friend for the next year and you will not regret it.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted, track, and increased speed. They offer the advantages of that time, through cars, connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

To those of our subscribers, not convenient to a money order office, we would say, Please inform us by postal card whether to continue the ADVOCATE or no.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the House.

Ask your neighbors to subscribe for the ADVOCATE.

### Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more beneficial results than any other preparation. It is a pure and healthy food, and by its use the quantity of the liquid oil, and the most delicate manhood will not be hurt. For sale by all druggists, and E. H. THURK, New York.

An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. H. Jones was experimenting with the many herbs of California, he accidentally made a preparation which cured his only child of Consumption. He is now in this country, and enjoying the best of health. He has agreed to give a full and complete description of his remedy, and personally cured. The doctor now gives this recipe free, only asking two cents stamps to pay expenses. This letter also cures Night Sweats, Nervous and Stomach, and will break up a fresh cold in twenty-four hours. Address: Dr. H. Jones, 1012 Race St., Philadelphia, naming this paper.

### NEW ADVERTISEMENTS.

Report of the condition of the State National Bank at New Orleans, La., in the State of Louisiana, at the Close of Business, Dec. 30, 1884.

ASSETS.	
Loans and discounts	\$1,454,822.67
Overdrafts	1,000.00
Other stocks, bonds and notes	425,000.00
Due from other national banks	25,000.00
Due from approved reserve agents	125,000.00
Due from other national banks	125,000.00
Due from state banks and bankers	103,211.00
Real estate, furniture and fixtures	170,226.20
Current expenses and taxes paid	40,911.44
From funds paid	37,000.00
Exchanges for Clearing	
Home	\$250,550.88
Foreign	20,000.00
Practical paper currency	1,000.00
Notes and bills payable	1,000.00
Specie	\$11,400.00
Legal tender notes	\$11,400.00
Redemption fund with United States	19,125.00
Treasurer, 5 per cent. of circulation	72,500.00
Total	\$3,350,019.46

LIABILITIES.	
Capital stock paid in	\$500,000.00
Surplus fund	375,000.00
Undivided profits	9,369.00
Reserve fund	100,000.00
Outstanding bank notes	125,000.00
Individual deposits subject to check	\$1,767,647.72
Demands on certificates of deposit	10,000.00
Certified checks	19,475.00
Cashier's checks outstanding	1,400.00
Due to other national banks	1,899,911.50
Due to state banks and bankers	109,400.00
Total	\$3,350,019.46

STATE OF LOUISIANA, Parish of Orleans, ss. I, T. R. ROACH, Clerk of the above-named court, do hereby certify that the above statement is true to the best of my knowledge and belief.

Subscribed and sworn to before me this 2nd day of January, 1885. THED. GUYON, Notary Public. Correct—Attest: PIERRE LANAUX, JUDITH VALIN, S. HERNSTEIN, Directors.

A. BALDWIN, President. SIGMUND KATZ, Vice President.

### NEW ORLEANS NATIONAL BANK.

AT THE CLOSE OF BUSINESS, December 31, 1884.

RESOURCES.	
Bills discounted	\$ 600,841.50
Demands on funds	1,585,859.00
Overdrafts	3,212.00
U. S. Bonds, par value	207,306.00
\$200,000 Louisiana coupons	
\$100,000 New Orleans	
Crossed Louisiana bonds	
\$25,000 Louisiana 5 per cent	
U. S. notes of New Orleans	252,864.50
Works Company's stock	
Cash and checks on	
Other banks	9,544.15
N. Y. sight exchange	98,436.46
Due from banks and bankers	
ers	97,475.50
Five per cent. fund with Comptroller of the Currency	8,000.00
Furniture and fixtures	500.00
Total	\$2,182,625.41

LIABILITIES.	
Capital stock	\$ 500,000.00
Surplus fund	294,132.41
Outstanding	150,000.00
Dividends unpaid for	116.00
Dividends payable January 1, 1885	8,000.00
Individual deposits	1,453,377.32
Due to banks and bankers	26,807.52
Total	\$2,182,625.41

I certify the above to be a true and correct statement. WM. PALFREY, Cashier.

Correct—Attest: JOHN H. HANNA, FRANK T. HOWARD, W. T. BENEDICT.

### CANCERS, TUMORS AND ULCERS.

Cured without the knife or loss of blood. Vastly superior to all other methods. Hundreds of cases cured! Descriptive pamphlet sent free. Address: 175 Broadway, N. Y. City.

### CORNS, WARTS AND UNCLE'S CURE IN FIVE DAYS.

No pain. No matter. Mailed for 25c in stamps to L. O. Shaffer (inventor), Altoona, Iowa.

### W. G. WHEELER,

Clothing and Furnishing GOODS.

Successor in Wholesale to

WHEELER & PIERSON,

56 Canal Street, NEW ORLEANS.

### It Will Pay You

—TO—

### READ! READ! READ!

GOOD READING

GOOD READING

CHEAP

As most every family takes secular, as well as religious journals, we have made arrangements in club with the following newspapers, at the rates annexed.

The first column of figures give the price of the publication per year, the second the price of the two, including our ADVOCATE.

New Orleans Picayune	\$2.00	\$2.75
New Orleans Times-Democrat	1.50	2.25
Southern Cultivator	1.50	2.25
Country Gentleman	2.50	4.00
American Agriculturist	1.50	2.25

Cash in company with orders. No reduction allowed on these rates for remittances. Will receive subscriptions for all the leading newspapers in the United States.

OARVER & JAMIESON, Publishers.

New Orleans Christian Advocate.

### MISCELLANEOUS.

### LOUISIANA STEAM

Sash,

Blind and

Door

FACTORY.

226, 301, 303, 305, 307 Gravier Street.

NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and

Celling, Newels, Balusters, etc., always on hand, or

made to order.

Orders promptly attended to.

Plantation Cabins a Specialty

BRANCH OFFICE:

NO. 55 CAROLINE STREET.

BARNES'

Patent Food and Strong

Power







## Christian Advocate.

## Marriages.

CLARK-GOLDIN.—At the residence of G. H. Clark, Esq., near Walnut Grove, Miss., December 1st, 1884, by Rev. Irvin Miller, Mr. S. C. Clark to Miss Kate Goldin.

WILLIAMS-LINDSEY.—At the residence of J. L. Williams, Esq., near Walnut Grove, Miss., December 1st, 1884, by Rev. Irvin Miller, Mr. J. L. Williams to Miss Lillian Lindsey.

EVANS-SINGER.—At the residence of Mr. J. H. Evans, Esq., near Walnut Grove, Miss., December 1st, 1884, by Rev. Irvin Miller, Mr. J. H. Evans to Miss Lillian Singer.

CALLICOTT-HURRY.—At the residence of the bride's father, near Coldwater, Miss., December 2nd, 1884, by Rev. J. M. Wyatt, Mr. Callicott to Miss Hurry.

ROBERTS-HARVEY.—At the residence of the bride's father, near Forrest, Miss., December 2nd, 1884, by Rev. W. W. Conaway, Mr. T. D. Roberts to Miss L. T. Harvey.

GOODMAN-MATTHEWS.—At the residence of T. M. Matthews, Wayne county, Miss., December 2nd, 1884, by Rev. J. C. Hogan, Mr. A. A. Goodman to Miss Lillian Matthews.

JOHNSON-WHITE.—At the residence of the bride's father, near Walnut Grove, Miss., December 1st, 1884, by Rev. Irvin Miller, Mr. J. H. Johnson to Miss Lillian White.

SMITH-DEWSON.—At the residence of the bride's father, near Walnut Grove, Miss., December 1st, 1884, by Rev. Irvin Miller, Mr. J. H. Smith to Miss Lillian Dewson.

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LAKE—Resolutions by the faculty and pupils of Whitworth Female College, in memory of Miss Maggie R. Lake.

Whereas, It has pleased God to remove by death Miss Maggie R. Lake, a member of the family of Whitworth College; therefore, be it

Resolved, That, submitting humbly to this dispensation of Providence, we recognize in it the hand of One whose acts are all done in wisdom and love.

Resolved, That in the life of Miss Maggie Lake, as it was known to us during the past four years in which she filled the different positions of monitor and accountant of the college, there was a rare combination of prudence, justice, faithfulness and grace; and it is not too much to say that, in her death, Whitworth College has lost a zealous and accomplished teacher, society a cultivated and useful member, and each of us a kind and helpful friend.

Resolved, That we regard it worthy of public notice that Miss Maggie Lake was the first to contribute to the erection of the Institute building recently completed; and, that, in recognition of her devotion to the college, the desk and chair of the mistress be suitably draped, and we will wear the annual badge of mourning for thirty days.

Resolved, That we tender our sincere sympathy to the family of the deceased in this their sore bereavement.

Resolved, That these resolutions be recorded in the minutes of the college, and that a copy of them be forwarded by the secretary to the afflicted family; and to the Brookhaven Leader, the Oxford Eagle, and the New Orleans Christian Advocate, for publication.

R. S. RICKETS, Secretary.

HARPER—Died at Jefferson, Texas, Mrs. Mary Adeline Harper, wife of W. W. Harper, M. D. The subject of this sketch was the daughter of John and Orinda McKee, of Woodville, Miss., where she was born May 15, 1831. She was united in marriage to Dr. W. W. Harper, Esq., in 1852, at Savannah, La., by Dr. (now Bishop) Parker, and departed this life in great peace and triumph Oct. 23, 1884. Sister Harper professed religion and united with the Methodist Episcopal Church, South, in her childhood, and she remained until the day of her death faithful to her Lord and to her cause. As a Christian, she was devout and earnest, and in her pure, blameless life as wife, mother and friend, she has left behind her the priceless legacy of a good example. It was the privilege of the writer, as her pastor, to visit her frequently during her last illness, and it was a source of great joy and privilege to her from the world of God was brought to her remembrance, and to also hear her frequent utterances of trust in the Redeemer and resignation to his will. To our repeated inquiries as to her spiritual state and hopes for the future, she would reply that the clouds of darkness interposed between her soul and Christ. Death had no terrors for our dying sister. No vain regrets were indulged; but confident that her Lord would keep that which she had committed unto him, her heart was fixed upon the glorious and eternal realities beyond the grave. When far under the shadow of death, she joined her family and friends for the last time on earth in the sacrament of the Lord's Supper. The next morning one of her dear children was brought to her bedside and dedicated to the Lord in baptism. She then bade her husband and family farewell, left messages of love for absent relatives and friends, and lingering only a few hours she peacefully and gently passed away from our midst to the home of the pure and the good. May God bestow his sustaining grace upon this stricken family, and also upon the large circle of relatives and friends, and may this sorrowful affliction yield to all of them the peaceful fruits of righteousness, and in the end everlasting life.

CHAS. E. LAMB.

INGRAM—Gus Ingram, son of the late J. R. and Mrs. Hester Ingram, was born at Walnut Grove, Marshall county, Miss., July 12, 1875, and died at home, Nov. 11, 1884.

These dates denote a brief stay among mortals, but the little fellow lived long enough to become the centre of bright smiles and attraction at home; the friend of association, and the favorite of the boys of the neighborhood.

His father's little playmate, as well as his playmates; but we cherish the memory of his many excellencies, and hope to overtake him in the better land.

J. M. WILSON.

ADVERTISEMENTS.

RAMSEY—Thomas S. Ramsey was born in North Carolina, and was married to Mary Ramsey in Middle Tennessee, and moved near Klenz, Miss., more than thirty years ago, where, on the night of August 18, 1884, he was called to his reward above. He was a devoted religionist about fifteen years, and joined the Methodist Episcopal Church, South, in which he lived the remainder of his days. Bro. Ramsey always occupied a warm place in the hearts of the preachers who served the charge on which he lived. After his conversion, his house was the preacher's home. In addition to his love for his kind husband and father, he was the father of the Rev. E. B. Ramsey, who is taking high rank in the North Mississippi Conference; for whose interest he lived. Just before his death, he was visited by his son how he felt, to which he replied, "I feel I am on my way to heaven." Thus he passed away.

J. M. WILSON.

McCORMICK—Again death has visited our fold. On Sunday 16, 1884, he entered through the land and reached the land from the mother's land and embraced the land, FERNANDO MILTON, only two years, three months and nineteen days old; but angels loved him and took him to heaven. His last breath was a shout of praise to God, and he was taken to his home in heaven. His wife, Mrs. F. M. McCORMICK, has been bereft of two of her children. Bereft, yes, bereft, but they are thus made the parents of spiritual children in heaven. Spill no tears in the kingdom of heaven.

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BROOKS—Miss BRASSIE BROOKS, daughter of M. T. and Sister M. S. Brooks, was born Oct. 15, 1880, in that portion of Red River parish, near Conshatka, which was then contained in Natchitoches parish, and died at her father's, near Campt, in Natchitoches parish, Nov. 2, 1884. Her father died when she was a year old, and her mother when she was nine, and left her to the care of her aunt, Mrs. Jacob Porter, with the solemn charge, "Take care of this child, and she will be a blessing to the world." That charge Sister Porter has faithfully and bravely, successfully kept.

She was a pupil of Mansfield Female College for several years, and went from there to Millersburg Female College, where she was converted, and after a year's hesitation, she a struggle between a sense of duty and a fondness for pleasure, so-called, her purposes were fixed to do God's work, and she joined the Methodist Episcopal Church, South, at a camp meeting at Davis Springs Camp Ground, during the fall of 1882, since which time she has, so far as I have been able to learn, lived an exemplary life and done a happy, triumphant work.

Her suffering was very great, yet she never complained or forgot her blessed Saviour, but would frequently rouse up saying, "No other one but Jesus," or some other song of praise, and would request to be prayed with.

Thus passed the happy spirit of Sister Brooks to that mother and father who had gone before. May the example of her later days be followed by all young persons.

ROBERT HANDLE.

EUDY—Mrs. HELEN EUDY, daughter of Stephen and Mary Cornick, was born Dec. 23, 1881, near Brownsville, St. Helena parish, La. Was married to J. P. Eudy, Oct. 31, 1872, and died Sept. 30, 1884.

It was my privilege to be the pastor of Sister Eudy for two years, during which time I visited her. She was a woman of strong mind and of decision of character. (She died before her marriage.) She was a member of the Methodist Episcopal Church, South, having been reared under Methodist training. She loved the Methodist Church and the promotion of Zion in the world.

As a wife she was devoted; as a mother, tenderly affectionate; and as a neighbor, unsurpassed. She fell a victim to slow fever, in which she lingered, leaving many relatives to mourn her loss. We heartily join in sad tears, but pray the God of all grace to add consolation to all bereaved hearts.

G. H. HENDER, Pastor.

MISCELLANEOUS.

LEMONS AN MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, cure all Throat and Lung diseases, as prepared by Dr. H. Moxley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir.

Cures indigestion, headache, neuralgia, kidney disease, fever, chills, loss of appetite, debility and nervous prostration by regulating the Liver, Stomach, Bowels, Kidneys and Blood.

Lemon Hot Drops.

Cure all Coughs, Colic, Hoarseness, Sore Throat, Bronchitis, Whooping Cough and Lung Diseases, except Consumption, which disease it palliates and greatly relieves. Price 25 cents. Sold by Druggists. Prepared by Dr. H. Moxley, 114 Whitehall street, Atlanta, Ga.

A Prominent Lady's Experience.

I have not been able to state to you, or stand without suffering great pain. Since taking Dr. Moxley's Lemon Elixir, I can walk and perform my usual duties without suffering the least inconvenience.

Mrs. R. H. BLOOMWORTH, Griffin, Ga.

A Prominent Minister Writes:

Dr. H. Moxley—Dear Sir: After ten years of great suffering from indigestion and its sequelae, with great nervous prostration and debility, I have been cured by your Lemon Elixir, and am now well again.

Rev. J. C. DAVIS, Elder M. E. Church, South, No. 15 Tenth St., Atlanta, Ga.

H. D. McCOWN,

FINE CLOTHING

MEN'S FURNISHING GOODS.

Headquarters of the Celebrated

STAR SHIRT.

Boys' Clothing a Specialty. New and Boys' Hats.

CLOTHING MADE TO ORDER.

Corner St. Charles and Common Sts., N. O.

EDWARD HEATH,

HEADQUARTERS FOR

Wall Paper in all Grades,

From Low Priced to Fine Decorations.

Picture Frames and Mouldings.

WIRE SCREENS.

75 CAMP ST., NEW ORLEANS.

ELKIN & CO.

100-CANAL STREET-100

Invite attention to their large stock of fresh, imported goods of high, extra quality and low prices.

CHINA MATTINGS.

All varieties of CARPETING at very low prices.

Oil Cloths,

Window Shades,

Curtains, &c.

THOS. J. CARVER, W. L. DAKIN,

FORE—LAURA E. McINTOSH was born in Catahoula parish, La., in 1880; was married to Thomas L. Fore, of Tensas parish, in 1881; joined the Methodist Episcopal Church, South, at Jordan Chapel, Tensas parish, La., in 1880, under the pastorate of Rev. J. J. Landrum, and died at her home on the Tensas river, La., Nov. 27, 1884, after an illness of eleven days.

The death summons did not come unwelcome, nor with any of its horrors; but found her resting upon the arms of her Saviour. Since her connection with the church, she has lived a consistent and true member; and has also been a constant and attentive reader of her Bible. Several times has the writer been requested to sing some hymn, and she would heartily join in singing the old songs of Zion. While she was courteous and charitable toward Christians of all denominations, she was especially and warmly attached to the church of her choice. The preachers could never come too often; and let it be night or day, they were always sure to find a warm reception at her hospitable home.



## MISCELLANEOUS.

## TUTT'S PILLS

25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

## SYMPTOMS OF A TORPID LIVER.

Loss of appetite, bowels costive, pain in the back, with a dull aching in the shoulder-blades, fullness after eating, with a disinclination to exercise of body or mind, irritability of temper, low spirits, with a feeling of having neglected some duty, weariness, dizziness, fluttering at the heart, dots before the eyes, headache, over the right eye, restlessness, with awful dreams, highly colored urine, and constipation.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer. They increase the appetite, and cause the body to take on flesh, thus the system is purified, and by their Tonic Action on the Digestive Organs, regular stools are produced. Price 25c. 43 Murray St., N.Y.

## TUTT'S HAIR DYE.

GRAY HAIR OR WHISKERS changed to a Gloss Black by a single application of this DYE. It imparts a natural color, not instantaneously, but by its gradual and healthy action on the roots of the hair, it restores the hair to its natural color. Office, 44 Murray St., New York.

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## Weekly Market Review.

(For Week Ending January 13, 1885.)

## COTTON.

Low ordinary	74	@	—
Ordinary	82	—	—
Good ordinary	92	—	—
Low middling	102	—	—
Middling	108	—	—
Good middling	110	—	—
Fair	115	—	—
Galveston middling	110	—	—
Mobile middling	102	—	—
St. Louis middling	102	—	—

## SUGAR.

Inferior	22	—	33
Common	34	—	4
Good common	—	—	43
Fair	—	—	44
Good fair	—	—	—
Fully fair	—	—	—
Prime	—	—	—
Strictly Prime	—	—	—
Choice	—	—	47-17
Seconds	44	—	42
Yellow clarified	41	—	54
Gray clarified	—	—	—
Choice white	—	—	54
Granulated	—	—	—

## MOLASSES.

Syrup	22	—	32
Fair	—	—	—
Strictly Prime	39	—	41
Choice	—	—	44
Fancy	—	—	—

## RICE.

Fancy	—	—	—
Choice	—	—	—
Prime	—	—	—
Good	—	—	—
Fair	—	—	—
Ordinary	—	—	—
Common	—	—	—
No. 2	—	—	—
Rough	—	—	—

## FLOUR.

Minnesota bakers	4.50	—	—
Minnesota patents	5.50	—	—
Extra fancy	—	—	5.00
Winter wheat patents	5.50	—	5.75
Choice	4.30	—	4.45
Fancy	4.50	—	4.70

## CORN PRODUCTS.

Corn meal	3.00	—	3.10
Corn meal	—	—	2.60
Grits	3.25	—	—
Hominy	3.25	—	8.50

## GRAIN, ETC.

Corn	—	—	52
White	—	—	52
Yellow	—	—	51
Mixed	—	—	51
Oats	—	—	39 1/2
Western	—	—	39 1/2
Texas rust-proof	43 1/2	—	45
BRAN	—	—	7 1/2
Choice	19.50	—	20.50
Prime	17.00	—	19.00

## PROVISIONS.

Pork	13.75	—	13.92 1/2
Prime mess	11.50	—	—
Rumps	11.00	—	—
BACON	—	—	—
Fancy breakfast	10 1/2	—	—
Shoulders	—	—	—
Sides, clear	7 1/2	—	7 1/2
Sides, clear rib	7 1/2	—	7 1/2
HAMS	—	—	—
Sugar-cured	11	—	11 1/2
DRY SALT MEAT	—	—	—
Sides, clear	5 1/2	—	5 1/2
Sides, clear rib	—	—	6 1/2

## FISH.

MAKERALS	—	—	—
No. 1, in bbls.	14.25	—	—
Half bbls.	7.75	—	—
No. 2, in bbls.	13.75	—	—
Half bbls.	6.25	—	—
No. 3, in bbls., large	13.25	—	—
Half bbls.	7.00	—	—

## GROCERIES.

COFFEES	—	—	—
Kio, choice	94	—	113
Cordova, choice	12	—	13
Java, choice	22	—	23
BUTTER	—	—	—
Western dairy	20	—	22
New York dairy	20	—	18
COUNTRY	16	—	18
LARD	—	—	—
Choice	71	—	—
TEARS	—	—	—
Choice	50	—	1.00
Fair	25	—	50
OLDS	—	—	—
Coal, cases	14	—	—
Coal, bbls.	9	—	—
Cotton seed	50	—	55
Lard	65	—	—

## VEGETABLES.

CABBAGES	—	—	—
Western, bulk	9	—	10
COUNTRY	—	—	—
POTATOES	—	—	—
Louisiana	1.40	—	1.75
Western	—	—	—
KROUT	—	—	—
4 bbl.	4.00	—	5.00
ONIONS	—	—	—
4 bbl.	2.25	—	3.00

## BALING STUFFS.

BAGGING	104	—	—
2 b.	118	—	—
BALING TWINE	—	—	—
1 b.	—	—	12 1/2
TIES	—	—	—
1 bundle	1.35	—	—

## SUNDRIES.

POULTRY	—	—	—
Chickens, Western	5.00	—	—
Young	2.50	—	3.50
Chickens, South'n	3.00	—	8.50
Young	1.50	—	2.00
Turkeys, Southern	9.00	—	12.00
Eggs	—	—	—
Western	18	—	20
Southern	22	—	24
WOOL	—	—	—
Lake	17	—	—
Louisiana	15	—	—
BURRY	74	—	—
HIDES	—	—	—
Green salted	7	—	—
Tanned	10 1/2	—	—
STAVES	—	—	—
Oak, kegs	50.00	—	—
Oak, barrels	75.00	—	80.00
Oak, casks	50.00	—	110.00
Oak, hoghead	75.00	—	140.00
HOOP POLES	—	—	—
Hoghead	45.00	—	—
Barrel	22.00	—	—
Half barrel	12.50	—	—
FERTILIZERS	—	—	—
Cotton seed	8.00	—	10.50
Meal	21.00	—	21.50
Pure ground bone	42.00	—	—
Muriatic acid	2	—	—
Sulphuric acid	3	—	—
Bone black	81	—	—

## The Dyspeptic's Refuge.

"Parker's Tonic cured me of dyspepsia of fifteen years' standing. It is the dyspeptic's refuge." So writes Mr. Charles H. Watts, of West Somers, N. Y.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

## NEWS OF THE WEEK.

## DOMESTIC.

JACKSON, Miss., Jan. 7.—Gov. Lowry today appointed Judge James M. Arnold, of Lowndes county, Supreme Court judge, to fill the vacancy caused by the death of Judge Chalmers.

New York, Jan. 8.—The Prohibition Convention to-day formally declared that the National Prohibition party is an independent political organization, and its members acknowledge no dictation in the use and disposal of their ballots. It will make no compromise of its prohibition principles by coalition with any other political party. The prohibition of the liquor traffic is the national issue. The Federal Constitution, and the Prohibition party is a necessity to secure such an amendment, and to maintain an administration in power favorable to its enforcement.

INDIANAPOLIS, Ind., Jan. 9.—Gov. Porter delivered his biennial message to the Legislature to-day. It shows the debt of the State to be \$1,876,000, of which \$607,825 is due to the State school fund. The school fund amounts to \$3,330,325, an increase of \$55,160 during the year. The school revenue last year was \$1,488,982. The number of children in the schools was 501,542.

LITTLE ROCK, Ark., Jan. 9.—A vicious war on the Sabbath breakers in this city has been inaugurated by Attorney L. A. S. (the Sledge) as published in the local press, that heretofore the Sunday law of the State would be enforced. Sunday last was the test. The bookstores, news and cigar stands were closed. Of the many saloons all remained closed except five. The proprietors were taken before a magistrate and fined \$10. The prosecuting attorney states that heretofore the saloon-keepers will be indicted and prosecuted for every drink sold in violation of the Sunday law. The matter is attracting much attention and causing considerable comment. The saloon-keepers have just secured local license at the rate of \$50 per year.

NASHVILLE, Tenn., Jan. 10.—One of the most disastrous fires that has occurred in Nashville for years, involving a loss of \$150,000, broke out at 8 o'clock to-night in the freight-department of Louisville and Nashville Railroad Depot and in a few seconds the flames enveloped the entire building, which was of brick and covered with papers in the freight and telegraph departments and Superintendent Geddes' office were lost, but the tickets were saved. A very large quantity of freight, which was of considerable value, was lost and the passenger train, which was just ready to start for Louisville, had to be pulled away to prevent its destruction. The depot was valued at \$300,000 and was not insured. The cars and merchandise there, were worth \$25,000. The freight and accounts were a very valuable. The total loss on the depot is \$150,000.

DAYTON, O., Jan. 11.—There is great excitement about the Salvation Army. The army on Saturday night took the streets with tambourines, etc., in defiance of the law officers, were arrested and put in the stationhouse, but refused to go out on bail, saying Christ was in jail and the law will open the prison doors. Religious people are becoming interested and the end is not yet.

NEW YORK, Jan. 12.—The Madison Avenue Congregational Church, over which Dr. Parsons has presided, held its annual election of trustees to-night. Police were in attendance to keep the brethren in order, but for all that there was a very lively time and not the most Christian spirit displayed throughout. The meeting resulted in the election of five anti-Newman trustees out of ten, at the passage of a resolution declaring that Dr. Newman is no longer pastor of that church.

MONTGOMERY, Ala., Jan. 12.—A heavy rain storm, accompanied by lightning, passed over this section last night eastward. At 11 p. m., ten miles south of Calera, it turned into a genuine cyclone, with such force as to make the houses shake for miles around, while a habitation is left. The extent and amount of the damage will not be definitely known for a day or two. The cyclone took subsequently a southeasterly course, sweeping through Chilton into Macon county, Alabama, uprooting trees, blowing down buildings and killing several men at the Texas Camp Ground, near Tuskegee, diminishing its force eastward into Chambers county on the Georgia line.

CHATTANOOGA, Tenn., Jan. 12.—A diabolical attempt to wreck a train on the Georgia division of the East Tennessee, Virginia and Georgia Railroad, failed only by a miracle, near Loudon, Ga., last night. The engine and tender, several cars of the truck and drove pieces of rails into the cattle guards. They then piled crosses between the rails, making an obstruction which would dash the train down a frightful abyss. Just before the train reached there, the engine broke down, became hot and the engine stopped. The train to cool it, and it struck the pile just as it slackened up. The pilot was torn off, but no other damage was done.

## FOREIGN.

MADRID, Jan. 8.—Another sharp shock of earthquake was felt in the south at day-break this morning. The greatest force was experienced at Laja, where 300 houses were damaged and seven persons were injured. Most of the inhabitants had lost or were sleeping in tents. But a strong start today for escape of the disaster. Three hundred thousand dollars has already been subscribed. King Alfonso will take with him \$100,000, which he will in person distribute for the relief of the sufferers. The church, convent and fifty houses were destroyed at Motril by the earthquake Monday evening. There was a great procession at Granada to-day. Twelve thousand people, headed by priests, bearing the image of the Virgin, marched through the streets, chanting and praying for deliverance from further earthquakes.

A Clear Head and a Strong Heart. If you hold your brains with any sort of the "whiskey" or "bitters," and which toppers depend for their stimulation, you do your system irreparable mischief. Brown's Iron Bitters is not one of these. It promotes healthy action of the heart, liver and stomach, and cleanses and enriches the blood. The best physicians prescribe it, and it is well worthy of a trial by all.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

## EUFAULA DIST.—FIRST ROUND.

Midway, at Midway	Jan. 10, 11
Willie and Malone, at Glenaville	Jan. 17, 18
Circuit, at Harria	Jan. 24, 25
Euclid, and Oak, at Post Oak (Fri.)	Jan. 31, 1
Circuit, at Ozark	Feb. 7, 8
Circuit, at Sylvan Grove (Thurs.)	Feb. 14, 15
Circuit, at Lawrenceville	Feb. 21, 22
Euclid circuit, at Louisville (Fri.)	Feb. 28, 1
Circuit, at Abergill	Mar. 6, 7
Circuit, at Jerigon	Mar. 13, 14
Circuit, at Renick Mount.	Mar. 20, 21
Euclid circuit, at Smithville	Mar. 27, 28
district stewards will meet in the	
at Louisville, Wednesday, February 15, 1888.	
is desired.	M. Urquhart







## Christian Advocate.

THURSDAY, JANUARY 22, 1885.

For the New Orleans Christian Advocate,  
RAY, JOHN T. HART.

BY W. L. C. H.

He is not dead, but gone before;  
His barque has reached the peaceful shore.  
While others still on the ocean roam,  
Must wander round the wrecks they lost,  
Till the port of heaven.

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accounts for a large portion of the pride, worldliness, fashion following, craving for popular amusements, distaste for religious services, which is characteristic of many members of the church. They have the same old unregenerate nature in the church that they had out of it. Having no inward grace, there can be no outward and visible sign of it. I know some will say that our church does not require conversion as a condition of being admitted to her membership. If she did not, then I would reply, So much the worse for her. But I do not so understand her teaching. I do not believe that "a desire to flee from the wrath to come" is the sole condition for admission to the church. The book of discipline says something about the pastor ascertaining the spiritual fitness of candidates for church membership. During my ministry it has been my practice to get from the candidate at least a verbal testimony that he has repented of sin and believed in Christ to the saving of his soul. If any person talks to me about joining the church, and admits he is not converted, I give him all the pastoral oversight possible, pray with and for him, and bring him to decision for Christ first—then receive him into the church. To receive unconverted persons into the church is, in many instances, to do great injury to them and the church also. Whatever earthly organizations may be, the church of God is exclusively composed of regenerate souls. God could do more with Gideon's three hundred, because they were of the right quality, than with thirty-two thousand made up of inferior material. So God could do far more for the world's salvation with two hundred thousand converted, consecrated Southern Methodists than he can with one million, if a very large proportion of them are unregenerate souls. If the second century of Methodism in this country is to be more glorious and spiritually successful than the first, we must sift the material we receive into the church.

II. Family and secret worship must be far more general than it has been among our members, or spiritual disaster will overtake us in the second century of organized Methodism.

It is humiliating that this point needs emphasizing. It would be unpardonable in me not to believe that the spiritual instincts of every Christian suggest at the very commencement of this spiritual life the imperative necessity of both these things being attended to. Secret prayer for personal and family prayer for relative benefits. The Holy Spirit operates on the soul and suggests the righteousness as well as the duty of these things. And at the risk of being accused of uttering a truism, I will say that the neglect of family and private prayer accounts for the large number of backsliders among us. I have talked with persons who professed to have been converted and had joined the church. On asking if they had read the word of God and prayed in secret daily since their conversion, they were surprised at such a question. The body gets three meals a day; but many professing Christians do not even give the soul one meal. They quietly starve the soul; and while angels weep at the soul revolting and treatment, Satan to close by chuckling over the near prospect of the death-rattle in its throat. I have attended a good many District and other Conferences within the last few years, and have been pained to hear brethren in the ministry confess that a very small percentage of the members of the church held family worship. In some churches at least seventy-five per cent. of the members habitually neglected this. No wonder that our church, considering its numbers and wealth, exerts so little influence for good. Without family and secret worship, the church, as a whole, and Christians individually are like Samson's locks—"weak, and like other men." By strict attention to both of these duties we receive power for holy living and are enabled to do genuine work for God on the souls of men. This brings down the motive power that propels the whole spiritual machinery. In all past history the men and women who have been efficient in the service of God and roused the wrath of the devil have been devoted to secret and family worship. It was not a *lapis linguae* on the part of Jesus when he said: "And thou, when thou prayest, enter into thy closet, and when thou has shut the door pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly." This was the laying down of a fundamental principle which observance is imperatively necessary in order to the sustenance of a spiritual life. Not I, but the Holy Spirit of God places prayerless families in the same category as the heathen: "Pour out thy fury upon the heathen, and upon the families that call not upon thy name." I beseech you, my dear brethren, if you would be of any service to God and humanity in the second century of Methodism in America, begin this day (if you have been neglecting them), and in the strength of God continue to your dying hour both secret and family worship.

III. If Methodism in the second century of its organized existence in America is not to be a failure, the consciences of our members must be kept in a healthy condition, and then attendance at church services must be made a matter of conscience.

It is astonishing to find how many, even among professing Christian people, regard it as optional to worship in

God's house on the Sabbath day. But is it optional? I give an emphatic negative to this question. To worship God in his house on the Sabbath day is an more optional on the part of a righteous man than it is optional for him to be governed by the Ten Commandments. God has given one day in seven for spiritual purposes. He has demanded and received worship from his creatures from the beginning of time till now. He has established a church in the earth. She has had her regular times and places for assembling to publicly worship Almighty God. Jesus Christ showed the example by going himself to these places both as a worshiper and teacher. We read of the apostles and primitive Christians going to the synagogue on the Sabbath day to worship. We are also exhorted "not to forsake the assembling of ourselves together as the manner of some is." The fact of the matter is, if it be right for one member without good and sufficient reasons to absent himself from the services of God's house, it is right for all, and if all exercise that right, then we shall have the wonderful spectacle of men and women claiming to be the people of God doing all they can to kill God's church. That is really what it means. Every time that your conscience tells you there is really nothing to hinder you from going to public worship on the Sabbath day, and you do not go, you are stabbing your soul to death and helping (as far as you can) by your example to destroy the church of God. It is pitiable to listen to the frivolous, trifling and lying excuses given by church members for not being present in God's house on his day. "Sunday sickness" has become proverbial. Many are well enough up to Saturday night, take sick Sunday morning and are in good health for business on Monday morning. I have the deepest sympathy with and often pray for those who crave to attend public worship on Sabbath, but are prevented by bodily affliction; but I fear there is a large number in all the churches playing effectively into the hands of the devil and deceiving their own souls by lying on this point. They know well enough that if it were a dance, a social or a theatrical entertainment, they would not dream of allowing either weather or trifling sickness to keep them away. It is hard enough to stay away from worship, but far worse to lie about it. Others neglect worship because they do not like the minister. Well, that is a good reason—to all who go to worship the minister. But if I love God and want to engage in publicly worshipping him, the consideration as to who and what the minister is will not influence me much. Others neglect public worship "because they had company." Of all the flimsy and shallow excuses I ever heard this is the worst. As if a man's obligation to attend the public worship of Almighty God was contingent on his being free of company! Do you prefer to entertain your company rather than be blessed by the great God in his house? Would you rather disappoint your God than infringe on earthly etiquette by leaving your company? If company comes to my house, then when class meeting, prayer meeting or preaching time comes I invite my company to go with me. If they can not or will not go, I go alone. It hurts far less to offend your company by going to God's house than it does to offend God by pleasing your company and remaining with them. And I will add, unless your company be destitute of good breeding it will hurt them greatly if you stay away from worship on their account. Do not go to worship merely because it is your duty. Go because you love God and would worship him and want your soul blessed. So shall the church be a blessing to you, and you to it.

IV. If Methodism is to be a power for good in the second century, superior to what she has been in the first century of her organized existence in America, then there will have to be forces at work educating her conscience on the subject of "contributing to the support of the gospel."

This is a delicate point. A minister is likely to have his motives impeded when he touches on it. Let this should be the case with me, let me say that during my ministry of about twelve years I have got all I have been promised every year and more too. I do not need to speak for myself; but there are hundreds of ministers in our church who are continually embarrassed on account of the meagre support they receive. They can not get a support, are driven to engage in secular business and become involved in ministerial duty. I believe in a Divine call to the ministry; but I also believe in a Divine "call to the laity." For every man God calls to the ministry he truly calls twenty or one hundred men, more or less, to support him. And the responsibility will not be all his, for lack of the support he is entitled to expect, he abandons the work of the ministry. He may come to be a gospel minister and still be a Christian. But if he remains in the ministry and fails to "provide for them of his own house," he becomes (even in the ministry) "worse than an unbeliever." Do you say, "That indicates small faith in God." I say no. I trust I have great faith in God; but I have small faith in some men who possess God's money, and spend it lavishly for their own selfish purposes and give with begrudging hand for the cause of God and humanity. In days of old God commanded the ravens to feed his servant, the prophet. They implicitly obeyed,

and showed their superiority to those men who know that the silver and the gold is the Lord's, and that "they who preach the gospel should live by the gospel," but do not contribute to it. I do not know what the average support given to ministers in the Memphis Conference during 1884 was; but in 1883 it was \$368.61—a small fraction over one dollar a day! Less than unskilled negro labor can command! And cultured Christian gentlemen are expected to give all their time and faithful service for a year for a support like that! The North Alabama Conference is worse than the Memphis. In the South-Western Methodist, of December 27, last, it is stated that the average support given to ministers in that Conference is \$275—a fraction over seventy-five cents a day! I say that this is simply a standing disgrace to the church. It is no use complaining about the quality of the ministers. It is repugnant alike to reason and justice to tie a man hand and foot, throw him into the river, and then complain that he does not swim. If the ministers are not up to the mark as regards quality, who is to blame? If they get barely enough to procure clothes, cornbread and butter-milk, where is their mental food to come from? Books worth reading, cost money. The church keeps that money from them, and they remain in mental darkness. It is simply a slander to say that "the ministers who do not get a comfortable support neglect their duty and are inefficient." Ministers, being human, are not perfect; but a large majority of them are faithful and earnest in the discharge of their duty and get nothing like an adequate support. Do you ask me how the evil is to be remedied? If I could, I would remedy it thus. I would turn the last man out of church who is able to contribute to its support and does not. I would not turn him out for not giving his money to the church, but for failing. When he became a member he solemnly promised before God and the congregation to "support the institutions of the church," and (though able) he has not done it; therefore, he has lied. I will lift my hat and do honor to the man who pays five cents a year to the church, if that is all he is able to do. I will honor the man who pays nothing, if God has denied him the ability to pay. But the man who is able to pay and does not is only a hindrance. After being remonstrated with he should be expelled if he persists in his course. I do not think there need be much trouble in finding out who are able and who are not. There are thousands of men and women in the church who have at least the comforts and many of them the luxuries of life, and it is simply not true for such to plead inability to support their church. Why is it so difficult to raise money for the support of the ministry at home and send missionaries to convert the heathen abroad, to support the widows and orphans of deceased ministers and superannuated ministers and, indeed, for all church purposes? It is because one-half the members (this is a modest estimate) ignore their obligations to the church. The time will come when the one-half who at present pay all church expenses will demand a law requiring payment of church dues by all who are able, and membership shall be held conditional on payment. I expect that legislation of this kind will have to come long before the second century of organized Methodism in America shall have closed.

V. If Methodism is to fulfill her high destiny and spread spiritual holiness over these lands, then we must be consistent in our opposition to Sabbath desecration.

I believe the church of God (or organizations calling themselves so) is responsible for fifty per cent. of the Sabbath desecration prevalent among us. All the churches have given formal deliverance in favor of the preservation of the Sabbath. Our religious newspapers contain pungent articles in favor of the preservation of the Sabbath. But little good effect is perceptible, for hundreds of members in all the churches habitually break the Fourth Commandment by making their railroad journeys on that day. It is bad enough for private members of the church to do this, but worse when officials do so. Indeed, I am by no means sure that all ministers are guiltless in this regard. I am persuaded they are not. When officers in the church by their influence and example help to break down the Christian Sabbath, what can the rank and file of the church be expected to do? I know that most of this desecration is thoughtlessly done. But it is less criminal on that account. If there is no thought, there ought to be. I protest against reading of political newspapers and business letters as a profanation of the Sabbath day. If a man do either or both of these, how can he be fitted for worship in the sanctuary? Works of necessity and urgency are admitted; but many consult their convenience and pleasure and ignore necessity and duty. How many professing Christians will "remember the Sabbath day to keep it holy" by traveling to or from the New Orleans Exposition on that day?

How long would the managers of the Exposition have taken to decide if the ministers in all the churches in this country had said: "Gentlemen, we can not prevent you opening on Sabbath if you want to; but when you do we withdraw our week-day patronage." Within five minutes the reply would have gone over the wires—

"The Exposition shall be closed from twelve, Saturday night, to twelve, Sabbath night." The question is not, Can engineers, clerks, street car men, postal officials, conductors, brakemen, etc., can he saved without the Sabbath? but will we be saved if we force them to break the Divine command? There is no debate as to the utility and benefit, intellectual, social, physical and religious, to be derived from Sabbath observance. Nine-tenths of the people whose opinions are worth respecting concede this. What I plead for is consistency in our opposition to Sabbath desecration. Do not pass resolutions in favor of, and then go out and act against the Sabbath. In the pastoral address of the Centennial Conference I find the following: "This precious gift of God (the Sabbath) is imperiled by the scurrilous claims of mammon and the no less imperious clamor of sensuality. It behooves the church of God to stand up in the firmness of her God-given might to withstand the aggression of evil men who would destroy this pillar of our Christian civilization. We ask, first of all, that in your own personal conduct you will honor the Divine command, 'Remember the Sabbath day to keep it holy.'"

On all these points—receiving unconverted members into the church, neglect of family and private worship, neglect to attend church services, neglect to fulfill vows and support the gospel and neglect to practice what we preach on the question of Sabbath observance—there must be reformation, or there will be revolution. Neglect of these things means loss of power and usefulness for work. And then God will call others to do his work. Neglect of these and other things vital to the maintenance of practical Christianity by the Protestant Church in Great Britain brought Methodism into existence. And I here record my deliberate conviction that on account of Methodism having become too "respectable," aristocratic and worldly for her God-given work God has called the Salvation Army to do it. That army does now the work that Methodists did one hundred years ago. God help us to lay these things to heart and profit by them!

MEMPHIS, TENNESSEE.

Giants versus Dwarfs.

MR. EDITOR: The nation has been advanced by latter-day skeptics and others and circulated near and far, that the ancients were only flat skulls and really a race of ignoramus, while we moderns possess all the knowledge and all the wisdom. Now I am foolish enough to dare think otherwise, to think that the ancients were really the masters and the moderns only the scholars, and not very far ahead of their teachers, if any. I feel that "there were giants in those days," and little else but dwarfs in our times.

The human race may be compared to the horn of an ox; all its force comes from the direction of the big end. We might ask: "Do not our languages come from the ancients?" Our grammars, too, come from the same source, for they are merely rules deduced from the best writings of these early times. Our alphabets, too, come from the big end of the horn. It is equally so with our numbers, and what could we do without them? Is there any modern invention comparable to letters and numbers? Astronomy also was the work of the ancients. They grouped the stars together and called them all by their names. Prof. Dick traced in one of his scientific works on the heavens the importance of regrouping the stars and giving them new names and names, calling them triangles, squares, pentagons, etc. But no one but himself, perhaps, ever seriously thought about it. They prefer to keep *Ursa Major, Draco*, and all the other huge animals in the heavens where the first astronomers placed them. They were certainly grand men to give us all the constellations, the zodiac with its twelve signs and the solar system and its motions. And, although we have the telescope and other appliances, yet we have not gone much beyond these great minds. They could not tell the distance to any planet or star. Neither can we. No two astronomers of our day will make the same estimation as to distance and size. They could not tell whether the heavenly bodies were populated or not. And we are just as ignorant. But let us hasten.

The ancients gave us the best masters of the sublime art of guiding, of sculpture, too, while they seem to have exchanged the flowery field of poetry. Have we any modern poets equal to Homer, Milton and Shakespeare? Music, too, falls from the big end of the horn as a part of the rich inheritance. So, also, all the orders of architecture, and we have not only failed to lay out a new one, but even to improve on any of the old orders. They also gave us the steam engine, for the Egyptians used it long before Christ, and we have simply improved upon the first one. They gave us the world's only great law giver, and what shall we say of a world's Redeemer, and such men as Noah, Abraham, Elijah, Job, Daniel, Paul, St. Augustine, Calvin, the Wesleyes and others? And then they added the sublime religion that earth ever saw, and the only one which is thoroughly adapted to man in every place in every condition and in every age. May we not, then, repeat the great fact that "there were giants in those days?" Not I fear we have no dwarfs in our age of Lilliputians. Our

Intellects are dwarfed by the system of cramming in schools and colleges; our muscles are dwarfed by neglect; our religion is dwarfed, by indifference; our faith has not the size and force of "a grain of mustard seed;" our progress also. One prayer from Elijah was worth a planet load of ours. Our morals, too, and also our so-called liberality, are stunted and made pygmy; which fact is, perhaps, best seen, by the lean way we care for our preachers. "Good Lord, how long!"

JAMES W. BRADLEY.

OPELUSAS, LA., Jan. 18, 1884.

Sketch of the Life and Ministry of Rev. Geo. Shaffer.

(Continued.)

December 18, 1855: I returned yesterday from Entw, the seat of the Annual Conference. We had one of the most laborious and important sessions I have ever attended. The college question produced a discussion which lasted nearly three days, and resulted in the location of a college at Gretna, with an endowment of \$168,750. We stationed one hundred and seventy preachers. Our Conference is very prosperous, and contains a number of promising young men who bid fair for great usefulness. The prospects of the Conference have never been so good. The missionary collections were over \$23,000, and we have resolved to try to raise them to \$30,000 next year. Columbus district still bears the banner. I have been reappointed to Columbus district after an absence of one year. I pray God to be with me and that I may be more diligent and faithful than ever before.

Bishop Paine was our presiding officer at this Conference. He appears to be very spiritual minded, and frequently in the midst of the anxiety of settling difficult appointments he would give vent to the pure effusions of his heart in dwelling upon the glorious rewards that await the faithful laborer at the end of his course, contrasting the privations and sacrifices of this world with the joys and glories of the world to come. He on such occasions reminded me of a father in the midst of a large family, giving them his affectionate advice and counsel, and I felt it a privilege to be associated with so good and great a man. May he long be spared to bless the church with his influence and example, and oh, may I find worthy to be associated with him in that land where all our troubles will be over, and joy and peace and rest shall be our portion forever.

August 29: We had a most gracious revival at Mount Zion quarterly meeting. On Monday night we had twenty-five penitents at the altar and six were converted, two of them married men. There were four conversions previous. We had a revival from the commencement of the meeting, and the church was generally blessed. I have rarely seen so much religious excitement as we had on Monday night; the females were prostrated on the floor; in different parts of the house lying motionless, while others were shouting and violently exercised in body. The whole congregation was on their feet for about two hours, and the cries and prayers of penitents mingled with the shouts and songs of believers made a sound like the noise of many waters. On Monday after the congregation was dismissed, I received a message from a gentleman who had left the meeting sick, requesting me to call, and see him at a house near the church; he was a backslider. I went and found him lying in a bed, his daughter fanning him. He commenced telling me about his sickness, and being compelled to leave the church. I immediately asked him if he enjoyed religion. As soon as I asked the question he became almost convulsed and broke out into passionate exclamations, confessing his backslidings and asked me to pray for him. I told him if he would pray for himself I would pray for him. He immediately turned over on his face and commenced crying for mercy at the top of his voice. We all knelt around his bed, and I prayed for him some time. When I ceased he continued to pray, and soon was comforted and blessed. I then asked him if he believed he would be willing to die; he replied he thought he should if he felt like he did then.

January 6, 1857: The Annual Conference was held at Tuskegee, Ala. Bishop Peirce presided. He is a most thorough itinerant, and has the most unqualified confidence in the Methodist system. He is not only itinerant in theory, but carries it fully out in practice. He is remarkable for his character, and requires full consecration of all the preachers. I was reappointed to the Columbus district. I feel deeply conscious of my insufficiency and want of qualifications for this work, but I came to it determined to seek the glory of God alone and not my own honor and exaltation. I feel very thankful to God for the success which has attended my labors the past year. We have had conversions in almost every circuit, station and mission in my district. We raised \$1,400 for missions, and over raised the assessment for Conference collections. Myself and family have been blessed with health. One of my children has been converted and joined the church. I have enjoyed many pleasant and happy hours; but I am not as spiritual as I could wish. I have been too formal in my devotions and not sufficiently heavenly minded. I feel like trying to do better.

April 23: The first quarterly meet-



ing in Columbus, which commenced on the eleventh instant, resulted in a very glorious revival which has been in progress ever since, and increases in interest and power; upwards of twenty have been converted. This morning, in prayer meeting, there were three youths happily converted, who came to the altar together, and there was a time of great rejoicing among the people of God. I have rarely seen such a time in this place. I am very glad to see the formality and stiffness of the church giving place to greater simplicity and spirituality.

(to be continued.)

In Memoriam.

"Death loves a shining mark." This was exemplified in the death of Miss Maggie Lake, who, for several years, was a member of the faculty of Whitworth College. After a pleasant summer vacation spent mostly in the North-west, she returned at the opening of the term to resume her duties as matron, one of the most responsible positions in the college. Her service had been sought by another school; but she came back to Whitworth, for her heart was here, and entered cheerfully upon another term. She was never very strong in body, and it was soon apparent that her health was not so good as usual. She had contracted cold during the summer on the upper Mississippi, which gave her at times much suffering and some uneasiness, and which doubtless hastened her death. She got excited from her duties for a few days to visit her mother and the family at Oxford, Miss., hoping to report for duty the Monday following in better health. In this there was a sad disappointment, for in three days after her arrival home she was prostrated and suffered very greatly for more than a month, and on one day in December sweetly fell on sleep in the hope of a blessed immortality.

During her sickness she was patient, resigned, courageous. The day before her death a surgical operation, a very painful one, was performed the second time. She refused to take an opiate, but said to her mother: "Let me put my hand in yours," which she did and endured with heroic fortitude. The operating surgeon was surprised and moved to admiration and said that he had never seen such heroism before.

She desired to live for two reasons: one was that she might stay with her mother, care for her and make her happy in declining years; the other was that she might show more than she ever had, her love for her Savior and his cause; but said she: "If it be God's will that I die, then all is well, and I am resigned."

During her sickness one thing was deeply impressed upon my mind, that the faithful and conscientious discharge of duty with the right spirit, by a self-officer, will gain the admiration and love of pupils. Every morning during her sickness the question was asked: "Have you heard from Miss Maggie, and how is she?" A favorable answer was received with joy, an unfavorable one with sadness and sighs. When the Christmas holidays are announced joy is usually manifested by clapping of hands and expressions of delight; but not so this time, for the vacant seat and the room to be left in black and white told that one we loved and honored had fallen asleep, and the announcement of the Christmas holidays this time was received in silence.

Miss Maggie was dignified without stiffness. She was natural, easy and graceful in her movements. She was a born body. She was firm in governing, but not obstinate. She was cool, dispassionate and governed herself well, which enabled her to govern others. She was devoted to the college. When ground was broken for the Institute, or soon after, to encourage me she said that she wanted to pay towards it one hundred dollars in monthly installments of two dollars each, and she paid half out of her salary. I once objected to receiving it, which gave her sorrow.

She joined the Methodist Church after she came to the college, and continued a consistent and active member till her death. Pupils and teachers loved and honored her, we were her men and our own loss. We sympathize with her parents and mingle our tears with theirs. We would have availed the stroke, but it came, and we bow submissively, for God's will be done.

W. F. JOHNSON.

Whitworth College.

Christmas at Monroe, La.

Mr. Editor: It is not too late, I hope, to wish you a glad New Year. This has been a merry Christmas for me. The hearts of our dear Sabbath-school children, and as well as many of the teachers, were gladdened by the presents received from the Christmas tree. We had good music and several appropriate recitations by children from the school. My class presented me with a lovely Bible, which I do appreciate so much. Old Santa Claus did not forget our pastor and his wife. He received thirty dollars in gold, and also a silver cake basket and pickle stand. While we rejoice over the Christmas festival, we are so glad to think we were able to say good-bye to our dear pastor. He certainly has been faithful. Our prayers go with him. Our school is about the same. I pray God to direct the right men to this place. I would be so happy to have another one of your excellent sermons.

Respectfully,

M. E. RICHMOND.

January 4, 1885.

Christmas at the Enterprise Parsonage.

Mr. Editor: Another Christmas has come, and gone, and to us it was the happiest we have known during our itinerant life. These good people did not forget their pastor and his family when preparing gifts for the loved ones in their own homes. A wagon was driven to the parsonage early Christmas morning with everything good and substantial we could want. The bright faces of the gentlemen who came to our door proved how truly they felt. "It is more blessed to give than to receive."

We enter upon the duties of the new year with bright hopes of success. Our Woman's Foreign Missionary Society met on Tuesday last, and quite a large number were present, and a most delightful meeting was held. Our officers are faithful and our members interested in every effort we make. We made a missionary quilt of crazy patchwork, each member made one square, and our president put it together and finished it. We sold this quilt several days ago for twenty dollars, and with this amount made Mrs. L. Cray Sadler, of Louisiana, a life member of the Enterprise Missionary Society of Women. I believe we have the best society in the Mississippi Conference. Others have more members, perhaps, and raise more money, but from month to month the officers and members come together with unabated zeal and ready for whatever work is imposed upon them; there seems no flagging of interest. Much of this is attributable to our beloved president, who, though young in years, sets an example of faithfulness to duty that has made her a power in the church. And this work of love has so endeared her to the hearts of each member of the society that she wields an influence she little dreams of. I hope those who are engaged in this "woman's work for woman" will think of this and not plead youth and inexperience as an excuse for neglect of duty.

Our Conference president, Miss Jennie Petty, who for so long hovered on the brink of the grave, has been given back to us, and is now rapidly improving and will soon be able to enter the Lord's vineyard and work. I think she will come up out of this ordeal, through which she has passed, as gold refined and fit for the Master's use.

S. O. W.

Bishop Pierce Memorial Quilt.

Mr. Editor: We will be greatly obliged if you will call the attention of the Western Methodist to our "Bishop Pierce Memorial Quilt." It is a gem of beauty. The design bilateral, the object two-fold, to honor our sainted Bishop and assist Miss Laura Haygood's school, and the Indian Mission. The latter always enlisted the great heart of our beloved Bishop. The central star is dedicated to the Bishops. On the crimson plush border will be embroidered the names, leaving a star for each State, and our Christian papers. We earnestly solicit the officers of Woman's Missionary Societies, Ministers and all who would like to assist in this good work to send names and dime until May 1 to

MRS. A. R. MOSELEY.

Easton, Ga., Jan. 5, 1885.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

Temperance Reform.

For a few weeks the active friends of temperance who had no sympathy with the St. John movement and regret the injury done to the temperance cause by the campaign have been busy in organizing an organization to fight the reform over its present critical stage. The movement culminated yesterday in this city. "The National League (non-partisan and non-sectarian) for the suppression of the liquor traffic" has been formed. Good temperance men and women have been enlisted, and it is feared this league has been formed to counteract the effect of the election. The movement has been kept from the press until now. November 28 was the date of the first meeting; but Rev. Dr. Edwards Everett Hale, Daniel Rochester and others were present, and it was decided to open correspondence widely over the country, to see what support could be obtained. A platform of principles and object was prepared and circulated. Numerous favorable answers came, and many elegant men, members of Congress, Judges and women are committed to the support of the movement. Arranged by States, some of the names of these supporters are as follows:

New Hampshire—Rev. Dr. James Pike, Senator H. W. Blair.

Massachusetts—Rev. Dr. Webb, Folger, White and Olmstead, ex-Governor, ex-Senator D. H. Ingalls and Congressman Greeley of Clinton.

Vermont—Rev. J. B. Boonman, President of the Montpelier Female Seminary.

Connecticut—Hon. Oliver Hoyt of Stamford, Rev. Dr. J. H. Vincent of Meriden, Rev. Dr. C. Beck of New Haven.

Rhode Island—Rev. C. B. Pitkin of Providence.

New York—J. C. Reynolds of Brooklyn, Rev. Dr. M. H. Burck, editor of the Christian Advocate, Prof. William Wells of Union College, Rev. Dr. Daniel C. A. M. Reed and Mr. M. King of New York City, Prof. G. F. Comfort of Syracuse University, Rev. Dr. B. L. Hayes of Auburn, Rev. Dr. O. H. Wurtz of Syracuse, editor of the Northern Christian Advocate, Rev. Thomas B. Shepherd of Watertown, H. K. Carroll of the Independent, Rev. Dr. W. H. H. of the Christian.

New Jersey—Prof. S. F. Upham of Drew Seminary.

Pennsylvania—Rev. Dr. H. J. Kuyert, Corresponding Secretary of the Methodist Church Extension Society; Hon. Joseph D. W. White of Pittsburgh, Secretary of the Pennsylvania National Committee; Judge J. W. F. White of the Pittsburgh Court of Common Pleas; Rev. Dr. B. T. Tanager of Philadelphia; Rev. Dr. C. W. Smith, editor of the Pitt-

burgh Christian Advocate; Rev. Dr. J. S. J. McConnell of Philadelphia; Judge Daniel Agnew of the State Constitutional Amendment Association; James R. Murdoch of Pittsburgh.

Delaware—Rev. Dr. J. B. Ogilvie of Smyrna, Rev. T. E. Martindale of Dover.

Maryland—Rev. Dr. John Paulson, Rev. J. M. E. Riley and Bishop A. W. Wayman of Baltimore.

Washington, D. C.—Bishop E. G. Andrews, Hon. Hiram Price, Rev. Dr. S. K. Cox, Bishop John M. Brown.

Ohio—Rev. Dr. R. S. Rust of Cincinnati, Hon. Lewis Miller of Akron, Rev. Dr. J. H. Bayless, editor of the Western Christian Advocate of Cincinnati, Rev. Dr. J. W. Case of Cleveland.

Indiana—J. W. Ray of Indianapolis, Illinois—Bishop H. M. Merrill of Chicago, Rev. Dr. Arthur Edwards, editor of the Northwest Christian Advocate, Rev. Dr. W. P. Stone, Rev. Dr. Herriek Johnson of Chicago.

Minnesota—Rev. Dr. J. F. Chaffee of Minneapolis.

Iowa—Prof. S. M. Fellows of the State University, President G. F. McGinnis of Iowa College, President W. F. King of Cornell College, President W. M. Brooks of Tabor College, Rev. Dr. Emory Miller of Des Moines, Rev. Dr. Daniel Burrol of Dubuque, Rev. H. E. Wing of Muscatine.

Kansas—Rev. A. B. Campbell of the State Constitutional Amendment Association.

Missouri—Rev. Dr. C. L. Goodell, Bishop Thomas Bowman, Rev. Dr. B. St. James, editor of the Central Christian Advocate, Rev. E. B. Burrows, all of St. Louis; Rev. J. S. Sherman of Louisiana; Rev. L. C. Plimley, Corresponding Secretary of the State Temperance Union.

West Virginia—Rev. George E. Hike of Wheeling.

North Carolina—Prof. J. C. Price of Salisbury, Bishop J. W. Hood of Fayetteville.

Georgia—Rev. Dr. Athens G. Hargood of Oxford, Bishop J. M. Walden of Atlanta.

Florida—Judge Archibald and Rev. C. C. McLean of Jacksonville.

Tennessee—Rev. Dr. O. P. Fitzgerald, editor of the Nashville Christian Advocate.

Mississippi—Rev. Dr. C. K. Marshall of Vicksburg.

Louisiana—Rev. Dr. C. R. Gallows, editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

California—Rev. Dr. M. C. Briggs of San Francisco.

The next step was a meeting held Thursday afternoon in Room No. 6, in the Wesleyan Building on Bromfield street. Rev. Dr. Rochester presided, and explained the origin and object of the movement, and speeches were made by Mrs. J. Ellen Foster and others. A constitution was adopted as follows:

Art. I. The name of this organization shall be "The National League (non-partisan and non-sectarian) for the suppression of the liquor traffic."

Art. II, Sec. 1. We believe the evils of intemperance to be manifold and virulent alike destructive of individual character, social welfare and national progress.

Sec. 2. We believe the common instincts of humanity, the deeper claims of patriotism and the broader demands of Christian philanthropy imperatively call upon all men everywhere to make common cause against these evils.

Sec. 3. We believe that the Church of God, temperance organizations and the circulation of a wide temperance literature to be chief of these moral agencies.

Sec. 4. We believe that moral reforms depend primarily upon intelligent convictions in the hearts of the people.

Sec. 5. We believe it is the right and duty of the State to legislate against the traffic in alcoholic beverages, and to enforce laws duly enacted, and that good results have always followed wise legislation when faithfully enforced.

Sec. 6. We believe that any proposition, so broadly and widely affecting society in its physical, social, moral, economic and commercial interests as the suppression of the traffic in alcoholic beverages, involving so many questions of natural rights, ultimately to be submitted to the popular vote, actuated by the verdict of the people and thus lifted above the passions and fluctuations of partisan legislation.

Sec. 7. We believe that the temperance cause should avail itself of the advantages of legislative and civil action, secured by legitimate political effort; but we nevertheless believe that the political action should be avoided, and that the cause should be advanced by moral and educational means.

Art. III. Objects: First, the enforcement of laws against the liquor traffic; second, the withdrawal of local sales from the liquor traffic; third, the suppression of the liquor traffic; fourth, and ultimate purpose is by constitutional and statutory provisions, to banish the liquor traffic from the land.

Art. IV. Methods: Discarding partisan entanglements, we announce our sole purpose to be the suppression of the liquor traffic; and for this we propose to create and intensify public sentiment, by the pulpit, the platform and the press; second, to educate the young in the public schools and elsewhere, as to the nature and effects of alcoholic liquors; third, to use all legitimate means for final decision, to refer the question for final decision, to the constitutional verdict of the people.

We invite persons of all classes, creeds, parties and States to unite on this platform, and work and vote against the liquor traffic without regard to religious, political and party interests.

Art. V. To-N. relate to officers, meetings and business details.

A list of officers was elected who will hold till the first annual meeting, and will occur Jan. 1, 1886, unless the time is changed by the Directors. The officers are these: President, Rev. Dr. Rochester of Natick; General Secretary, Mrs. J. Ellen Foster; Recording Secretary, Rev. A. H. Plumb, D. D., of Boston; Treasurer, Hon. Joseph D. W. White of Pittsburgh; Corresponding Secretary, Hon. Oliver Hoyt of Connecticut; Lewis Miller of Ohio, Hon. J. H. Burwell of Illinois, Rev. E. E. Hale, Mrs. Mary A. Livermore and Mrs. C. S. Prescott of Massachusetts, and Mrs. Annie Whittemore of Pennsylvania.

A few Vice Presidents were chosen, and some complaints of the worst kind. In November, 1884, she wrote: "I have not seen a sick day since I began Warner's Safe Cure and never felt better; have gained eighteen pounds."

FRANCIS L. DOW, assistant marshal, Taunton, Mass., two years ago was cured of stone in the kidney and bladder by Warner's Safe Cure and in June, 1884, he wrote: "I have not seen a sick day since I began Warner's Safe Cure and never felt better; have gained eighteen pounds."

JOHN N. A. PLUMPTON, of Worcester, Mass., in May, 1880, was prostrated by kidney trouble, caused by the passage of gravel from the kidneys to the bladder. He then began using Warner's Safe Cure and in a short time passed a large calculus and a number of smaller ones. Dec. 10th, 1884, Mr. Plampton wrote: "I have had no recurrence of my old trouble since Warner's Safe Cure perfectly cured me four years ago, and I am more than willing to say a good word for it."

Mrs. CARREL WALLIS, Beverly, Mass., was utterly broken down in 1871, with complicated female disorders and was unable to obtain any relief from the best physicians. Dec. 5th, 1884, she writes: "I owe my recovery to the use of Warner's very valuable Safe Remedies."

L. DOW, Esq., 254 Columbia Ave., Boston, Mass., used Warner's Safe Cure in a case of kidney disorder, and Nov. 28th, 1884, he wrote: "I have had no reason to doubt the permanency of my cure."

Rev. S. P. SMITH, (Universalist) of Marshfield, Mass., suffered for years from bilious attacks and general debility. In Jan., 1884, he was cured by Warner's Safe Cure. Writing June and 1884, he says: "There has been no return of the bilious trouble; and I have not experienced the least pain or suffering since the restoration by Warner's Safe Cure."

Mrs. S. A. C. ARK, East Croydon, Conn., in 1867 was utterly broken up with constant and severe complaints of the worst kind. In November, 1884, she wrote: "Warner's Safe Cure cured me four years ago, and has kept me well to this day."

FIFTH.—It is no small satisfaction to us to know that very many thousands of people owe their life and health to Warner's Safe Remedies.

Rochester, N. Y., Jan. 1, 1885.

(EDITORIAL NOTE: The above is, we believe, the first fac-simile type-written letter which has been used in public print, and it is certainly very striking.)

TO THE PUBLIC, GREETING:

Boards of Health are now everywhere correcting the faults of sewerage and advising the people how to prevent future epidemics.

But other precautions are necessary, without which no amount of Sanitation can avail. Dr. Koch says that cholera has but little chance among those who keep the digestive organs and the liver, skin and kidneys (the sewers of the body) in healthful operation.

Warner's SAFE Remedies are the best scientific Curatives and Preventives, and we cannot too much emphasize the importance of using them now, as a safeguard against any future scourge.

Much of the common ailments are caused, not primarily by bad blood, but by IMPAIRED LIVER AND KIDNEYS. This results in blood corruption and injury to the entire system. Remove this impaired action, and most ordinary ailments will disappear. Other practitioners have held that extreme liver and kidney disorders are incurable. We, however, by the severest tests, have unanswerably proved the contrary. Please note:

FIRST.—WE DO NOT CURE EVERY KNOWN DISEASE FROM ONE BOTTLE. Warner's Safe Remedies are specifics, which have been successively put upon the market ONLY IN OBEEDIENCE TO STRONG PUBLIC DEMAND. These remedies are: Warner's SAFE Cure, for kidney, liver, bladder and blood disorders, General debility, Impotency, gravel, female irregularities; Warner's Safe Diabetes Cure, for Diabetes—the only known specific; Warner's Safe Rheumatic Cure for Rheumatism, Neuralgia; Warner's Safe Pills for Constipation, diarrhoea, biliousness; Warner's Safe Nerve for nervous disorders; Warner's Safe Throatine for Asthma, catarrh; Warner's Tippecanoe for all stomach derangements.

SECOND.—Warner's Safe Remedies, spite of all opposition, have won the victory and are everywhere recognized as leading STANDARDS.

THIRD.—After six years of unequalled experience, we give these unqualified guarantees:

GUARANTEE I.—That Warner's Safe Remedies are pure, harmless, effective.

GUARANTEE II.—That the Testimonials used by us, so far as we know, are bona fide, with a forfeit of \$5,000 for proof to the contrary.

GUARANTEE III.—That Warner's Safe Remedies are NOT MERELY TEMPORARY, BUT PERMANENT, IN THEIR CURATIVE EFFECTS AND WILL SUSTAIN EVERY CLAIM, IF USED SUFFICIENTLY AND PRECISELY AS DIRECTED.

FOURTH.—Special inquiry among hundreds of our oldest patients results in unequivocal testimony that the cures wrought six, five, four and three years ago, were PERMANENT. And most of these Patients were pronounced INCURABLE when they began Warner's Safe Remedies. Read a few of Thousands of examples:

B. D. DIXIE, Marblehead, Mass., (aged 76), had for many years been seriously ill of complicated liver, stomach and spleen disorders. His kidneys were also affected. In 1884 he used Warner's Safe Cure, and June, 1884, wrote: "I had no return of old troubles; health never better."

JOHN N. A. PLUMPTON, of Worcester, Mass., in May, 1880, was prostrated by kidney trouble, caused by the passage of gravel from the kidneys to the bladder. He then began using Warner's Safe Cure and in a short time passed a large calculus and a number of smaller ones. Dec. 10th, 1884, Mr. Plampton wrote: "I have had no recurrence of my old trouble since Warner's Safe Cure perfectly cured me four years ago, and I am more than willing to say a good word for it."

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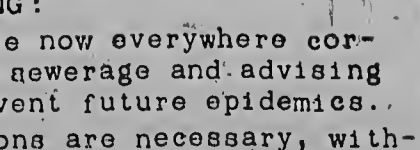
Rochester, N. Y., Jan. 1, 1885.

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MISCELLANEOUS.

BODLEY BROTHERS,

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Watches.

We are selling the watches of the American Watch Company, Waltham, Mass., as low as they are sold anywhere.

Key-winding Silver Watches at \$12.  
Steel-winding Silver Watches at \$18 to \$25.  
Steel-winding Gold Watches at \$35 and upwards.  
All fully guaranteed. Send for a catalogue.

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WOODEN AND WILLOW WARE,

Cordage, Paper, Tinware,  
Raso Bells, etc., Flasks and Bottles,  
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Blackings, Lathings, etc.,  
Bungs, Lye and Soaps,  
Cages, Matches,  
Coffee-Mills, Mirrors,  
Corks, Oakum and Oars,  
Cotton Cards, Perfumery,  
Curry Combs, Parlor Toys,  
Cutlery and Saws, Scissors,  
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## Christian Advocate.

OWNER OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. HAWYER.  
REV. W. L. C. HENNING.

THURSDAY, JANUARY 22, 1885.

## Notice.

The preachers of the Methodist Episcopal Church, South, residing in this city, are hereby requested to meet in the pastor's office at Carondelet Street Church, next Monday, 26 inst., at 10 A. M. All brethren who may be visiting our city are cordially invited to be present.

C. W. CARTER,  
C. B. GALLOWAY,  
H. F. WHITE.

On our second page will be found an admirable sermon from Rev. David Leith, of Memphis, Tenn. It will do to read, reread and file away for yet another reading. The subject discussed is all important to our Methodism, and the manner of treatment is fresh and suggestive. Don't fail to carefully examine it.

The City Item attempts to ridicule Dr. R. A. Holland for his sermon, last Sunday, against Sabbath desecration in this city and at the Exposition. In that matter Dr. Holland is right, and his brave words will find an echo over the country. The management had as well recognize the fact that this Sunday opening is an outrage upon the moral sense of the nation and will be rebuked.

On our first page will be found a heart tribute to the memory of Rev. J. T. Heard, by the Rev. C. C. Williams, pastor of the Presbyterian Church in Braudon, Miss. They were co-laborers in the same community and brethren beloved. In a private note accompanying his communication, he says:

Bro. Heard and myself came here about the same time, and ever since we met a strong friendship has existed between us. We worked together, visited together, prayed together and preached together; and now since God has called him away I feel it my duty to speak to all your readers of that brotherhood that existed between a Methodist and a Presbyterian.

The great Exposition is now in full blast. With the exception of the art gallery, which will be thrown open in a few days, and a few minor exhibits, everything is in readiness and the display is magnificent. Those who have delayed their coming under an apprehension that preparations were incomplete can pack their trunks and take the next train. Of course alterations and additions will be made during its entire continuance; but there is more here and now than the most diligent student can master in months. Notes from the Exposition we will give our readers from time to time. A column or more was intended for this issue, but lack of space would not allow its appearance.

Benevolent and beneficent gifts have varied effects upon the people. Some are stimulated to like acts of Christiana liberality and to a higher and nobler appreciation of the true value of money. But others, alas! have only begotten within them an intense selfish craving after somebody's charity. A magnificent offering awakens a hope that the same liberal gentleman will help them when their real condition and wants are made known. So they proceed to ply him with all sorts of petitions and appeals for assistance. One wants to gain a church door, another to paint a parsonage fence and yet another to buy a book-mark for the pulpit Bible. Nor do they stop at these. Personal wants and necessities are made known with more importunity than modesty. After Mr. George I. Sney, of New York, made his generous gifts to Emory College, among other appeals was one from a man asking for a watch and chain for his daughter. Our neighbor and friend, Dr. H. F. Johnson, has a like experience.

Since his grand Centenary offering of \$20,000 to Whitworth College his mail has greatly increased. Letters soliciting aid for schools, colleges, churches and parsonages, also personal donations, loans, etc., have been numerous and urgent. The idea was irresistible that one who could do so large a charity was amply able to grant small favors when, as a matter of fact, that generous donation involved personal and pecuniary sacrifice and embarrassment that several years will not relieve.

## A Retroactive Conscience.

This phase of development is of common observation in every analysis of the spiritual inquirer. The types of conscience are as varied as the phases of religious character. To say that a man is conscientious conveys a very inadequate idea. All consciences are not alike either in the stage or line of their development. They are often radically at variance in their relation to the same subject. The Mexican highwayman who robbed the passengers on a stage-coach of their watches, money and other valuables, was too conscientious to eat the meat of a stolen lunch because it happened to be Friday. He had a churchy conscience for canonical times and seasons, but had no compunctions about robbing or killing a heretic. And again, men are not always alike scrupulous about the same thing. Unless carefully and prayerfully nurtured, conscience becomes hardened and deadened. It gives a feeble note of warning after each disregard of its admonitions, until at length not even a whisper or a distant echo can be heard.

But the retroactive conscience is of all abnormal developments the most unhappy and dangerous, though it is alive and strong. When one is aroused from a long spiritual torpor and discovers that the divine monitor of the soul has been silent and dead, the very fact excites alarm and becomes a potent factor of reform. This more he is conscious of, the peril of all those years grows in vividness and power, and intensifies present concern. But the retroactive conscience is not dead or asleep. It is sensitive and sorrowful. Its upbraidings are bitter and perpetual, but never lead to reform. By the retroactive conscience we mean the habit of constant distress over the irreparable past. Instead of watching and warning against possible perils in the present and future—causing one to stop and start back at the thought of a certain act—it is perpetually mourning over offenses past and beyond recall. A man with such a conscience is always on trial and under condemnation for the sins of other years. He never forgets, but lives in a sorrowful, ceaseless retrospection. Against such a morbid spiritual state the psalmist prayed when he said, "Remember not the sins of my youth, nor my transgressions." And for the same purpose the apostle declared: "Forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark, etc." This is not indifference to wrong-doing or a light appreciation of sin's iniquity and enormity, but such a disregard of the past as will prevent a morbid brooding over the irreparable and a chill to the aspirations of faith. One who idly broods over the things that are behind, never has a peaceful present or a hopeful future.

The retroactive conscience is by no means exceptional. It is the common and painful observation of every discriminating pastor. He sees it in the brother whose periodical failings sometimes grossly offend ordinary decency. He loathes most sincerely and profoundly his grievous transgression, but strangely repeats the same offense. In love-feast and class-meeting he dwells only upon his short-comings. There is no joyful, hopeful note in his testimony. It is all and always on the lowest and most solemn key. But this lamentation and bitter judgment against himself never prevent a repetition of the act. And in less offensive manifestations the same disposition is encountered in every pastoral experience. There is a strange recklessness of future conduct, though morbidly sensitive to past transgressions. We have known many a person to sincerely grieve over a rash speech and yet never bridle the tongue; to mourn a foolish act and the next day yield to the same temptation. The past is frequently recalled to be condemned, but a conscience that testifies is never cultivated.

The danger of such a spiritual condition is its deceptiveness. A keen regret for wrong is mistaken for a true and pure love for the right. Virtue is found in condemning sin, but there is no avowal of it. And this condemnation is at length rebuffed upon for divine commendation. A man argues that a conscience which is pained at wrong-doing must be a good conscience. So his lamentations become a ground of hope, though they never lead to reformation. Sin is a wound for weeping over it. Such a conscience is a snare. It weeps but never fully repents. It sorrow for sin, but never destroys the love for it or the bent to commit it. And so we conclude that an unhealthy conscience is as dangerous as a dead one. It had as well be voiceless as only retrospective.

With this number of the Advocate, all delinquent subscribers to the paper will have received their last paper. To avoid missing any number renew immediately.

## On to Rome.

There was an old saying that "all roads lead to Rome." This is not quite true of the Protestant Episcopal Church; but it may with emphasis be said that the main road leads to Rome. We have long thought that the evangelical, or low-church, party should become Methodists and the ritualistic, or high-church, party go on to Romanism, and let that earthly house known as the Protestant Episcopal Church be dissolved. That the two parties are irreconcilable is self-evident. Between them there is a ceaseless strife, and the conflict is irrepressible. They formally dwell together in one outward organization, but within there is no peace. Another fact, however, is patent—that the ritualistic party is in the ascendant. The administration of the church is largely in their hands. When a new Bishop of a diocese is to be elected, and each party has a candidate, the ritualists usually triumph. The contest was long and bitter in the recent election for the diocese of Maryland; but at length the high-church party scored a victory, and Dr. Paret, of Washington, was tendered the mitre.

The drift toward Rome is seen in a more elaborate display of service in the cities especially—in costly altar cloths, candles, incensing the prayers, specific directions for taking the sacrament, multitudinous bowing and genuflections and in the multiplication of various orders. We have now a little book before us which was used by a zealous rector in a Mississippi parish, in which is taught the Romish doctrines of the real presence, priestly absolution and the virtue of prayers for the dead. The bread of the sacrament was to be received in the upturned palm of the right hand, supported by the left, and thus it was to be borne to the mouth without the polluting touch of the fingers.

But the latest development of this Romanizing tendency is in the city of New York, the parties to which are the Rev. Mr. Huntington, a son of Bishop Huntington, of Central New York, and Rt. Rev. H. C. Potter, Assistant Bishop of New York. It seems that this young clergyman conceived the idea of being an Episcopal monk after the order of the "Begging Friars" in the time of Wycliffe. So, with great pomp and ceremony he was admitted to the "Order of the Holy Cross" and assumed the vows of perpetual poverty, chastity and obedience.

Here is the account of it as given in the daily papers:

On Tuesday last a most impressive service was held in the chapel of the Sisterhood of St. John Baptist, on the occasion of the profession of the Rev. James O. S. Huntington as a member of the Order of the Holy Cross. Bishop Henry C. Potter, Bishop Huntington, the father of the novice to be professed; Bishop Quilley, and many prominent clergymen of the city were present. After the Gospel, Bishop Potter took the copy of the Rule of Life of the Order with the cross and the girdle, blessed them and laid them on the altar. Then turning to the novice he demanded, "My son, what do you desire?"

The novice answered, "I desire, for love of Jesus, to devote myself, body, soul and spirit, to the service of Almighty God, in the religious life, as a member of the Order of the Holy Cross; and to that end, to take upon me, of my own free will, the vows of religious poverty, chastity and obedience." After some further questions, the Bishop demanded his assent to each of the three vows. The novice then knelt, and the Bishop said, "Almighty God, who hath given you this will to do all these things, grant you also strength and power to fulfill the same; that he may accomplish the work which he hath begun in you." The hymn *Veni Creator Spiritus* was then sung, after which the Bishop took the novice by the right hand, and admitted him to the Order. The Bishop then presented him with the cross as the symbol of his vow of poverty, with the girdle as the symbol of his vow of chastity, and with the Rule of Life in token of his vow of obedience. The communion service was then proceeded with, while the professed remained kneeling until after the blessing. All then rose and sang the *Te Deum*.

By what authority Bishop Potter performed his part in exacting such vows and investing the candidate with the cross and the girdle, has not transpired. Without claiming a very intimate knowledge of their ecclesiastical laws, we are quite sure it is extra-canonical. If the young man wanted to live a bachelor in order to a more undivided devotion to his ministerial work, it is all right. And if that was the controlling motive, his course was worthy of the highest praise. As examples of like single-mindedness, he could point to such historic Methodist names as Bishops Asbury and McKendree. But why this parade of a public and formal assumption of such vows? It could not be an ordination or consecration to an order or office in the ministry, for he had already become a presbyter. The Bishop has as much right to episcopally

celebrate a promise to wear a straight-breasted coat or eat omelette for breakfast, as a vow to be poor and never marry. It is all a concession to Romish folly and superstition, and if the evangelical party is powerless to stay this drift, disintegration and absorption will soon ensue. When the Episcopal Church attains unto unmarried "fathers" and hooded sisters, the time for departure is at hand. Father Huntington is the first of a large company who have taken up the line of march toward Rome. There is no middle ground between Methodism and the Papacy.

The following are the statistics of church membership in the United States as published in the Methodist Year-Book for 1885, just received:

Total.	Ministers.	Members.
Methodists	25,839	3,993,724
Baptists	19,246	2,552,129
Presbyterians	8,898	1,062,944
Lutherans	3,550	800,181
Disciples of Christ	3,488	563,928
Congregationalists	3,723	357,610
Prot. Episcopallians	3,630	313,889

## Death of President Rush.

A telegram was received by Dr. C. W. Carter from his son, a student at Centenary College, Jackson, La., on Monday, stating that President D. M. Rush had died that morning at seven o'clock. We had just read a note from him about the death of his beloved young friend and pastor, Rev. M. C. Callaway, when the sad news came announcing his own departure to the better land. Thus thrice has the Mississippi Conference been bereaved since its recent session just four weeks ago. Bro. Rush was present at Yazoo City in usual health, and addressed the Conference in the interest of Centenary College. He died suddenly of apoplexy after an illness of only about twenty-four hours. Alas! how rapidly our brethren are gathering home! In the very morning of life, thoroughly educated, passionately fond of the work of an educator, of a well-balanced character and with a genius for administration, he was doing a great work for the church and promised a career of the highest distinction. During several months last summer and fall we traveled and preached together, visiting camp meetings and District Conferences. Not till then did we learn to appreciate his real ability and admire his rare virtues. He had a mind of singular clearness and large grasp, a moral courage and a firmness of purpose that fitted him for leadership, a calmness of judgment and readiness of discrimination that always commanded respect, and a broad, generous sympathy that attracted friends with looks of steel. The many otherwise tedious hours of travel enlivened by his genial, instructive companionship linger among the most pleasant experiences of the year. And in all those days of constant association we never noted an undignified act nor an unsanctified expression. With all his accurate scholarship and clear discernment, his purity of character was its conspicuous adornment.

Bro. Rush was born in North Alabama, not far from the Mississippi line, and was about forty years of age at his death. He was educated at the Southern University, Greensboro, Ala., and that ancient and honored institution of learning never had a more faithful student nor conferred her degree upon a more worthy son. Entering college at the age of twenty-two, and prosecuting his education with means of his own earning, he ate no idle bread and was a model to the whole student body of conscientious diligence and manly propriety. So distinguished was his course as a student that immediately after graduation he was tendered a position in the faculty. Shortly after he was elected professor of mathematics in Centenary College, and filled that chair with marked ability until two years ago when he was called to succeed Dr. C. G. Andrews in the presidency. The responsibilities of this latter position he strung from, but, at the unanimous request of the Board of Trustees, were assumed with as pure consecration and lofty a purpose as ever dominated the soul of a Christy pastor. His success in the presidency demonstrated the wisdom of his election. The resignation and simple endowment of the college was the supreme purpose of life. Last year he secured nearly ten thousand dollars on the endowment, and had full hope of the most gratifying results.

We have sustained a sad loss. A scriptural, earnest preacher; an accomplished, commanding educator and a noble, spotless character has been called to his reward. Words fail to express our profound sorrow and sense of loneliness. To his beloved young wife, who was the pride of his manly heart, we tender a Christian sympathy that can not be translated into speech.

## Rev. M. C. Callaway—A Life That Speaks.

A brief announcement of the death of this estimable and eminently useful, popular young minister, was made last week. Some more extended mention of his virtues and labors is demanded by his brethren and is due to a life as pure and a career so conspicuously successful. He was one of the rising young men of the Mississippi Conference, and if length of days had been granted, he would have become a star of the first magnitude. His death makes a sad vacancy in our ranks, and wherever he was known the news will be heard with sorrow and tears. We cannot realize that the bright, joyous, genial, noble young soldier of the Cross, whom we met so recently in pleasant Conference session, has gone. His words had scarcely ceased to echo in our ears, when we were summoned to his bier.

Born of Methodist parents, and of a family of preachers, his father being an earnest, zealous member of our local ministry, he was nurtured in the church and early felt a call of God to preach the gospel. That call was unmistakable, and seemed to have been reauthenticated every day during his pastoral career. To prepare himself for its sacred responsibilities he contended successfully against all embarrassments to obtain a thorough education. No sacrifice was too great, no labor too hard, in order to gain an adequate equipment for his high and holy calling. To him the call to preparation was equally authoritative and clear with the call to duty.

And with royal, loyal heroism did he obey his Lord's command. Laying aside all other plans, purposes and ambitions, he devoted himself with unwearied diligence to the close of his bright young life to this one work. He thought and talked only of the great cause in which he was engaged. All his hopes in life were interwoven with the pastoral office. Every plan formed was with direct reference to the best interests of his ministerial work. When the voice of the Master was obeyed and he enlisted in His service, it was with the whole heart and for life. This aspect of his character and career we want to commend as worthy of all emulation. And in that fact may be discovered the secret of his uniform success. He was never embarrassed or handicapped by distracting cares and ambitions. From his first pastoral to the last beloved charge, in the midst of which he sweetly fell on sleep, he labored with such fidelity and acceptability, that his return for another year was urgently requested. He was in demand. Every church he served gave him up with regret, and to every new appointment he found a cordial welcome.

Again, his was a cheerful ministry. He carried a bright, winning smile and cheery voice into every home. While preserving the dignity and gravity of his high calling, he was radiant and glad. He made the despondent hopeful, the cynical cheerful, and the misanthropic more brotherly and kind. His parishioners said, "We always love for Brother Callaway to visit us. He makes us feel better." The children loved him, and the old people were fond of him as of their own sons. But while thus far removed from asceticism, he was never frivolous or foolish. His dignity of character commanded respect, while his cheerful, sympathetic nature won the affection—often the devotion—of his friends.

Again, his was a loyal ministry. To him the call of his church was the voice of God. He accepted his appointments cheerfully, and went with a glad heart, determined to do his very best work. Without criticism or complaint against the constituted authorities, and never feeling himself discounted and afflicted, he loyally labored to build up our beloved Methodism.

Other virtues, as we saw them adorning the life of our dear young brother, will not be portrayed. Passing away at the early age of twenty-nine, he has left a memorial of apostolic zeal and devotedness to duty that will be a heritage of joy to the church. To his aged father and bereaved young wife—in six short months a bride and widow—we extend sincere condolence. He died, of pneumonia, at Jackson, La., after an illness of two weeks, and was buried at Jackson, Miss., the funeral ceremonies being conducted by Dr. C. G. Andrews and the writer.

Rev. Dr. J. W. Hinton, editor of the Quarterly Review, writes us as follows:

"Mr. Editor: Please announce that the January issue of the Quarterly Review is delayed to give no returns from the Conferences before mailing. It will soon appear and be none the worse for the delay. Let all who wish to begin with the year send their names and payments. Terms, \$2.50 cash in advance."

## National Aid to Public Education.

At a meeting of friends of temporary national aid to common schools, held at the residence of Dexter A. Hawkins, in the City of New York, December 17, 1884, addresses were made by Mr. H. H. Boddy, Dr. Mayo, Dr. Prime, Dr. Browne, Mr. Hawkins and Gen. Palmer. Rev. Dr. Dexter A. Hawkins were appointed a committee to go to Washington and urge the matter in every practical way. The following statement and resolution prepared by Mr. Hawkins was ordered printed and a copy sent to each member of Congress. That the "Blair Bill," or some such measure, should be passed is the earnest desire of most thoughtful men in this latitude:

It appears by the census of 1880 that there are in the United States 6,239,958 persons above the age of ten who can not read and write; that of these 1,908,818 are voters, and that the number of illiterate voters in nearly every State is larger than the majority in the said State for either political party at the Presidential elections. In some of the States it is from forty to fifty per cent. of the whole number of voters; hence the decision of the Presidency is always in the hands of those who can not read the ballots they cast. Through ignorance they do not perform their political duties at all, or do it imperfectly and under the direction of some designing leader. This is a constant menace to free institutions. The productivity of the labor of illiterates is from twenty-five to fifty per cent. less than it would be if they were educated to the extent of the common school course; hence illiteracy is a great hindrance to the growth of national wealth. The ignorant in the United States produce twenty-two times their *pro rata* proportion of paupers, and ten times their *pro rata* proportion of criminals; hence, as a consequence of illiteracy, they impose a heavy burden upon the rest of the community. The States north-west of the Ohio have magnificent school funds from public lands granted by the national government; but the States now oppressed with illiteracy have not been thus favored.

All parts of the country are so intimately bound together that disease and injury in one part affects the whole, and its cure is equally for the benefit of the whole.

In the localities where illiteracy is most abundant, the greatest lack of means to remedy it. If they undertook the expense unaided it would, for some years, require a heavier burden of taxation than any community can stand.

This condition of affairs was a great extent brought about by the nation, and the nation should aid in relieving it. The question in various forms has been before Congress for eleven years, and has been fully discussed in all its bearings. The bill that passed the Senate last session seems to provide the needed national aid, and, if the House of Representatives is so disposed, it can be readily substituted for the House bill, and passed this session, thus enabling the illiterate States, by another year, to provide schools for all their children.

Resolved, That the members of the House be most earnestly requested to take up and pass the Senate bill. To aid in the establishment and temporary support of common schools at the earliest day practicable.

## An Argument for An Advocate.

The demand for a religious paper in every home increases with the enterprise and growth of modern journalism. In an eager desire to gather all the news and give it sensational display there is such prominence given to the evil and immoral that a carefully edited religious periodical becomes a necessity. It is not so much the bad facts recorded as their attractive embellishment that poisons and brutalizes. The following from the Northern Christian Advocate is so well said that we give it entire. For all our readers we will gladly serve as that "lady-in-waiting."

Of one feature of her royal life Queen Victoria is to be envied. It is said that she never reads a newspaper at first hand, but a lady-in-waiting first examines all the papers that come into the castle and circles with a red line such items as her majesty ought to see. These selected parts—only these—the queen reads, and she scrupulously restrains her vision from seeing anything else in the paper. It might be a benefit to us all to have our news sifted for us by a lady-in-waiting, seeing that our news columns for us are so special in their use of the torch. The suppression of news for any purpose seems to be considered inconsistent with the functions of publishing. One can hardly ever look through a column of the news of the day without finding something that one may, and that one would greatly prefer not to have read. Said a lady the other day, who is suffering with nervous affection, "I have been trying to read the newspapers for a week. My physician advised me to do it for the diversion of my mind from my own suffering. But I shall have to stop, for I have not looked in a single paper without finding from one to twenty matters reported that shock my nerves and make me sick for the rest of the day." Are there not enough persons with sensitive nervous systems, tortured with those who have a conscience against the reading of that which shocks, to warrant the publication of an expurgated edition of the newspaper? If one large class of readers demand a full and explicit account of all that occurs in the day's history, there is another class that would



prefer cleanness to fullness. Why not satisfy both classes by issuing separate editions? Until the gentlemen of the press will take under consideration the demands of the conscientious and the nervous among their patrons we ought to have a large force of ladies waiting with red pencils in hand, or, better still, with brushes and black paint to blot out that which it were better for us not to see in print.

#### Irreverence in Church.

In many places in Mississippi irreverence in the house of God during the hour for Divine worship is one of the crying evils among the young people. The place and service is as much profaned by their thoughtless conduct as was the temple by the sale of oxen and doves in the time of our blessed Lord. In many places there is a buzz of conversation and a constant titter of laughter up to the moment service begins. This destroys the feeling of solemnity so essential to the sanctuary, and it is exceedingly painful to those who go to church to worship God. Doubtless this kind of irreverence comes more from thoughtlessness than from viciousness; but in either case it is exceedingly sinful and deserving of the severest rebuke. If these things were done in a corner in the backwoods, where people knew no better, then cultivation and training would be the cure for it; but it more frequently occurs in town than in the country, and among those who, to all appearance, belong to good families and have been accustomed to good society. In some places the young people whisper and talk during the whole time of service—during the singing, the prayers, and the sermon. Such conduct would be highly unbecoming, impolite, undignified and ungentlemanly in a heathen temple during idol worship, to say nothing of the house of God, and during the worship of God. In some places young gentlemen (pardon that word) pass notes to young ladies (pardon that word, too) during the delivery of the sermon and in time of prayer. In many places, particularly in towns, the young people—at least many of them—sit bolt upright during prayer, gazing all over the house with a stare of utter indifference as to what is going on. There is nothing—absolutely nothing—in their looks or manners that indicates anything like reverence for what is going on for the Lord that made them. These are facts, Doctor—painful facts. If you don't what I say, come up and go around with me and I will show you. Ask the pastors and they will confirm my statements. I am not a cranker or growler. I have too much high blood in me for that.

What is the matter with our young folks, Doctor? Do you know? For our part, our home life in many places has been nearly or quite destroyed, and the children grow up in the streets. Many parents have thrown down the reins of family government, and their children, like the "heathen," are a law unto themselves. They think of nothing but frolic and fun. Our family altars have been thrown down, and the children are not taught at home to respect the hour of devotion. In many places the silly boys and foolish girls sit together in our churches, and in this way they fall into bad habits. Some of our Sunday-schools—I am sorry to say it—are so conducted as to destroy in the minds of the children and young people all ideas of solemnity in the church and all respect for the house and worship of God. They are really Sunday frolics—regular pic-nics—made up to make them attractive. This thing deserves serious, prayerful consideration on the part of all who have the welfare of the young at heart. An irreverent Sunday-school will make an irreverent congregation. In many places, Sunday afternoon singings, in the absence of the pastor or older persons, help to destroy in the minds of the young all respect for the church. It is to them a place for hilarity, gossip and courting.

In some places churches are turned into town halls for lectures, for stereopticon shows and for Christmas trees, and the like, and pretty soon the church is no more than a hall or ball room. These evils are not peculiar to any one denomination of Christians, though I believe Methodist and Baptist churches are often profaned by unholy uses that are the churches of Episcopalians and Presbyterians. There are more of them, and this may account for the apparent difference. We are a liberal people; but in many places we are entirely too liberal in the matter of turning everything and everybody into our houses of worship. We have made them common and unclean places.

Now, do not pool! pool! at these utterances; but think and pray over them, and let us have a reformation in these matters. Plenty of grace and a good backbone will soon work wonders. Yours,  
GILBERT.

—We have heard that Rev. F. M. Featherston has been appointed to Brandon station, made vacant by the death of Rev. Joshua T. Heard.

—Rev. R. N. Price, Professor of Mathematics in Emory and Henry College and editor of the Holston Methodist, has resigned his professorship to devote his entire time to the editorship.

—Rev. Sam Jones, of Georgia, is in Brooklyn, N. Y., conducting a revival meeting in the Tabernacle, Dr. Talmage, pastor. As everywhere else great crowds attend his ministry and are led to Christ.

—A new Methodist Church is being built at Heidelberg, on the New Orleans and North-Eastern Railroad, under the pastorate of Rev. Dr. Carley, and will be ready for dedication on the second Sabbath in next month.

—Rev. Dr. W. M. Rush, of the Missouri Conference, who went to California some months ago, for his health, has returned to his home by no means improved. His friends have the saddest apprehensions of his condition.

—Rev. J. A. Bowen, of Kosciusko, writes us that Rev. G. W. Bachman, of the North Mississippi Conference, is critically ill and the gravest fears are entertained of the issue. We pray for the speedy recovery of that true and stalwart itinerant.

—The Southern Churchman calls attention to the fact that "modern Baptists disagree with their own fathers, who did not practice immersion for thirty years after they began to baptize adults only." A history of that good people will have to be written.

—In 1784, at the organization of Episcopal Methodism in the United States, there were only sixty Methodist churches in America. Of these, forty-seven were in the States of Maryland, Virginia and North Carolina—twenty-one in Maryland, seventeen in Virginia and nine in North Carolina.

—Gen. Grant, in his article on "The Battle of Shiloh," in the forthcoming number of The Century, relates how gentlemen regarding Gen. Buell were attributed to him—which were never expressed, and how he tried to correct the misunderstanding which grew up between him and Buell after the battle.

—Bro. M. Leuhart, a member of our church in Trinidad, Colorado, and one of the "pillars" of our cause in the West, is spending some days in the city. As he joined the church first in New Orleans under the pastorate of Dr. Walker, he is pleasantly renewing old associations. We had much counsel with him about the Western work, and the brethren in that distant field.

—A private note from Dr. J. W. Lambuth, our veteran China missionary, brings unfavorable tidings of his own health and his wife's also. She is quite a sufferer from asthma and must have a change of climate. Dr. Lambuth himself has been feeble for some time. It is possible that they will ask relief from mission work at the next meeting of the Board of Missions, and may return to the United States.

—We are sorry to learn that Rev. R. D. Norworthy was summoned to Jackson, La., on Sunday last, by the death of his venerable mother. Whatever the responsibilities of life and the cares of our own households, a mother holds the same sacred place in our hearts as in the days of innocent childhood. And when called to see her die the child-like feeling of loneliness and helplessness comes back with strange power. No doubt this Methodist matron rejoiced that she had been given a son to become one of the Lord's prophets.

—We notice in the papers the death of Rev. Dr. C. W. Miller, of the Kentucky Conference, who died at Lexington, Ky., on the 18th instant. For several years his health has been failing, but hopes were entertained of his complete recovery. Dr. Miller was a fine scholar, a vigorous writer and independent thinker. The orthodoxy of some of his writings have been questioned and much discussed, but his great ability and Methodist loyalty have commanded universal recognition. A strong man in our Israel has fallen.

—We regret to announce the death of Mrs. Werlein, wife of the venerable and widely-known Canal street merchant, Bro. Philip Werlein, and mother of our brother, Rev. S. Halsey Werlein, pastor of Fellowship Street Church. She passed away in great peace on Saturday last at a ripe age and in the full maturity of a rich Christian experience. The funeral service was conducted by Bishop Parker on Sunday afternoon and was attended by a large concourse of friends. Our brother commences the new conference year in sorrow, but with a chastened spirit sustained by divine grace, he is better able to preach a gospel of comfort.

#### The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

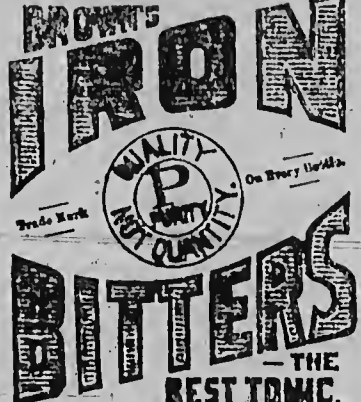
#### MISCELLANEOUS.



**ROYAL BAKING POWDER**  
Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kind, and it makes the best bread and cakes. It is the only powder that is not adulterated with any other substance. Sold only in cans.

ROYAL BAKING POWDER CO., NEW YORK.



**DR. WILLIAMS' PINK PILLS**  
FOR PALE PEOPLE.

This medicine, combining iron with pure vegetable tonics, quickly and completely cures all cases of weakness, nervousness, indigestion, loss of appetite, blood, and all other ailments of the system. It is a perfect remedy for all cases of weakness, nervousness, indigestion, loss of appetite, blood, and all other ailments of the system.

HEADQUARTERS FOR

#### Sunday-School Supplies.

Consisting in part of BIBLES, HYMNS, Single and Combined, With and without Music. Bibles, Oxford Pocket Bibles, (with and without Maps), etc. Union Primers, First and Second Reading Books; Catechisms; Reward Cards; Scripture Text Cards; Tablets, etc. Also a large assortment of Books suitable for Sunday-school Libraries, or presents to children. Pulpit and Family Bibles, from \$6 to \$15. Liberal discount to ministers, churches and Sunday-schools. Catalogues sent on application.

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#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

"My dear, what makes you always yawl?"  
"The wife exclaims, her temper goes!"  
"Is home as dull and dreary?"  
"Not so, my love," he said—"but so!"  
"But man and wife are one, you know,  
And when I'm alone I'm weary!"

PUBLISHER'S ADVERTISEMENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Bro., Fifth & Vine Sts., Cincinnati, O., and 141 No. 2nd St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

"John," said Mrs. Brilton to her husband, "I intend to return some calls this afternoon. Won't you step down to the stable and tell them to send up a carriage to wait with a driver?"

We respectfully call the attention of every subscriber to the new advertisements of J. H. Guesney, Marblehead, Mass. His large and complete catalogue is sent free.

When you meet a milkman in church he seems like a bit out of water.

Our government can no longer be said to be an experiment. One hundred years of successful existence have established it as a permanent institution. The magnificent conduct of the people during the late election proves their patriotic and wise selection of our countrymen. Our financial commercial resources and financial confidence are proof. We know of no better illustration of a successful government than the United States. From small beginnings, thirty years ago, they have built up their magnificent structure by strict adherence to their duty and by the exercise of the best and wisest judgment. They are to stand as a model to all other governments. They are to stand as a model to all other governments.

It is easier for a woman to return a kindness than a copper cent to a poor man.

Mrs. R. Jones 134 Perdido St., N. O., under date of Dec. 1st, 1884, says: The New Year's card sent me a most agreeable surprise. I have not heard of anything else but "New Year's" since I received it. The facts speak for themselves.

Lost at C.—The house soprano's notes.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full cure, \$6, route, free.

—Suburban.—"Ah, Dudley, I understand you are to be congratulated. Is the fair one pretty?" Dudley:—"Nonsense. Can't say she is. Dudley:—"Good figure? Dudley:—"Yes, yes. Dudley:—"A million!"

A GOOD REPUTATION.—That, unfortunately, piano manufacturer, F. W. Stein, is justly proud of the leading musical instrument for which he is agent, and especially so of the Mathushek piano. The appreciation of the public for this particular instrument has been so great that it has increased his business most materially. It is the reputation of the Mathushek Piano Manufacturing Company to furnish all their pianos in a most complete and perfect manner, using the best materials obtainable, and their efforts to keep this piano ahead of all others in every respect is a commendable effort which the public has evidently appreciated by their extensive patronage. Judges of musical instruments say that the Mathushek piano, instead of being old at eight years, like many others, is as good as new at ten years, and at a quarter less expense than any other make.

"Might I ask who lives here?" asked a polite gentleman of a stranger he met in front of a handsome mansion. "Certainly, sir," he politely replied to the other. "Who is it, sir?" "I'm sure I don't know," replied the stranger.

Since the introduction of Parker's Hair Balsam all other hair preparations have taken rank in the rear. Nice, pure. Price 5c.

"Ah, Miss Be Smith, are you going to have a goose for dinner to day?" "Yes, I hope so; you'll come, won't you?" but somehow neither felt very comfortable after that.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

At a college examination a professor asked: "Does any question embarrass you?" "Not at all, sir," replied the student. "Not at all. It is quite clear. It is the answer that bothers me."

Ask your neighbors to subscribe for the ADVOCATE.

Husband: "I want to tell you some good news. I have just had my life insured." Wife: "Your life! That's just the way with you! You would never think of having my life insured."

Press the ADVOCATE circulation now.

"You must come and see me, my dear," said a lady to a little girl of her acquaintance. "Do you know my number?" "O' yes, ma'am," responded the innocent child. "I saw you always live at sixes and sevens."

CHANGES.—We have quite a number of orders to change the address of subscribers, some without signatures, and others who do not give the former address. Under these circumstances, change cannot be made.

One of a troupe of performing Indians at a fine museum was up to the name of Ryan, the most beautiful Indian boy we have seen since we came to this country.

W. C. Shepard sells, dinner, and tea, and for all points in Louisiana and the Gulf of Mexico.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in having the ADVOCATE made their paper in the NEW ORLEANS, CHRISTIAN ADVOCATE, please keep this in remembrance.

To those of our subscribers, not content with a money order, we would say, please inform us by post card whether to continue the ADVOCATE or no.

Send fifteen cents in stamps for a copy of Knapp's Treatise on the Horse.

#### Business Notices.

##### QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more beneficial results to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate and palatable relief. It is for sale by all druggists, and E. H. TRUDEX, New York.

##### An Only Daughter Cured of Consumption.

When death was hourly expected, all remedies having failed, and Dr. J. James was experimenting with the many herbs of California, he accidentally made a preparation which cured the only child of Consumption. His child is now in this country, and enjoying the best of health. He has proved in the world that Consumption can be positively and permanently cured. The doctor now gives this recipe free, making two or three stands to pay expenses. This herb also cures Night sweats, Nerves at the stomach, and will break up a fresh cold in twenty-four hours. Address: "Franklin & Co., 1012 Race St., Philadelphia, sending this paper."

##### NEW ADVERTISEMENTS.

##### HAVE YOU A GARDEN?

IF YOU HAVE YOU WILL NEED SEEDS

And will want the Best at the least money. Then my new Seed Catalogue will surprise you. No matter where you have been dealing it will save money. It is mailed Free to all, and you ought to have it before buying anywhere.

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## MISCELLANEOUS.

Capt. L. J. Lyons:

Dear Sir—You could not ask for a more perfect illustration of the "Cordial" and "Abrams" than the little bottle of "Cordial" and "Abrams" which I have just received. They are the best medicine I have ever used. They are the best medicine I have ever used. They are the best medicine I have ever used.

WM. ASKINER.

**BUCKEYE BELL FOUNDRY.**  
Bells of Every Size and Shape. Castings of all kinds. Estimates furnished. Address: J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

**AGENTS WANTED FOR THE MISSOURI STEAM WASHING MACHINE.**  
This machine is the best in the world. It washes clothes perfectly. It is the best in the world. It washes clothes perfectly. It is the best in the world. It washes clothes perfectly.

J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

## ROSES

100,000 strong, sprouting, healthy plants, now ready. By mail or on order. Address: J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

MILLER &amp; HUNT, CHICAGO, ILL.

## SEEDS FOR THE GARDEN

Established 40 Yrs. 1845. Vegetable Seeds, Flower and Tree Seeds, Grass Seed, Seed Potatoes, Onion Sets, Seed Beans, Garden Cultivators, &c.

PLANT SEED COMPANY, 812 &amp; 814 N. 4th St., St. Louis, Mo.

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J. WORTH, ST. LOUIS, MO., or CHICAGO, ILL.

## Our Young People.

For the New Orleans Christian Advocate.

THE CENTENARY BISHOP.

BY MR. L. CHARTER.

From California's golden coast,

Came unto me, as he must have

A Centenary fame.

For sure his advent marked the year

We chose to celebrate—

Our Methodist Centennial—

God bless his little pale.

God bless his little pale as broad,

So high, so full of brains,

If some day he a Bishop is,

He'll thank me for the pains.

I took to prophesy, for he

A son of Malachi.

Should surely "sing the prophetic,"

Or a false prophet, I.

May his young life this year begin,

In wisdom, love and bloom;

The grace of God be in his heart,

From cradle to the tomb.

You'll ask, How e'er the Bishop came

So far? and then you'll laugh

When I tell you the Bishop is

Frank E. Hart's photograph.

Mr. Editor: A happy New Year!

And as I have not seen a letter from

this part of the country, I thought,

I would write a few lines to your highly

appreciated paper. We welcome its

weekly visits. I was much pleased

last week to read letters from my little

cousins, Patti and Barney Lewis.

I have never seen them, yet I love them,

for my mother's father and their father's

father are brothers, and they taught us

to "love one another." We are glad

they are pleasantly situated cousins.

I am not going to school, but I belong

to the "try class." I wish to read the

New Testament through this year.

How many of the little folks will join

me in that class? Write again, dear

cousins.

MANY HICKMAN.

WASHINGTON PARK, Louisiana.

Mr. Editor: I wrote to your paper

a short time since, and seeing my letter

in print I thought I would write again.

We live three miles from the Vicks-

burg, Shreveport &amp; Pacific Railroad.

My oldest brother married about a

month ago, and had quite a nice wed-

ding. My father takes the Advocate, and

we like it very much. I want to

answer some of the little friends' ques-

tions. Lois E. Manning, "sorecrown" is

found in Isaiah xxxiv, 15. Lucy

Wood, "meal" is first mentioned in

Numbers v, 15. It is a common word

in the Bible. I will close by asking one

question: When "God said, Let there

be light, and there was light," what was

that light? It could not have been the

sun, as the sun was not made till the

fourth day. Your little friend,

BOBBIE KIMBALL.

TAYLOR, Louisiana.

Mr. Editor: At the commencement

of last year I set aside my old yellow

hon, to be strictly a "missionary hen,"

and I think you will agree with me,

when I say, "She hath done what she

could." She raised two nice broods of

chickens, and I sold them for three

dollars. And now I send the money to

you, to use just where you think best.

I am a red headed boy, nine years old. I

go to school, but I don't like it. I go

to Sunday-school too, and I don't like

that either. I believe I enjoy a good

play more than anything else. I will

sign my name in full; it is a long one.

I am named for my grandpa, Dr.

A. A. Williams. With many good

wishes for the New Orleans Chris-

tian Advocate, I am,

Your little friend,

MARSHALL WILLIAMS BROWNE.

AMERSON, Louisiana.

Mr. Editor: I have written several

letters to your paper, and you were

kind enough to publish them all, so it

gave me courage to write again. I

have a very pretty missionary hen. I

raised two dollars from her chickens

last year. I hope to raise more this

year. In last week's paper some one

asked where the word "lain" was

found in the Bible. It is found in Gen.

xxv, 10; Judges xxi, 11; Job vi, 13;

Psalms lxxviii, 13; John xx, 12. I will

close by asking a question: How many

letters are there in the Old Testament?

Your little friend,

WILLIE BECK.

SALEM, Mississippi.

Barbara Flynn.

Barbara Flynn lived in a low hut,

just outside a large town, with her

husband. "I do not know," she said,

"what a lot of money," then she would

have a nice house and fine clothes.

Every Sunday she went across the

meadow to church, and when she came

home, she would tell her husband all

she had seen and heard. She was a

very good woman, and she was very

kind to her husband. She was a

very good woman, and she was very

kind to her husband. She was a

very good woman, and she was very

kind to her husband. She was a

very good woman, and she was very

kind to her husband. She was a

very good woman, and she was very

kind to her husband. She was a

the wrong place, that you can't say, "I do not know," Barbara," said grand-mother. "Put them where Paul kept his, and you will be a happy and contented girl. Paul had a nice home, much more than any he saw on earth, all ready for him, a 'mansion' Jesus had gone to prepare in heaven; in it would be every thing he needed. Thinking of this and of Jesus, made him forget earth's misery."

Barbara thought it very hard to wait what she never saw.

"That is faith," said grandmother; "believing and waiting what we can see, but what Jesus has promised. Now, instead of looking at other's nice things with longing eyes, keep your mind on the things Jesus has promised."

The storm increased; so they lighted the lamp early, and had a pleasant evening finding out what Jesus has promised to those who love him. If you will read the seventh lesson in your first Quarterly, you will find out some of them for yourself. They are for Paul, for Barbara, and her grandmother, and for you.

"O sweet and blessed country, The home of God's elect! O sweet and blessed country, That e'er has been the seat of Jesus, in mercy bring us To that dear land of rest; Who art, with God the Father, And Spirit, ever blest. Amen."

REMEMBERS. Mr. F., a passenger on one of our ocean steamers lately, found an old college friend of his, and they talked over some of their former time in discussing their former classmates and their fate.

"I never could understand," said Mr. F., "why Will Pettit did not succeed. He left college equipped with every qualification for the struggle of life. He had sound, a vigorous intellect, warm affections, and a competence."

"He proposed to enter the ministry, but just before leaving college, fell in with some freethinking fellows and gave up that idea. He studied law and was admitted; but after a year's practice he became dissatisfied with the law, and he met him now and then. He had become a sceptic, but talked little of his religious doubts."

"Then he left the farm and his wife, and went to California, gold-hunting."

"In 1876 I was in Idaho, and there I met Will. He had lost everything, and was penniless. He had been driven out of his property by gold-hunters, and was now a wanderer. He was a good man, but he was a wanderer."

"He was now almost insane in his opposition to the church, and he was a wanderer. He was a good man, but he was a wanderer."

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A boy's RELIGION.—If a boy is a lover of the Lord Jesus Christ he can't lead a prayer-meeting or be a church officer, or a preacher, but he can be a godly boy, in a boy's way and in a boy's place. He ought not to be too solemn or too quiet for a boy. He need not censure his boy because he is a Christian. He ought to run, jump, play, climb, and yell like a boy. But in all he ought to show the spirit of Christ. He ought to be free from vulgarly and profanity. He ought to eschew tobacco in any form, and have a horror of intoxicating drinks. He ought to be peaceable, gentle, merciful, generous. He ought to take the part of small boys against large boys. He ought to discourage fighting. He ought to refuse to be in a party to mischief, to persecution, to deceit. And above all things, he ought now and then to show his contempt for a game to say that he is a Christian; but he ought not to be ashamed to say that he refused to do something because it is wrong and wicked, or because he fears God or is a Christian. He ought to take no part in the ridicule of sacred things, but meet the ridicule of others with a bold statement that for the things of God he feels the deepest reverence.

"It's very cold this morning," said a little Christmas-tree out in the forest, one windy December day; "though I sit from head to foot, I am all in a shiver."

"You'll be warm enough before long," said the Old Oak; "I've seen the woodman looking at you several times lately."

"I know I've branched out a good deal for myself the past year," said the little tree proudly; "and I should not wonder if Santa Claus were very well satisfied with me, when I come to be dressed up for a Christmas party."

"Ho







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**FLAVOR EXTRACTS**

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Vanilla, Lemon, Orange, etc., flavor cakes, cream, puddings, etc., and delicately and naturally as the fruit from which they are made. FOR STRENGTH AND TRUE FRUIT FLAVOR THEY STAND ALONE.

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25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

**SYMPTOMS OF A TORPID LIVER.**

Loss of appetite, bowels constive, pain in the head, with a dull sensation in the back part, fullness after eating, with a distention to exertion of body or mind. Irritability of temper, loss of spirits, with a feeling of heaviness in the chest, and a general feeling of depression. Headache, dizziness, flustering at the heart, dots before the eyes, humors over the right eye, restlessness, with a fullness in the head, and a feeling of constriction.

**TUTT'S PILLS** are especially adapted to such cases, and produce effects such as a change of feeling, a single application of the pills will produce a feeling of relief, and a single application of the pills will produce a feeling of relief, and a single application of the pills will produce a feeling of relief.

**TUTT'S HAIR DYE.**

GRAY HAIR OF WHISKERS changed to a GLOSSY BLACK by a single application of this dye. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express receipt of \$1.

Office, 44 Murray St., New York.

## Weekly Market Review.

(For Week Ending January 20, 1885.)

## COTTON.

Low ordinary	7 11-16	40
Ordinary	8 11-16	40
Good ordinary	9 11-16	40
Low middling	10 1-16	40
Middling	10 5-16	40
Good middling	10 9-16	40
Fair	11 1-16	40
Good fair	11 5-16	40
Strictly prime	11 9-16	40
Choice	12 1-16	40
Second	12 5-16	40
Yellow cleared	12 9-16	40
Gray cleared	12 1-16	40
Choice whites	12 5-16	40
Granulated	12 9-16	40

## SUGAR.

Inferior	31	31
Common	32	32
Good common	4 5-10	40
Fair	4 1-10	40
Good fair	4 5-10	40
Strictly prime	4 1-10	40
Choice	4 5-10	40
Second	4 1-10	40
Yellow cleared	4 5-10	40
Gray cleared	4 1-10	40
Choice whites	4 5-10	40
Granulated	4 1-10	40

## MOLASSES.

Syrup	22	33
Strictly prime	41	43
Choice	41	43
Fancy	41	43

## RICE.

Choice	51	6
Good	51	52
Fair	51	54
Ordinary	51	56
Common	42	23
No. 2	42	23
Rough	3 25	4 30

## FLOUR.

Minnesota bakers	4 50	—
Minnesota patents	5 75	6 00
Extra fancy	5 50	5 75
Choice	4 80	4 45
Fancy	4 50	4 70

## CORN PRODUCTS.

Corn meal	3 25	—
Corn meal	3 25	—
Hominy	3 25	3 50

## GRAIN, ETC.

CORN:	—	62
White	61	—
Yellow	61	—
Mixed	61	—
WHEAT:	—	42
Western	44	46
Texas rust-proof	44	46
BRAN:	—	87
Choice	19 00	20 00
Prime	18 00	18 00

## PROVISIONS.

PORK:	—	15 50
Meat	12 00	12 50
Prime meat	11 50	—
Butter	—	10 1
Eggs	—	10 1
Shoulders	—	7 1
Sides, clear	—	7 1
Sides, clear rib	—	7 1
HAMS:	—	11
Sugar-cured	—	11
Shoulders	—	41
Sides, clear	—	68
Sides, clear rib	—	62

## FISH.

MAKERRAL:	—	14 25
No. 1, in bbls	—	7 75
Half bbls	—	13 75
No. 2, in bbls	—	6 25
Half bbls	—	13 25
No. 3, in bbls	—	7 00
Half bbls	—	7 00

## GROCERIES.

COFFEE:	—	91
Rio, choice	—	114
Cordova, choice	—	12
Java, choice	—	23
BITTER:	—	20
Western	—	24
New York	—	18
COUNTRY:	—	18
Choice	—	73
TEAS:	—	60
Choice	—	100
Fair	—	28
COAL:	—	14
Coal, choice	—	9
Coal, medium	—	50
Coal, small	—	65

## VEGETABLES.

CABBAGES:	—	2 00
Western, bulk	—	2 00
COUNTRY:	—	1 50
Western	—	1 50
KIWI:	—	4 00
Choice	—	2 25
ONIONS:	—	2 25
Choice	—	2 25
RAISING:	—	10 1
Choice	—	11 1
BAKING TWINE:	—	12 1
Choice	—	1 50

## SUNDRIES.

POULTRY:	—	4 00
Chickens, Western	—	2 00
Young	—	3 00
Chickens, Southern	—	3 00
Young	—	3 00
Turkeys, Southern	—	9 00
Eggs:	—	15
Western	—	20
Southern	—	20
Wool:	—	17
Lake	—	15
Louisiana	—	15
Rum:	—	7 1
Hives:	—	10 1
Green salted	—	10 1
Dry salted	—	10 1
STAVES:	—	60 00
Oak, kegs	—	80 00
Oak, barrels	—	80 00
Oak, casks	—	80 00
Oak, hogsheads	—	80 00
HOOP POLES:	—	45 00
Hoops	—	45 00
Half barrels	—	12 50
FERTILIZERS:	—	10 50
Cotton seed	—	23 50
Meat	—	42 00
Pure ground bone	—	42 00
Muriatic acid	—	22
Sulphuric acid	—	81
Bone black	—	81

## NEWS OF THE WEEK.

## DOMESTIC.

**SHREVEPORT, La., Jan. 13.**—Mrs. Houston, a very estimable lady, living two miles from Arcadia, and her small child, were run over by an east-bound freight on the Vicksburg, Shreveport and Pacific, near her residence, this evening about dusk. Both were instantly killed. The special was running at a very rapid rate, and could not check up quick enough to avert the calamity. It is supposed the unfortunate lady was so paralyzed by fear that she could not move, as it would have been an easy matter to have jumped down the slight embankment and have saved her life. She leaves a husband and several children. Mrs. Houston's maiden name was Smith, and her family live near Trenton.

**KANSAS, Jan. 16.**—Snow has fallen for three days and heavily drifted. The trains are filled. The Washburn and Great Northern are abandoned. Other roads experience great difficulty in getting trains through. The North road has abandoned all trains. Business here today is at a complete standstill. To-night the temperature is turning severely cold.

**MOBILE, Ala., Jan. 17.**—A fire originated through a defective fuse in the house of Mrs. Train, north of Railroad avenue, occupied by a colored family, at 8 o'clock this morning. Seven buildings were consumed. The fire engines had not sufficient time and water to save them. A small lot of goods in the great portion of the town would be burned. The firemen, citizens and even the ladies worked faithfully.

**NASHVILLE, Tenn., Jan. 17.**—A fire in Frasier's store, Howard Black, Henry county, Tenn., destroyed property valued at \$15,000. Mr. Vossman and two negroes were burned to death.

**MOBILE, Jan. 17.**—At 2 o'clock this morning an alarm was sounded from the fire engine at the corner of Broad and Charleston streets, which resulted in the destruction of the two-story frame dwelling and store situated at the northeast corner of Charles and Christown streets, owned and occupied by Mr. Geo. Phillips. The fire was the work of an incendiary. Mrs. Phillips and her adopted daughter, Miss Amy, a young lady about seventeen years of age, perished in the flames.

**KANSAS, Jan. 18.**—The South Infirmary of the Illinois Eastern Hospital for Insane, burned this morning at 4:50 o'clock. The fire originated in the furnace room, and had secured a strong headway before it was discovered. The woodwork of the building being of Southern pine, it burned very rapidly. The building was occupied by forty-five patients, six attendants and one night watchman. Seventeen patients are missing. Thirteen bodies have been recovered, and are being buried by the coroner. All the patients were insane and incurable. The bed-ridden ones were rescued first, and those who were able to help themselves did not realize the danger, and they were the ones who perished. The attendants lost their personal effects, and many of them having to the bed-clothes to escape. There were no facilities for putting out the fire, the State not having made any appropriation. The building was a new one and cost about \$75,000. It is a total wreck.

**NASHVILLE, Tenn., Jan. 19.**—The Cumberland river is 53 feet 10 inches at this point and rising nearly an inch an hour. The danger here will probably be reached to-morrow night. Reports from upper counties state that in the low-lying land considerable damage has been done by the washing away of fences and other material. The back waters are steadily rising, and a greater part of Sulphur Spring bottom is covered.

**NEW YORK, Jan. 19.**—At a session this evening of Jewish ministers Rabbi D. P. Desola Mendasapokobon "Higher Charity" and paid a feeling tribute to the charitable Hebrews of this city. "The Difficult Modern Thought" was the subject taken up by Rev. Dr. Nathan. He said that the Jewish world was no longer the world of the Jews. We live in too close communion with our Christian friends not to become interested in their religion, and Christian ministers hardly ever speak of the Trinity or the original Saviour. Christians are becoming more and more Jewish, and we are to find anything to contradict in their sermons.

**BALTIMORE, Tex., Jan. 19.**—One of the coldest spells ever known is now prevailing here. Snow has lain on the ground four days—a thing never before. To-day it has been sleeting and it is bitter cold, causing great suffering among stock. The lower part reached by the thermometer is 8° above zero.

**CORNOGANA, Tex. 19.**—The continued wet and cold weather has proven very disastrous to stock and sheep. Interest in this county, many having died from the effects. A northerly with a rainy rain which freezes as it falls, is prevailing, and will make matters worse.

## FOREIGN.

**MADRID, Jan. 14.**—Earthquake tremblings were felt yesterday at Torraz, Camillas, Almuñecar and Algebrós. The storm in the southern provinces still continues. The rivers are greatly swollen and the sufferings of the people who have been rendered homeless by earthquakes is intense. According to the official record the number of persons killed by earthquakes in Granada was 685, the number injured 1189.

**PARIS, Jan. 15.**—A terrible collision explosion occurred to-day in the great coal mine at Lezard, in Patis Cabris, France. At the time of the calamity there were in the mine 140 men were employed. The explosion was of fire origin. It caused 800 metres of galleries to fall. Twenty-eight men were killed. They mainly lost their lives by debris falling on them.

**LONDON, Jan. 15.**—At Birmingham on Monday 5000 persons out of employment adopted a resolution asking a contribution to furnish employment for the unemployed. The resolution was carried through the vote of 1000 persons. A large number of persons were present, including six of the crown, and a number of others.

**LONDON, Jan. 16.**—An account of the sinking of the Channel packet "Albatross" is given. The vessel was a small steamship, and was carrying a large number of passengers. The vessel was sunk by a collision with a larger vessel. The passengers were rescued, and the vessel was raised.

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**LONDON, Jan. 20.**—An account of the sinking of the Channel packet "Albatross" is given. The vessel was a small steamship, and was carrying a large number of passengers. The vessel was sunk by a collision with a larger vessel. The passengers were rescued, and the vessel was raised.

including two soldiers, took to the boat and were docked up by the Santa Clara. The rest of the crew were saved. The Santa Clara was a small steamship, and was carrying a large number of passengers. The vessel was sunk by a collision with a larger vessel. The passengers were rescued, and the vessel was raised.

**SPECIAL SERMONS AND ANALYSES OF TEN OF OUR LOST PARABLES.** By the Rev. S. Noland, of the Kentucky Conference. 18mo. Cloth. 75 cents.

From a brief examination of this volume we regard it as having special merit. There is not an exhaustive, critical discussion of the parables, but such an exposition as will be helpful and instructive to the ordinary reader. The entire profits of the sale are to go to the Kentucky Conference. Send orders to the author, Nicholasville, Ky., or to the Southern Methodist Publishing House, Nashville, Tenn.

**Holmes' Mouth Wash and Dentifrice,** which the proprietors, Drs. J. P. and W. R. Holmes, of Macon, Ga., have been advertising in the Advocate, requires more than a passing notice. We can cheerfully recommend this remedy to do all that is claimed for it and more. It is pleasant to use, and its expense we know it to be perfectly trifling. A neat pamphlet will be mailed to any address on application to the proprietors.

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BY G. W. ADAMS.

Soon may our land exultant  
 With Jesus' praises ring,  
 And thousand Christian voices  
 Make her waste places sing!  
 Till all our land, rejoicing,  
 From east to western shore,  
 Shall join the song triumphant,  
 Christ, Jesus to adore!

(Continued.)

We continued our journey on foot through the country, stopping occasionally to converse with farmers at work in the field until we came to the sight of a large village called Tanzug. We at once determined to enter and explore. When we were yet quite distant, the people began to collect from all directions and soon surrounded us, calling us "white devils," "thorbarians," "red-haired men," "monkeys," and we did not know how many other unpleasant names. However, we took it all in good humor, which no doubt was the best policy, and pressed on through the dense crowd into the bushua part of the village. The streets being very narrow, we were soon blocked before and behind; but, knowing it was better not to stand still, we made for the crowd, and they fortunately gave way, fearing no doubt, if they came in contact with us, they would be brought under some evil influence which the all supposed foreigners possessed.

Yours in C

NTL Editor: The short caption suggested this article. Several Sundays in the summer, for want of teachers, and by request, the writer took charge of a small class. Physically and spiritually incapacitated for the work, I thought I ought to be taught rather than teach, but a kind word of encouragement from my good pastor, saying, "In teaching others we learn ourselves," aided me wonderfully. Yea, we can all gain information from even a child. The Lord sent grace and strength, and my soul was blessed in this short labor of love, and from these profitable hours spent in the beloved Sunday-school, I carried back to my little "bethel" bright pictures to hang among many others in memory's gallery, which have served to comfort and smooth rough passages through invalidism. Just as I was getting acquainted and learning to love these bright, interesting little children through badly suffering I was reluctantly compelled to consign them to more capable hands. All the names were placed on the roll, and I hope that they may all be written in heaven. As I glanced at the lively, happy-looking teachers and pupils, I felt it was "good to be there," and thought, if their hearts' devotion to the Master's cause could be attested in such outward activity, it was great. Indeed, of these faithful workers at worthy of wider enlistment. Surely they verify the promise that "the small walk, and not faint," for Sabbath after Sabbath, through the cold winter and the heat of summer, the devoted laborers are seldom absent from their post, notwithstanding seasonal have-holds a mile to walk. Many of their crowns are gemmed with masters! One young secretary is worthy of honorable mention, though not a church member, by his fidelity to duty, putting to shame some of the old members who are too much at ease. Zion. The lady superintendent, stars and sexton are all loyal to the trust. They have been "faithful of many things." God bless them! And when they "reach the heavenly shore" may they receive the welcome, "Well done!" In our Sunday-school there are eighty names registered; but with the roll is called many are "absent only 30 or, perhaps, 35 in regular attendance. Who is to blame? We say ye, parents? Nevertheless I kept as warmed up by the few zealous teachers that it never seeks winter quarters, but is "at it, and always at it." Our present work is more worthy and a gentleman superintendent. We will come forth to relieve the household friend who is now bearing a double portion—that of teacher and superintendent? Out of a membership of hundred communicants are there not competent (?) or willing to put their heart and hand to this work of love?

Why is it that those who are so qualified by education and personal influence when asked to fill this office refuse with an indifferent shrug their hand, as if doubtful of their ability, or excuse themselves by saying, "I have no talent for that kind of work," without making the least effort? And yet these same individuals to have no difficulty (?) in exhorting their various glitzy to the utmost of political canvass or their social vocations regardless of the most inclement weather! Brothers, is there more of your faculties in God's hands? The Ladies' Aid, Woman's and Men's Missionary Societies are all awake; but there is more old than new and there—more old, sympathy and encouragement from the brethren and sisters belonging to the same home and can't get away clogs to the machinery in perfect working order in the Lord's workshop. An inquiry was made of one of my stars whether she knew her lesson, answered, while a shade of sadness passed over her usually cheerful face, "I believe I know it. I had to tell it all by myself, for mamma would show me and she wouldn't come into Sunday-school." This dear girl wanted to learn, and was determined with her paper and to be number one of the school. My heart yearned over her inability, and I wondered there were not others who, if I could not give the same answer, would echo answered, Maury. Dear pupils, if you will not enter in your hearts you are not by your unwillingness. "Show" your children their lessons, not only setting them a good example, but hindering them from world gladly learn if you would give them your spare moments in properly instructing them? I have known a sister to sit up until long after the night hour, though their eyes were weary and their brain grew dizzy, in folding garments of the latest fashion to adorn the bodies of their little ones that they may be considered "dressed" in the Sunday congregation, or not termed by their most fastidious friends, "old fashioned," "entirely out of date," etc. A husband has seen parents devoting hours in weeding, watering and tending the garden, and in the hardest solitude their vegetable and flowers, so that they may be perfect, in the admiration of others and called the "finest in the neighborhood," and yet evince so little of any at all, in the spiritual of the tender little blossom that has entrusted to their care, compelling them to bring them up in

(Continued.)

December 25, 1857: Our Annual Conference was held at Selma, commencing on the second instant. Bishops Sente, Andrew and Early were present. We had an interesting session. I was honored by the Conference in electing me a delegate to the General Conference, to be held at Nashville, Tenn., May 1. My field of labor the coming year is the Columbus city mission and colored charge, a new field, but one that promises usefulness if properly occupied. I shall endeavor to bring a many souls to Christ; as I can, I shall impart much wisdom and grace to enable them to fill this station successfully. I rely upon Him who has said, "Let us work with you." I have great reason to thank God for the success of my labor on the district. I entered upon the work with fear and trembling, but God has been with me and I have seen pleasure prospering in my hands. The district has greatly improved in every respect. It now takes the lead in missionary collections, and we have revivals throughout the district the past year. I feel the need of a revival in my own soul to qualify me to labor successfully for the salvation of others. Oh, for a closer walk with God! Lord, help me, and make me a blessing to my fellow-citizens this year.

March 22, 1858: I think I have seen an advancement in the cause of

"Not Much in the Outside Row."

not much in the outside row."

"Old Uncle Charlie was a practical philosopher," said the young man, "and he was right. He had a crop of corn and cotton; he had noticed an invulnerable spot on the rhubarb, natural with the soil, careless cultivation, and incursions of the squirrels; the side row yielded little. He had not time to waste in the search for necessity during the summer, finding himself at last soverely tired, and his mind slightly, if at all, enlisted, by consequence, to that of a reaper in the side row, and very philosophically he had sown the seeds in the outside row, and he was right to recompense the outside row."

"How far do you support the man's philosophy? Reflect, my friend, reader, and let your own observation decide. There are no excuses for Uncle Charlie in that row, and from choice. When he had time to devote to his church, did we do with the subject of becoming Interested in the subject of religion? I imagine the reverse of this was our condition, the motive of our selection, and grace had made us heirs of salvation, and we had avoided the bank seats, unless, unconsciously, the principle that "there is no rest in the outside row."

"Straws show which way the wind blows"—so does the selection of

"Ecclesiastical Heresy,"

BY REV. T. D. NEELY, D. D.

Further he made use of it.

An editorial note in the *Christian Daily* says: "Dr. Milroy's essay is, most likely, framed upon some antequated occasion, as indeed for a moment the day it fell in, a strongly put proof of Dr. Edwards." Again, the editor marks the same day: "Happily apart and aims of the great but dangerous phases have thus been avoided," which is a confession of this particular subject was into the part of that body who made arrangements for the Conference; so, why?

Dr. Milroy's fallacy in his use of the title "Methodist, Superintendent of the Church" is, as the proper title of the Superintendent of the Church is a reflection upon Wesley, who the title superintendent; with the title superintendent, and yet the new organization the Methodist Episcopal Church, and also in Methodist Episcopal and in the term of this day. Declaring, style his his bishops "superintendents."

So his suggestion of the word in place of superintendent,







## Christian Advocate.

CARE OF THE LITURGICAL, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

CORRESPONDING EDITORS:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HORNIGNEY.

THURSDAY, JANUARY 23, 1885.

We exceedingly dislike to part with old friends; but, unless renewals come in promptly, some with whom we have had pleasant companionship will cease to receive our weekly visits. Write at once to the publishers and do not miss a single number. If not convenient to forward the two dollars by next mail, send a postal and follow it with a postal order before another issue.

In a Christmas address the Pope spoke very bitterly about the growth of Protestantism in Rome. It rent his heart to see that, under the protection of public laws, heterodox churches were multiplied. So we conclude that, if his "temporal power" could be restored, he would drive every Protestant from the city. And in what respects does Romanism in America differ from Romanism in Italy? It is a dangerous, insidious, aggressive, unrepentant organization that only lacks the power to renege the tyranny of other years in Spain, Italy and the Netherlands.

The question of non-resident land ownership and landlordism is already overshadowing itself in this country. So imminent is the interest in the matter that a bill is under discussion in Congress to prohibit aliens and foreigners from acquiring or owning lands within the United States. It is ascertained that certain noblemen in Europe, principally Englishmen, have acquired and now own about 21,000,000 acres of land in the bounds of this government. The argument is that the increase of alien land ownership will in time lead to a system of landlordism incompatible with the best interests and free institutions of the United States.

The Congregational Year-book, for 1885, just published, reveals some significant facts as to vacant churches and unemployed ministers. There are 4,092 churches—937 with pastors, 2,155 with acting pastors and 1,012 vacant. There are, contrariwise, 3,889 ministers, of whom 2,763 are in pastoral work and 1,126 out of it. Now, to supply these vacant pulpits and employ these idle preachers is the problem Congregationalism fails to solve. It is indicative of a new order of things, even to an endorsement of our Methodist limited pastorate, that so few churches have settled pastors—only 937 out of 4,092. There are 2,153 with acting pastors or, as our Presbyterian brethren call them, "stated supplies." This arrangement, which is temporary and limited, is preferred to the installation of a permanent pastor, with all the embarrassing difficulties of effecting a sometimes needed change. By comparison we always think of our Methodist system of ministerial supply to admire its superior efficiency over any other known to ecclesiastical history. We have no vacant churches or unemployed preachers. Every pulpit is occupied and every minister has a field of labor.

The following are the questions propounded by Bishop Potter to young "father" Huntington, reference to which we made last week. The Bishop gave him a black crucifix on the occasion which was blessed on the altar after the custom of the Romanists. So the Episcopalians have endorsed the monastic system:

Bishop—Do you solemnly and forever surrender all you possess, or of which you may hereafter become possessed, even to the least article of personal use or enjoyment in accordance with the vow of religious poverty?

Noise—I do.  
Bishop—Will you diligently serve God for the remainder of your life in a virgin state, striving to follow the example of perfect purity of our virgin Lord in all your thoughts, words, and deeds, as the vow of religious chastity demands?

Noise—I will, the Lord being my help.  
Bishop—Will you shape your life in accordance with the rule of the life of the Order of the Holy Cross, and will you give respectful obedience to all lawful commands of your superior and all deacons of the chapter, submitting your will to their godly directions and administrations, under the vow of religious obedience?

Noise—I will, by the help of God.

## Preachers in Politics.

In the current number of the North American Review there is a symposium on the question, "Shall Clergymen Be Politicians?" with articles by Rev. Dr. H. J. VanDyke, Jr., and Henry Ward Beecher. Following so recently after the presidential campaign, in which some clergymen bore a conspicuous part, the discussion is timely. Dr. VanDyke takes high ground against preachers in anywise intermeddling with partisan contests. On the other hand, as his well-known history would suggest, Henry Ward Beecher ardently advocates the propriety and duty of pastors becoming leaders in political thought as well as instructors in abstract theology and religious philosophy. We have read the papers with eager interest and fall to entirely agree with either. Dr. VanDyke slightly overstates his case, while Mr. Beecher underestimates and cheapens the sacred functions of the pulpit. The former is the view rigidly held and consistently practiced in the South. Our pulpit has been entirely removed from political issues or discussions, scarcely even referring to current party history by way of illustration. Rarely can any hearer discover a clergyman's political affiliations and convictions by any statement he may make in the pulpit. The principle on which we have thus proceeded is undoubtedly correct; but in its application we may sometimes have been strict constructionists—excessively conservative.

Certain facts are self-evident:

1. Preachers are citizens, and, as such, have rights that can not be abridged and duties that must be performed. They should form opinions on public issues as other citizens and express them openly and faithfully at the ballot-box. The sentiment that would exile a clergyman from all the responsibilities of private citizenship is pernicious and unrepentant.

2. Preachers are spiritual counselors and teachers, and, as such, must be watchful against everything hurtful to the moral and religious interest of the people. Therefore anything that affects the moral life and eternal destiny of a human soul is a legitimate theme of pulpit discourse. It is evident, however, that under this conception of pastoral duty the claims of rival candidates, governmental policy—foreign and domestic, the tariff, the tenure of office, the "Monroe doctrine" and all other like questions that distinguish political parties, are alien and improper.

Now, in the application of these principles facts may and do occur in the political history of a people that demand pulpit discussion and denunciation. Not the issues that involve party ascendancy—the defeat of one and the election of another candidate; but moral truths that rise far above the plane of sectional or partisan contests, and involve the integrity of true manhood and the life of a nation. For instance, the sins of bribery, injustice, slander, vituperation, theft and falsehood as discovered among officials and as developed in the fierce heat of political strife must be rebuked with boldness and unsparing severity. These are often condoned under that false idea that "the end justifies the means" and that "everything is fair in war and politics." In the turmoil and contentions of parties breaches of the moral law are committed unrebuked that would consign private citizen to infamy. To correct these evil tendencies and give faithful warning is the solemn duty of every divinely commissioned watchman on the walls of Zion. Slander is as sinful and offensive proclaimed and repeated against a political candidate as against an individual. Making sacred oath to false election returns is as dreadful perjury as lying on the witness stand in a court of justice. It is as devilish to steal a ballot as to steal a horse or a hog. And the pulpit that remains silent in face of such wrongs is unfaithful to its divine imperative. The preacher who for fear, favor, sentiment or possible party triumph or defeat refuses to speak out against it is unworthy of his high calling.

The foolish complaint of "meddling with politics" can not satisfy his conscience. He must speak in the name of his Lord, and as one burdened with the care and cure of souls.

The evils of the liquor traffic—a business legalized and endorsed by State Legislatures—must be presented to the people, and their moral sense aroused against it. It poisons too many homes, commits too many crimes and destroys too many precious souls to be passed by, albeit somebody will cry out against "carrying politics into the pulpit." Carry, if the principle above be adhered to, we need never offend against ministerial propriety nor be charged with degrading the functions of the pulpit, but rather exalt its divine influence and sacred

sphere. The preacher who follows Mr. Beecher upon the hustings, and tells questionable anecdotes after the style of the average stump orator, is justly chargeable, as Dr. VanDyke says, with "blending the notes of the gospel trumpet with the blare of political brass bands" and of "ranging the royal, blood-stained banner of Christ among the flags and ensigns of a political procession."

## "A Delicate Question."

This is the title of a non-committal editorial in the Times-Democrat, of one day last week, on the Sabbath and the Exposition. The article was suggested by the report of the Sunday League, which appeared in the same issue. It was evident that the League had not been idle, but had secured the positive expressions of various religious bodies representing a majority of the American people, besides the direct order of Secretary Frelinghuysen, endorsed by President Arthur, to the Board of Management concerning the closing of the Government Building at the Exposition. In response to testimony so strong something had to be said. In violation of the order of the Secretary of State the Government Building is wide open every Sabbath, and some employees, we know, who desire to have a day of rest are compelled to be present. Desiring most earnestly the success of the Exposition, which is indeed the grandest exhibit ever seen on this continent, we do hope this matter will receive prompt attention.

The article referred to attempts to state the Protestant and Roman positions on the question, and leaves it as too delicate for secular tampering. But just here our contemporary makes the common mistake. The Sabbath in its relation to the State should be discussed and the great underlying principle clearly understood. It is not a question for preachers alone, but for all good and patriotic citizens. The State has nothing to do with its religious significance or authority. It can not compel attendance upon religious worship or in anywise interfere with one's devotions. But the Sabbath in its civil relation, and as a factor in public morals and the civilization of a people, demands the care and guardianship of the State.

Our contemporary makes two mistakes in the editorial: First, in stating that the Roman Catholic Church has a majority of the working people, and, secondly, in arguing that the question of Sunday closing should be determined by the majority sentiment of New Orleans. Statistics do not warrant the first assertion, and the history, character and purpose of the Exposition expose the fallacy of the second. The Exposition is national, having been authorized by congressional legislation and its Board of Management are appointees of the President of the United States. Now, to allow a supposed provincial sentiment to control it on any question of administration is to debauch and localize it. Then it becomes a New Orleans and not a National Exposition. We hope the order of Secretary Frelinghuysen will be obeyed or cause shown why it is disregarded.

## A Two-Edged Sword.

The following, which we find in an exchange, is good enough to pass around. Ecclesiastical snobs need occasional set-backs to make them endureable. The Bishop is not likely to encounter that "dinky dude" again, and he will be apt to measure his man before enterprising another little homily on church government.

It is said on one occasion, as Bishop McTear was going to and fro in the earth, a "dinky dude" of a fellow, who had left the Methodist for the Episcopal Church, approached him in the ear and made the following speech: "Bishop, I was brought up in your church. My father lived and died in its communion. I myself desired to do so, but I could not do so. It was too narrow. Why don't you who are cultured and broad-minded in the Methodist Church so amend its regulations as to divest it of this obvious objection?" The Bishop, as you know, is not one to allow an indignity to his church because it comes coated with personal compliment to himself, and it was now his turn. You can imagine the expression that rested upon his judicial countenance as he said, with great gravity: "My young friend, Methodism found your father very low down as to property and position. As you know, he was one of the common people who heard his message gladly. He lifted him up, and by the habits of diligence and frugality which she prescribed he amassed the fortune you enjoy. We have thought it well to keep her to the simplicity through which she was able to save him, if for no other reason, at least as a monument to his memory. And I fear, at the rate you are living, it is quite likely his grandchildren will need the same sort of a church to save them; and we will keep her ready for the future." It strikes me that reply was like the old negro's two-edged sword, which cut "gwine, and comin'."

## Proselyting in Mission Fields.

The Christian Index copies the following items from the Texas Baptist, with the prefatory statement that "the Mexican Mission is one of the grandest successes the Lord has ever permitted Baptists to achieve."

Just before Bro. Powell left Mexico he received a very gratifying young Presbyterian into the church, who had been studying the subject of baptism for two years. He will be a tower of strength to the work there.

Bro. Powell says he constantly fears that some second-rate Baptist will visit Mexico and tell the church members that it is not fashionable to go to prayer meetings in the United States. The Mexicans do not know but that it is proper to attend all the services; hence are always on hand.

The Presbyterian Church at Patos, Mexico, sent an official call to Bro. Powell to come up and baptize them. He went up and baptized enough to organize a church, and there are about twenty-five of them now ready for baptism.

The Presbyterian minister located at Saltillo, Mexico, has left, declaring that he was going to hunt a place where there were no Baptists; stating that as soon as the Baptists came to a place the people began to investigate whether much or little water was required. Pro. Powell told him it was not so much a question of water as it was one of obedience or disobedience.

Exactly. But their "grandest success," as we happen to know, is not in winning souls from sin and death, but in stealing members from the other missions. The schemes resorted to in order to disaffect and disintegrate that Presbyterian congregation in Saltillo are only worthy of the Jesuits themselves. In the City of Mexico their agents attend the missions of the Methodists and Presbyterians, and manage to slip into the hand of each member a tract on immorality. Just how these brethren of the "grandest success" reconcile this ecclesiastical misadventure with a missionary call to preach, Christ to the heathen is beyond our ken. They call the missionaries "brethren," admit that they have been converted and are doing a good work in punishing sinners to the cross; but, instead of assisting, they are busily engaged in robbing them of the fruits of their labors. While these men of God by private counsel and public preaching, with prayer and exhortation, are trying to save souls from death, others are laboring, with a zeal worthy of a better cause, to proselyte them to their faith. They would distract a soul inquiring after salvation with the mode of administering an ordinance. The hangings of the heart are forgotten in the question of "much water." This is the "martyr spirit" and the "grandest success" so lustily applauded at home. These facts have been communicated to us by entirely competent and reliable witnesses on the ground.

## Scalpers and Scalping.

The modern development known as "scalpers" are not "red men of the forest," nor is theirs a bloody mission. They have no designs upon human life nor do they, like the Indian braves, dangle at their belts bleeding scalps as trophies of ferocious courage and prowess. The modern "scalper" is a railroad ticket vender, and his business is to make all he can out of the plethoric pockets and easy consciences of "innocents abroad." Just now they are legion in New Orleans, and their industry would shame the "lousy bee." Not every branch of their business do we condemn; but against some "scalping" that is being done a word of warning is demanded.

To encourage attendance at the Exposition the various railroad lines converging here have made great reduction in regular rates of travel. But for their own protection visitors to New Orleans are sold limited, non-transferable tickets, and these conditions are accepted by the purchaser, he being required to endorse his name on the ticket in the agent's presence. Before returning he has to get this ticket stamped at railroad headquarters on the Exposition Grounds, and he there must testify that he was the purchaser of said ticket and again affix his signature and otherwise satisfy the agent as to his identity. If these conditions are not complied with, conductors of trains will refuse them return passage. Now, for persons to sell to or purchase from "scalpers," in violation of the accepted conditions, is a moral wrong and a fraud upon the railroad companies. We do not arraign any individual for willful iniquity in this matter; but this is its true moral significance, as the slightest investigation will prove.

Some consciences are always obdurate in dealing with railroads because, they say, "corporations have no souls." But they strangely forget that right-doing is not merely reciprocal in spirit. We must do right if all the world goes wrong. The Scriptures warn us against "following the multitude to do evil." The exactions and extortions of other

ers do not justify us in fraudulent dealing. It may be very shrewd to "beat a railroad" out of a few dollars, but not very creditable to Christian character or comforting to an enlightened conscience.

## "And Go to Mill Besides."

Dr. William A. Smith was fond of advising young men. But in this he was not singular. As in autumn leaves put on various hues, which while they are splendid, so in the first stages of mental decadence many bright and taking thoughts and sayings shine out, and the superficial might think them evidences of expounding and vigorous intellect. These aphorisms generally take the form of a universal capped off with a most insignificant particular, as the above when completely stands: "One man can't do everything; and go to mill besides." But lest some one may think the above remarks uncalculated for criticism of Dr. Smith, I here disclaim any application to him.

1. The aphorism is the statement of a sound practical truth. One man can do very few things. It is a weakness of strong minds to desire that the world should believe them competent to any task. Such is generally true. The really successful man in one calling might have been quite as much so in another. The natural prodigy is, as a rule, a monstrous fraud—as much true intellect as a mushroom is a tree. Blind Tom is a specimen. A million Blind Toms would kill the science of music and discount hopelessly the trade in seraphic lyres. But a real man can do anything—even go to mill. Yet no man can do everything. The folly of most men has not been in choosing wrong things, but in undertaking too many.

2. Yet there is a working limit to the rule. Men are so prone to interpret on extremes that we must remind them that in media tutillime ibunt. For example, when it is said that man can do anything, and that no man can do everything, the result in the working rule would reduce to something like this: One should know something of everything and everything of something. The last clause includes the first, but men generally are not aware of it. For since everything relates to something our knowledge of that something is not complete until we know something of everything.

3. Jack-of-all-trades has been snubbed as a sort of necessity that the world would outgrow before millennium. Some think that he was made of the mud seraphs after Adam, and the Almighty would have published him as the Missing Link if Eve had not brought the fall. Still a man should be Jack-of-all-trades except one. He ought to be a pioneer in all territories except his own. He ought to furnish his quota to the vast consensus of the world as it finds its highest expression through some one of the departments of the industries or sciences. It is no mark of nobility not to know how to do a plebeian's part. Cincinnati was a good plebeian no doubt, and Alfred the Great was no greater as king for letting the old woman's cakes burn. What would have degraded him would have been his offering to hire out as a cook to some Danish noble. Adam Clarke said the reason why men got their iron burnt was not by having too many in the fire, but by letting one stay in too long. Most men with but one iron burnt that up without making a respectable fire.

But does "going to mill besides" have any meaning of itself? This probably. Man as a master should not do a boy's work. The generation growing up around us can do something now. We should not lay backward on the work of the past. Today has its calls. He who went on Christmas frolic last week enters this week upon a year whose Christmas is at the other end. Let the boy enjoy the Christmas of his boyhood; but let your manhood meet the demands of your own day and the powers and opportunities granted.

One of the most unpardonable crimes of latter day civilization is the abolition of the mill-boy. Patrick Henry never would have composed "Sink or Swim" if it had not been for mill-ponds on Pamunkey. The mill of today means gloom, monotony, imprisonment. The old mill meant cheer, variety, liberty. The goddess of liberty smiled from the top of mill-sacks, and liberty's cock crew louder there than from Dalrymple's barn-loft. Going to mill then meant expansion, enlargement, liberty. Whoever heard of a strike among mill-boys? Yet whenever heard of low wages and long work? The average mill-boy never owned a nickel, and twelve hours a day going to mill was not long enough. The water was frequently too low or too high; there was a crowd ahead and his turn would not come till the next day;

the miller was picking the rocks of the dam was out of order. Yet the mill-boy never struck. Dynamite was not thought of. With the utmost philosophy the mill-boy mounted his bareheaded horse at dusk and rode home to announce what the telegraph would tell us of St. Louis before breakfast—No meal to-day. The father's philosophy might fall and the mother's patience explode like a sky rocket; but the mill-boy's placid face would show no sign of a break in practiced possession of the art of happy living. O, the mill-boy's memories! Some hour in the evening of life, ere the sun is yet forever gone down, may the cares and tolls of life grow quiet enough to permit me to recall them all over to the dewdrop on the thistles and thorns by the way?

"To mill besides" has an inkling of holiday expectation. It comes in at the door with a sly wink and a covert smile, trying to screw itself up to the hard, cold expression of duty; but the sham does not last longer than Santa Claus on the imagination of the three-year-old whose realistic eyes will not confirm the state hoax of Greenland and sooty chimney. All the days of our life, as a hireling, we toil waiting for the shadow. But before the shadow we look for the mill whose rumbling, tumbling waters leap from the pent enclosure and on the chase for eternity; but ere they are gone their bounding feet have struck the wheel that turned the stones that ground the corn that furnished the daily bread for the jade of toll and care and the dupe and sport of glory and the fates. But it is a "letting-off" before the last thing is done. A gate is shut, a bar down, a row unfinished—work that posterity must look after and complete in the history of him who quit before everything was done "to go to mill," and is not yet come home with the grist.

T. A. S. A.

## Schools and School Property.

In nearly everything the Methodist Church and people in the bounds of the North Mississippi Conference are gaining ground and holding on to it, except in the matter of schools and school property. In the past fifteen years thousands of dollars worth of valuable property have come into our possession and then passed away from us. In this matter we have not been wise. We have not shown ordinary worldly wisdom. Business men would not have been so careless about, or wasteful of, such valuable property. In some instances it has been willful waste that may yet bring woeful want. It is about time we had quit throwing away our advantages and our property. This course, if persisted in, will put us in the rear of other denominations not near our equals in numbers and in wealth. At one time we owned and controlled valuable school property at Verona, at Booneville, at Ryhalia, at Sardis and at other points, and we have allowed this property to pass away from us, and it is now in other hands and controlled by other parties. We have not properly estimated the value of good school property, and we do not seem to have considered the position and power good schools and good school property would give us in any community and in the country at large. A good school is a power for good in any community, and it insures a degree of denominational influence and success that can be gained in no other way. If other people own the schools and educate the children there our children will join other churches. The school at Verona, of which I know more than I do of others, while under the control of the church, gave tone and influence to Methodism in a large circuit of country lying adjacent to the place. This property has passed out of the hands of the church, but it is still controlled and managed by members of the church, so that the influence of the school is not wholly lost to Methodism. This influence might have been, and doubtless would be, ten fold greater than it is if the church had retained the title to the property and continued its supervision over it. Individual members of the church have, persistently, in the midst of many difficulties, kept the front of the school facing Methodism, so that the Methodist Church still, to some extent, enjoys the advantages of its influence. When this personal effort ceases, if it ever should, then the full force of our loss will be felt.

We still own other valuable property at Grenada and Aberdeen and other points, which we should cling to with a death grip. We ought to bend our energies to make this property valuable to us, that we, as a church, may reap from it the largest returns. We have been prodigal with property long enough. We ought to get all the property we can, and we ought to hold to all we get. When we give up valuable school















## MISCELLANEOUS.

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Breads advertised as absolutely pure  
CONTAIN AMMONIA.THE TEST:  
Place a spoonful on a hot stove until heated, then  
remove the cover and smell. A distinct odor will be  
perceived if the powder contains ammonia.THE TEST:  
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## Weekly Market Review.

(For Week Ending January 27, 1885.)

## COTTON.

Low ordinary	8 1/2	—
Ordinary	9	—
Good ordinary	10	—
Low middling	10 1/2	—
Middling	11	—
Good middling	11 1/2	—
Middling fair	12	—
Fair	12 1/2	—
Galveston middling	10 1/2	—
Mobile middling	10 1/2	—
St. Louis middling	10 1/2	—

## SUGAR.

Interior	3 1/2	4 1/2
Common	—	—
Good common	—	—
Fair	5 1/2	6
Good fair	5 1/2	6 1/2
Fully fair	5 1/2	6 1/2
Prime	5 1/2	6 1/2
Strictly Prime	5 1/2	6 1/2
Choice	5 1/2	6 1/2
Seconds	4 1/2	5 1/2
Yellow clarified	6 1/2	7 1/2
Gray clarified	—	—
Choice whites	5 1/2	6 1/2
Granulated	—	—

## MOLASSES.

Syrup	—	—
Strictly Prime	4 1/2	5 1/2
Choice	—	—
Fancy	—	—

## RICE.

Fancy	—	—
Prime	6	6 1/2
Good	5 1/2	6 1/2
Fair	5 1/2	6 1/2
Ordinary	5 1/2	6 1/2
Common	4 1/2	5 1/2
No. 2	3 1/2	4 1/2
Low	3 1/2	4 1/2

## FLOUR.

Minnesota bakers	4 50	—
Minnesota patents	5 75	—
Extra fancy	5 00	—
Winter wheat patents	5 50	—
Choice	4 50	—
Fancy	4 50	—

## CORN PRODUCTS.

Cream meal	3 25	—
Corn meal	2 50	—
Orleans	3 25	—
Hominy	3 25	—

## GRAIN, ETC.

Corn	—	—
White	54	—
Yellow	53	—
Mixed	53	—

## OATS.

Western	41	—
Texas rust-proof	44	—
BRAN	—	—
1 cwt.	90	—
HAY	—	—
Choice	19 50	—
Prime	17 00	—

## PROVISIONS.

Mess	13 25	13 50
Prime mess	12 00	12 50
Rumps	11 50	—

## BACON.

Family breakfast	10 1/2	—
Shoulders	—	—
Sides, clear	7 1/2	—
Sides, clear rib	7 1/2	—

## HAMS.

Sugar-cured	10 1/2	11 1/2
DRY SALT MEAT	—	—
Shoulders	4 1/2	—
Sides, clear	6 1/2	—
Sides, clear rib	6 1/2	—

## FISH.

MACKEREL	—	—
No. 1, in bbls	14 25	—
Half bbls	13 75	—
No. 2, in bbls	6 25	—
Half bbls	6 25	—
No. 3, in bbls, large	13 25	—
Half bbls	7 00	—

## GROCERIES.

COFFEE	—	—
Rio, choice	94	114
Cordova, choice	12	13
Java, choice	22	23

## BUTTER.

Western dairy	20	—
New York dairy	20	—
Country	16	18

## LARD.

Choice	7 1/2	7 1/2
CHOICE	—	—
Choice	50	1 00
Fair	25	50

## OILS.

Cool, cases	14	—
Coal, bbls	9	—
Cotton seed	50	55
Lard	65	—

## VEGETABLES.

CARRIAGES	—	—
Western, bulk	—	—
Country, in crates	2 00	—

## POTATOES.

Louisiana	1 00	1 00
Western	1 00	—

## KNOTS.

Onions	4 00	5 00
Onions	2 25	3 50

## BALING STUFFS.

BAGGING	—	—
2 lb.	10 1/2	—
BALING TWINE	—	—
1 lb.	—	12 1/2

## FIBER.

1 bundle	1 30	—
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## POULTRY.

Chickens, Western	4 00	4 50
Young	2 00	3 50
Chickens, South'n	3 50	4 00
Young	2 00	2 50
Turkeys, Southern	8 00	12 00

## EGGS.

Western	23	25
Southern	25	27
Lake	17	—
Louisiana	15	—
Bury	7 1/2	—

## HIDES.

Green salted	7	—
Dry salted	10 1/2	—
DRY HIDE	—	—
Oak, bbls	50 00	—
Oak, barrels	75 00	—
Oak, chert	50 00	110 00
Oak, hoghead	75 00	140 00

## HOOF POLES.

Hoghead	45 00	—
Barrels	22 00	—
Hall barrels	12 50	—

## FERTILIZERS.

Cotton seed	5 60	—
Meal	—	21 50
Pure ground bone	42 00	—
Muriatic acid	2	—
Sulphuric acid	2	—
Bone black	31	—

## NEWS OF THE WEEK.

## DOMESTIC.

EVERETT, Ala., Jan. 21.—The temperance people are determined to continue their efforts in this section until they make Concord a prohibition county. They are now only two bars in the entire county, while at this time last year there were thirteen.

SALM, Va., Jan. 22.—Dr. J. J. Morman, president of the Board of Trustees of Roanoke College for forty-five years, author of several works on the mineral springs of North America, died this morning aged eighty-four years.

New York, Jan. 23.—Forty men, women and children boarded the steamer City of Montreal yesterday, missionaries who are going to join Bishop William Taylor and go into Central Africa, under the direction of the Methodist Church. Several members of the party have gone on to advance, among them Bishop Taylor. They expect to get to the Portuguese seaport, Louisa, 200 miles south of the Congo, in five weeks. Thence they will go by boat 120 miles up the Cuanza river. They expect to travel the rest of the 1000 miles in the heart of Africa on foot.

KANSAS, Ill., Jan. 23.—A. H. Butts, secretary of the Chicago Lumber Company, has just returned from the logging camp near Metropolitan, Mich., a plant in the pines, forty miles north of Escanaba. He says the night before he left camp the mercury had dropped to 43° below zero. This was the climax of four days of very cold weather. This night, an old trapper and Indian hunter, named Tom Duging, returning from hunting, was killed and eaten by wolves within two miles of the camp. The wolves there are more numerous and bold than ever, on account of the scarcity of small game. His friends searching for him, the next morning found his closely guarded bones; thirteen dead wolves were lying near him, pierced by his rifle balls, and his Winchester rifle was by his side with one chamber still loaded.

NASHVILLE, Jan. 21.—The travel to New Orleans is very heavy. Two through-trains from the North passing here to-day had to be run in five sections.

WASHINGTON, Jan. 25.—Rev. Dr. Patton, President of Howard University, preached a sermon in the Congressional church of this city to-day on "Woman and Skepticism," in the course of which he spoke of the woman's suffrage convention held here recently, and expressed the opinion that when women are given too much liberty they branch off into skepticism and immorality. He said, among other things, that the lives of such women as George Eliot, Miss Roland and Harriet Martineau exemplified the truth of this assertion, and he referred to Victoria Woodhull as the representative of the woman's suffrage movement. Among his auditors were Miss Susan B. Anthony and Mrs. Elizabeth Cady Stanton, and on the conclusion of the services they walked to the platform and upbraided Dr. Patton for his utterances. Miss Anthony said to him if his mother were living she should be a cross her knees and speak him out. Mrs. Stanton, interrupting her said: "On the contrary, let me congratulate Dr. Patton. I have been trying for years to make women understand that the enemies they have are in the pulpit, and now he has illustrated it beyond question." With great aplomb Dr. Patton then replied the women had left the church.</



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STRENGTH ENOUGH.

BY MARIANNE FARNINGHAM.

The morning mist that lies  
About the day, that comes so softly in,  
Ride all its secrets from the searching eye,  
And none may tell what wait, or join, or sin  
Shall break, new, from the enfolding shroud,  
Nor what is in the cloud.

Before the busy feet,  
In the hot noontide, with the blaring sun,  
Shall with their rapid step-sounds fill the street,  
Before the willing hands their work have done,  
There may be burst some great and new surprise  
Before our starting eyes.

It may be ours to stand,  
Zoraken, single-handed, in a night  
With a determined and hostile band,  
For the dear cause we honor as the right,  
And either to overcome or win a crown  
Before the sun goes down.

We may be called to take  
Some noble work that needs the wife and strong,  
And do it faithfully for Jesus' sake,  
Though no great talents may be ours to bring;  
Hurry to our feet to stand alone  
Before the Master's throne.

Or we may have to-day  
To lay our work aside, and in the gloom  
That suddenly creeps up around the way  
Take the short journey that shall find the tomb,  
And see the earth-home fade before our face  
In some strange place.

But however it be,  
We dare go forth to meet the dim unseen,  
Trepidant and patient; God is near, and he  
Will be our Helper as he yet has been;  
And let the day for us be fair or rough,  
We shall have strength enough.

—London Christian World.

St. Peter's Fall.

BY REV. ANGELO DOWLING.

That Simon Peter was a true believer in the Son of God is shown by his profession of faith. When Christ reached "the coasts of Caesarea Philippi" he asked his disciples "what the people thought of him as the 'Son of Man.'" By thus asking questions it was made known that the people among whom Christ had been "teaching and preaching" for some years had very indefinite views of him. Some said that "he was John the Baptist, some Elias, and others Jeremiah, or one of the prophets." These they did not know, notwithstanding the words and works of Christ. Then the Savior questioned the apostles themselves. Peter answered: "Thou art the Christ, the Son of the living God." This was the true faith; but in order to its complete success it was required to be a growing, practical and working faith. Therefore Christ said, "Upon this foundation (rock) and faith I will build (continue to build) my church; and upon the power of this constant growing my church of individual believers and workers shall be so strong and mighty that the gates of hell shall not be able to prevail against her. Safety and success can be enjoyed only by growing faith and active living. Living faith takes hold of the living God, and imparts life to every work. 'Faith works by love.'"

This living faith in the Son of the living God is seen in its acceptance of the words of Revelation as of supreme authority. It does not dare to even suggest words or rules of right living and working in the presence of the usefulness of revealed truth. "Thy word is truth." "Thou shalt worship the Lord thy God; and him only shalt thou serve." Had Peter gone on in the living word he would have gone on in the way of safety and glory. But he began to doubt and stumble when Christ announced the purpose of his coming into the flesh and becoming the God-man. Peter had accepted

him as the Christ the Son of the living God; but could not accept him as the humiliated and crucified Son of God. Then Christ told him that he was Satan, and to get out of his way and get behind him; for he savored not the things of God, but those of men. His thoughts and affections were taking the wrong direction. There was an outcropping of faith that showed worldly policy—there was the beginning of the fall. When accepted in the love thereof the words of Christ are spirit and life; but when rejected they are death unto death. The acceptance or rejection of his words is seen as clearly in the lives of the people as a tree is known by its fruits—it is seen in the lives of church members and preachers. When they savor not the things that be of God, but those that be of men, there is a lack of relish for spiritual food and fellowship. Worldliness is manifest.

Peter's spirit was seen in his conduct. He was inclined to be overruling. He rebuked Christ for his strange utterance and doctrine, and said it should not be—Christ should not be killed. He would keep and defend the Master. Hence he armed himself with a sword. While he was too weak in spirit to watch and pray with Christ in Gethsemane he was held to draw his sword and fight. Doubtless he intended to kill Malchus, the servant of the high priest. He cut off his ear. For this wicked act Christ chided him. Put up thy sword. He that taketh the sword shall perish by the sword. Now he began to cower. He follows Christ the prisoner far behind. When Christ was carried under arrest into the palace of the high priest for church trial, Peter went in and sat with the servants to see the end. His course of falling becomes more and more rapid. Now he tells a falsehood! He curses! He swears by the solemn sanction of an oath that he knows not the man! This completes the fall of Peter. But memory revives as the cock crows and Jesus looks at him. Now he is doaded with grief and goes away into shame and privacy that he may weep himself away. Poor man! How he is cast down from that lofty faith and hope which he enjoyed only a few months before! As he went by steps in faith to Christ, so by reversal he goes away to the fall.

OZARK, ALA., Jan. 23, 1885.

The Traveler—Home Again.

MR. EDITOR: The old melody, "Home Again," always was a beautiful sentiment set to a true air. Its charm is doubly captivating under conditions pertinent and apposite. Experience and sentiment make up much of the fabric of our inner life. Would one travel the journey of life without them? Nay, a thousand times nay! The faces, forms, attitudes, gestures, hearty handshakes, smiles of recognition so expressive of the sentiment hidden in the heart for many years, but unquestionably recognized through those in the spiritual realm; but more than all the spirit which identifies our being and improves itself upon others—these are all and singular, but unmistakable tokens of kinship and love. A happy experience in this line of things makes the remark true. "The shining face is oft the reflex light of the concentrated rays from other happy faces."

The missionary traveler has stood and wandered on the beach of the mighty Pacific and beheld with amazement and awful silence and adoring awe, its mighty pulsations as the thrabblings of nature and the voice of God, and, as with the pent-up, but involuntary adoration of the soul, said:

"This awful God is ours,  
Yet still shall I love him on;  
Through the desert rain around me,  
Through the deeps that may surround me,  
It hath springs that may be won."

He has taken in the majestic Columbia; its cascades; its unique monumental rocks; its surging waters forcing their way through parapets of adamantine rock hundreds of feet above the head; its wild and weird scenery; its beautiful bridal veil and Multauidah water falls.

He has taken in the vast expanse

of desert tract as it seemed to lie out in wasteless profligacy, with its mounds and barren bosom stretching as far as the eye could reach; its monotony broken by the leaping antelope and singular castle-like formations.

He has taken in the towering mountains of the far West lifting their snow-capped summits far into the heavens. He has taken in the great city of the lakes, with its colossal structures ten-stories high, and lesser cities, but more beautiful. He has taken in rushing Niagara, that world's wonder and God's masterpiece. He has taken in and witnessed at the White House the almost wonder of wonders, how the great President of the great republic, as with the magic wand of his touch, set the machinery of the world's greatest exposition agog, although more than twelve hundred miles away.

He has taken in several beautiful cities of the South and mingled with their happy denizens and partook of their generous and noble hospitalities. Been regaled at several Annual Conferences. He has visited halls and schools of science and scholastic renown, and galleries of sculpture and the arts. He has been present at that great and celebrated convocation of the representative talent of the Methodists. He has grasped the hand and felt the throbs of the heart of friends new formed and laid in the bosom of old and tried friends and kindred. He has mingled with co-laborers of former years, heard their voices in prayer and song and their rich testimonies of redeeming and saving grace and their sermons as the anointed of God—this is the delightful culmination.

That picture gallery through which I was led yesterday by the heaven-appointed limner, our dear good Bishop, as line after line was drawn, and shade after shade was given, in the delineation of Lazarus and the rich man, was to me more beautiful and ravishing than those like creations that hang upon the walls or stood in attitude so speaking in Powers' and Peabody's galleries. The Centennial Conference, with its fine, eloquent and elaborate essays was equalled, and in some passages surpassed, by our own gifted and silver-tongued preacher, who delighted the large audience with his centennial sermon.

The sixty "players on instruments," with Emerson, the great cornetist—one of the charming features of the exposition—while to me their music was ravishing, yet the songs and choruses and spirit of the preachers far surpassed that, "proving there are no songs like the songs of Zion."

Affectionately,  
THOS. H. WHITE.

MINNER, LA., Jan. 12, 1885.

Old Preachers.

This is my birthday. Now fifty years in the account of time is registered against me. I have had a half century of varied experience. I have been a teacher, a doctor, a soldier, a farmer and a preacher. My life has been smooth in the main; yet I have passed over many ragged places. I have known sore bereavements, fierce temptations, some disappointments and persecutions. I have been shaken in Salau's sieve until the fibres of my moral nature seemed to be at their utmost tension. Again I have rested quietly at the foot of the cross feeling that the powers of darkness could not shake me. Taking all in all, I think more light than shadow has fallen across my pathway.

I feel this morning that the mercy of God to me has been abundant, yea amazing. My plan has been to mourn, pray over, and then bury my bitter experiences with other rubbish of the past. I do not pack them along with me, I have no room for them, besides each year furnishes sufficient quantities of this sort of material for all needs. I am not much in the habit of combating monsters before I meet them; but I confess to some apprehension now. You see, I am just at the point where C. H. Spurgeon says, the minister usually reaches the climax of his usefulness and begins to recede. He says as a general thing men in other professions, as law, medicine

or statesmen, are more in demand after they pass fifty than they have been before. While ministers of this age are less sought after, ruddy enthusiastic youth seems more desirable. There is some evidence on this side of the Atlantic in agreement with Mr. Spurgeon's observations. For some years I have noticed that some of our older preachers, those that helped to clear away the brush in the morning of their ministry, that had borne the burdens in the noonday's heat, now in the evening of their ministry, are thrust off in the corners and on the rugged edges while younger men fill the most desirable places. I have thought on this subject, talked upon it, tried to find out why it was so. I used to suspect that the Bishops and their advisers were somewhat to blame in this matter. Some time since I was for a few years in the Bishops' council; my eyes were opened. I discovered it was difficult to get suitable places for several of the older preachers and for some not so old. Instead of providing men for the work, it seemed that the men had to be provided for. This idea was humiliating to me in the extreme. I had always thought of works seeking preachers and not preachers seeking works. A man giving himself wholly to a cause and then to have to be provided for seemed strange to me, and yet that sort of case appeared to be presented.

Here is an example, a cabinet scene, that I witnessed: Presiding Elder Belfry asked the other presiding elder, in the Bishop's presence, if they could find a place for Bro. Card in either of their districts. Card was a cultured man, about sixty, and vigorous. He had been in the ministry since a beardless boy; had filled several of the most prominent stations in the Conference; he had been successful; he had no irregularities or peculiarities; he was very popular among the preachers; twenty-five years ago I heard him called one of the finest preachers in the Conference. Now to Bro. Belfry's question no affirmative response came. Bro. Belfry said that Bro. Card must be provided for. One presiding elder said he could give him a place. Belfry said it would never do in the world to put such a man as Card on a place circuit. Some one asked if he would not suit Troy station; the presiding elder on that district said, No. Troy was a little station that paid about \$300. Under protest of the presiding elder the Bishop put down Card at Troy station. I was near Bro. Card when the appointments were read out. A tear stood in his eye. He was mortified to think his brethren were so regardless of his interests as to send him and his family to such a poor appointment. That year Troy paid Card a little over \$300, and asked the presiding elder not to send him back. "We want a young man," was their request.

That case may stand alone; but I think it has some parallels. Seeing what has befallen my betters I feel I have some reason to be apprehensive as I pass into the fifties. But why are our older ministers less acceptable? Some say they live in the past and are out of sympathy with the rising generation, and our successful efforts are chiefly among the young. Some say the stewards and other leading men of the church are young men and men in middle life, and that they are in deeper sympathy with men of their own age, and hence they ask for the younger ministers. Others say the pulpit keeps abreast with the progressive age, and what was fine preaching forty years ago would only be medium now. Still others say that the wear and tear on the heart, mind and body of the minister is so severe that he prematurely fails. Others, several others, say want of study is the cause, relying upon old stock, arguments and expressions worn smooth by use; he fails to move the audience; he offers dry minims instead of living sermons, and is surprised they have no effect. There is, no doubt, much truth in the last supposition. In young or old the mind must be kept bright and the heart warm, the hand active, or success will be slight. I start in with some trepidation upon the next

JANUARY 14, 1885.

HALF CENTURY.

Cosset Christians.

Every New England farmer knows what a "cosset" is. It is some pet creature, lamb or calf, which, without a mother, has been taken in hand to be raised by artificial means. The result is that it becomes subject to an amount of fondling and cossetting which takes away from it any natural character for sturdiness which it might otherwise have had. Now there are a goodly number of Christians who answer to this idea. They are cossets. They seem to be unable to live without an amount of fondling and petting which proclaims them to be weaklings, and keeps them so. We are constantly running across them, and they give us no little care and anxiety, and upon the whole lead us to the conclusion that they are not worth the trouble. If they can not live and get on without the cossetting they demand, they might as well die at once. There are several varieties of them.

1. They are a class who move into a new neighborhood, and for awhile "go around" and "hear different preachers" and try different churches. You see them and welcome them, it may be; or, perhaps you only see them in your congregation. Presently you hear of or from them, and are told that they left off coming to your church because you did not pay any attention to them. It is true that they never made themselves known to you. They did not call upon you, or even wait at the conclusion of some Sabbath or week evening service, and tell you who they were, or that they were thinking of uniting with your church. On the contrary, they waited a few Sabbaths to see if they were to be noticed and made much of, and finding that they were not (and mainly because of their own neglect in letting any one know that they belong to the household of faith,) they took their departure for some other church, settling forth that yours was a cold and formal one, which "paid no attention to strangers."

Now the question arises in our minds whether they ever thought of coming to church or among a people for the purpose of worship or work. Upon the whole, we must conclude that they came only to be petted and made much of. They were thinking of themselves, and not of the Lord and his work. If they may be petted and made much of, they will come among you; but if they can not be put on the list of "cossets" they will go elsewhere. The fact is they are weaklings, and "think more highly of themselves than they ought to think." Our conviction is that downright, out-and-out Christians, especially if they are strangers, will at once make themselves known when they come into a strange city and church, and put themselves in the way of fellowship, work and acquaintance. There are such; and they never find any trouble in making acquaintance or being noticed. What right, either on grounds of fellowship or reason, has a stranger to suppose that a pastor and a whole church will at once recognize him as the Lord's and run after him when he has taken not the least pains to make himself known as such? Nay, what right, on any principle of consecration or recognized obligation, has any Christian to make his or her active participation in the work or worship of God dependent upon any amount of petting or cossetting? And yet there are a multitude who can only be kept at even a moderate participation in church fellowship or work by an amount of petting and attention that scarce any busy pastor or people can give, or cares to give.

2. The cosset Christian is found in the flock. They seem to have been born weaklings, and they are only kept alive by the most assiduous petting and coaxing. Of course, they were known at the time of their entering the church, either by confession or by letter. For awhile they came to church and prayer meeting; but presently you missed them, and went and looked them up. You found that they had lost their interest, because "nobody seemed to care anything for them." The members had not called upon them; everybody did not rush up to them

and shake hands with them every time they entered church or prayer room. Indeed, they tell you that the pastor even passed them on the street, and did not speak to them. Of course, they never offered to shake hands with, or speak to any one themselves; and if the pastor failed to recognize them on the street, it was not their place to recognize the pastor. That is not what they came into the church for. They came in to be cosseted and made much of, and, not being so treated, they have now taken to staying at home, and putting like spoiled children. That they have any covenant obligations to serve the Lord, whether others do or not, never has entered into their heads, much less their hearts. Perhaps you find out that they have been ill for a few days or weeks, and neither the pastor nor any of the members have called to inquire how they were. Of course they never sent word to the pastor that they were ill and would like to see him, nor did any one else have word of that fact but the doctor; nevertheless, they quietly assumed that it was the pastor's business to know when people are sick, and go and pet them awhile. The truth is, they are cossets, and can only live by being petted, and, as to speak, "raised by hand." Then they have discovered that the pastor has visited some family oftener than he has visited them. It is not that they want any spiritual help, but only they do not want the pastor to pay more attention to somebody else than he does to them. They are cossets, and nothing more. Year in and year out they are no help to the pastor, and of no use to the church. They are but a burden, a vexation, a clog and a hindrance, taking up the pastor's time by their unreasonable complaints and fault-finding to no purpose. It is a question whether they are Christians at all. The probability is, that they are only sentimentalists and selfish lovers of themselves, looking out for a place or church in which they may be made much of. May the Lord convert them!—New York Independent.

Books and Periodicals.

DR. SUMMERS. A Life Study. By Rev. O. P. Fitzgerald, D. D. Nashville, Tenn.: Southern Methodist Publishing House.

Our notice of this charming volume has been unavoidably delayed. An earlier reading was impossible, and a notice without examination we would not make. And now what of it? Much every way. Dr. Fitzgerald has the literary gift, and this is the richest, choicest production of his brilliant pen. He makes the grand "old Doctor" appear as real and great to his readers as he was to those who knew and loved him best. As a biography it is a gem, and will live in the literature of the church. Great as was Dr. Johnson, his distinguished place in English letters is largely due to Boswell, his admiring biographer. Maugham pronounced him the model of biographical writers. And so, however unworldly as was the learning of Dr. Summers, unwearied his labors, orthodox his writings, loyal his ecclesiastical convictions and stainless his life, his memory in the church will much depend upon this beautiful and skillful portraiture. If any thing this an extravagant estimate let them send for a copy. A brother rather complained that we injured his eyes by loaning him the book. He read it when he should have been asleep. Well-written biographies are the most helpful of books. But those strange, either out of disjointed facts, without any rhyme or reason, are an affliction to the flesh and a grievance to the mind. We will not enter into an analysis of this "Life Study" or extract specimen gems, but simply give our cordial commendation.

The Methodist Year-book for 1885, edited by W. H. DaPry, D. D., is our table. Though not so large as the Centennial Year-book issued for 1884, it is fuller than the ordinary Methodist Almanac, and is sold for 25 cents. Methodists in the South as well as North would do well to get this valuable annual. It is full of facts and figures—just the things to corroborate the faith and courage of all Methodists. Sold in Phillips & Hunt, 805 Broadway, New York.

Le Franc & Co., 254 Roxbury Street, Boston, have our thanks for several of their fine art publications. "A Valentine to My Lady" is beautiful indeed. Their "Christmas, New Year and other festive cards, notices, books, etc., are in the highest style of the art. Prices are moderate and the work is a marvel of beauty.

Dorcas is a monthly magazine published by Howard Brothers, 572 Broadway, New York, and edited by Laura B. Starr. We thank the publishers for several numbers. The ladies of our household pronounce it most excellent.

The Quiver, by Cassell & Co., of New York, is a valuable religious monthly published at \$1.50 per annum. Some of the best English writers contribute to its columns. We have read several articles with unusual interest.



## Christian Advocate.

THURSDAY, FEBRUARY 5, 1885.

By the New Orleans Christian Advocate.  
REV. MARY C. COLLAMAY.

BY J. G. JONES.

In the ideal world of thought  
The conflict of the soul  
From bloodless battles fought,  
Which save the immortal soul.Against the hosts of sin  
The child in night divine,  
And that the soul and sin,  
Still wage the fight sublime.But, alas! in morning's hour,  
With the dew upon his brow,  
A leader full of power  
Is taken from us now.A tender, young and gifted,  
With the love of souls at heart,  
His love the warfare fought  
To the slayer who he came.That his lips are sealed forever,  
They yet for Christ shall speak:  
His spirit shall ever hover  
To guard the frail and weak.And the weapons of his warfare,  
Bright with the recent fight,  
Shall on the foe be terrify  
By a comrade's strength and might.The buds on his grave be springing  
From Nature's choicest hand,  
His soul be joyfully singing  
In a brighter, sweeter land.His memory in the future years,  
With a fragrance sweet and rare,  
Shall ever be enshrined in tears  
Till we meet him "over there."

Natchez, Miss., Jan. 21, 1885.

## Infantile Religion.

Rev. R. Abbey, D. D.

DEAR BROTHER: I read your letter of December 11, 1884, addressed to me in the NEW ORLEANS CHRISTIAN ADVOCATE, on the subject of infantile religion, with more than usual interest. This is a subject that ought to be written about and honestly discussed by intelligent and conscientious Christian men. It is a fact hard to be accounted for that Christian parents so much neglect the early religious instruction and training of their children. But I am not writing just what I started to write. I owe you an apology for not noticing your valuable letter sooner. But I have been drifting about away from home on necessary business and, withal, have been quite indisposed with a six weeks' cold and cough. But I am myself again, so far as writing a short paragraph is concerned, and will commence with you. In my various short letters addressed last year to "Our Boys" and "Our Children," in the ADVOCATE, of course you recognize the fact that I was writing to children old enough to read and understand what I was writing about. It is an alarming fact that many of our children of larger growth have become wicked and grossly given to be converted. But, back of such infants, I have a theory about infants which, it seems to me, I was compelled to adopt in early manhood for the repose of my own mind. Without attempting at present to elaborate any point, I will give it to you in few words, and, if you see anything unsentimental in it, I hope you will do me the kindness to point it out.

1. I believe in what our theologians call "original sin"—that is, that all children derive from our fallen parents a corrupt nature with a strong sinward tendency. But, as they did not produce this corrupt nature and could not avoid having it, they are not held accountable for it.

2. Nevertheless this corruption of nature needed to be atoned for and taken away in order for them to be fully acceptable to God and prepared for heaven.

3. All this has been done for them by our all-atoning Saviour who, as a "Lamb slain from the foundation of the world," died to put away all this original sin from innocent, unoffending infants. In St. John 1, 29, there is an important passage, which, I think, has direct, if not exclusive, reference to this subject—"Behold the Lamb of God, which taketh away the sin of the world." Not the sins in the plural, as so often quoted, but the sin—singular number—of the world. Why is sin put here in the singular number where it is so often put in the plural elsewhere? Because John the Baptist, who was well informed as to the office and work of Christ, knew that, as the Lamb of God, he had made a full and final atonement for what we call the original sin of the whole world, so that every infant is born in a state of purity from sin and in a state of preparation for heaven. Jesus, in regard to the religious capabilities of children—"Out of the mouth of babes and sucklings thou hast perfected praise," and of little children in general—"Of such is the kingdom of Heaven." So that, by the simple provision made for them by the "Lamb of God," which taketh away the sin of the world, they are born in the church and in a state of purity from sin which qualifies them for membership.

4. My sainted wife and I were permitted to bring up five children to man and womanhood. So far as I know, they are all alive to-day and all in the church of their parents, and, though they may not always have been as good Christians as they should have been, according to my understanding of their church relations as fixed by the Holy Scriptures, they have never breathed out of the church. They were born in the church, and we had them baptized in infancy—not to get them into the church, for they were already in; but as a public acknowledgment that they belonged to the

church and had a right to the sealing ordinance of their church membership, and also as a public acknowledgment of an obligation and determination to "bring them up in the nurture and admonition of the Lord." These are about the substance of my views about the religious condition of little children. I have a few additional thoughts, which I will reserve for another article.

J. G. JONES.

HAZLEHURST, Mississippi.

## My Trip to Conference—Reminiscences.

MR. EDITOR: Wednesday, the seventh instant, we left Mansfield for Minden, the site of the Louisiana Conference. The train falling to make close connection at Shreveport, we were an hour late getting to Minden. The Conference was in session when we arrived, Bishop Hargrove in the chair.

This occasion calls for a review of scenes and incidents of by-gone days. Thirty-six years ago we attended a session of the Louisiana Conference at this place. What marvelous changes have been wrought since that day! What grand developments have been made in the material improvements of the country and in the progress of the church! Thirty-six years ago the preachers in the city of New Orleans left the city on Wednesday or Thursday on a small Red River steamer for Minden. Our company consisted of Bishop Paine and some twelve or fifteen preachers. Others were taken on at different landings on the way, so that when we got to Campiti, on Red River, we numbered some twenty-five in all. Red River being at low tide, here we had to embark, now seventy-five miles by land to Minden. The good people of Minden had anticipated our trouble and had met us with a drove of ponies and horses. Landing early in the morning, we were soon mounted and on our journey. Before we started, however, Bishop Paine suggested the propriety of getting wrappers to protect our pants and to secure from the mud. We followed him to the store, where he took pleasure in showing how to adjust our leggings so as to secure the greatest benefit. This was not his first adventure on horseback. We traveled some thirty miles the first day, and stopped in a neighborhood where preparations had been made for us to stay. Several of the German brethren from the city were with us, and who had never been on horseback before. The ride was too much for them—one of them was so completely overcome from fatigue that he had to be carried from his horse to the house. The next day being Sunday, we laid over till Monday. The Bishop preached on Sunday, in a little log school-house, from Romans xii, 1. Monday evening we got to Minden; Tuesday we rested—Wednesday the Conference convened at the appointed hour, Bishop Paine in the chair, and I think Rev. W. H. Crenshaw was elected secretary.

How different now! I learned that the preachers left New Orleans on the train and in less than twenty-four hours were in Minden without mud, fatigue and comparatively without expense. Some of us were born too early in the history of progress to have a vividly remembered. Like individuals, the Conference retains its individuality, though made up of other materials. I now only remember three preachers at this Conference who were there in 1849. Dr. Henkle, from Nashville, and Judge D. O. Shattuck, president of Centenary College, were distinguished visitors at that Conference. The former has long since passed over the river; the latter still lives in the far West, an old man full of days and full of faith. When he was with us he was the preacher's friend and defense. Some incidents occurred at that Conference which are still fresh in my memory. After the Bishop had preached, on Sunday, it became apparent that he did not come up to his highest style of pulpit effort. A Scotch brother—one of us at the time—desires to compliment the sermon, said, in his peculiar Scotch brogue: "Bishop, I liked your sermon very much. You preached just like you made it as you went along." The Bishop replied: "Pretty much that way, Bro. Sutherland." Another thing occurred in that Conference, which was complained of, that has since that day almost become a universal habit and is considered all right. A brother, for the first one, appeared in the Conference wearing mustaches and goatee. The brethren passed their criticisms and expressed their disapprobation. Then the Bishop gave the brother a blinding cut by relating a ludicrous anecdote. I learned that the brother resolved to leave off the habit; but he met his sad fate and died on a burning steamer before he reached New Orleans. He was a devoted Christian minister. Since that day razors have well nigh been emancipated.

Dr. Henkle described the craft furnished him to get away from Conference as having four feet, two long ears and a blind lid for a steering ear. Unaccustomed to such a rudder, he ran his craft over a stream and threw the ladies overboard; but style has changed. At the late Conference we had the pleasure of being entertained and of enjoying the hospitalities of Mr. and Mrs. Crichton, in company with Dr. Grace and Bishop Hargrove.

The Conference was voted for its harmony and the facility with which it transacted its business. I am inclined to think, however, that there was some friction in the councils of the cabinet. This I would not have known if I had not occupied a room adjacent to the Conference Sanhedrum. The preaching was "uniformly good"; the love feast on Sunday morning was a time of spiritual enjoyment; the sacrament of the Lord's Supper at three P. M. was a time of deep religious feeling, which pervaded every heart. Then to cap the climax the Centenary sermon of Dr. C. W. Carter was delivered at night to an immense crowd of people, and was the occasion of the Conference. Only a few times in life are we permitted to hear a discourse so grand; but we attempt no description of it. I never attended a Conference where the reports of the preachers showed such a meagre support; yet I never saw a Conference more cheerful and happy, and never saw preachers receive their appointments more willingly. And now I do hope, as the preachers have been on short rations during the past year, that the church and stewards will meet them on the half-way ground and do something handsome for them in the beginning of the year. Help them keep their good cheer and they will do you better service.

We noticed quite a number of educated young men in the Conference, strong in body and mind, and with all the facilities of this improved age. What is to hinder an improved progress in the church during the next generation in proportion to these facilities and advantages? With a proportionate degree of piety and spirituality, there is not opposition enough in the universe to prevent it. Hence we hope and pray, and expect happy results for the church in the coming future.

Here, at Minden, thirty-six years ago, having passed an approved examination on the four years' course of study, I was advanced to elder's orders and went out with no other intention than to spend my life as an itinerant Methodist preacher, which, by the grace of God, I have done up to the present time. After forty consecutive years of this sort of labor I hesitatingly asked to be placed on the superannuated list—not to rest, but to do what I can in a more circumscribed limit. I would be the most ungrateful of all were I not to give my remaining days to the service of God and to the interests of his church.

J. P.

MANSFIELD, LA., Jan. 22, 1885.

## Rev. J. T. Heard.

## FACTS ABOUT HIS LAST ILLNESS AND DEATH.

BRO. J. T. HEARD has for thirty years found a welcome in our home. He called on us on the night of December 20, 1884. He ate a hearty supper. We had early prayers, when he sent up an earnest petition for my wife, myself and all our children, and especially for J. M. DuBose, whom he dedicated in childhood to God by baptism. After prayer he said, "Do you all wish to retire early?" We answered, "No." He said he felt refreshed and was willing to sit up, as the night was long. He spoke of rheumatism in his shoulder. He, my wife, daughter and myself sat around the centre-table and talked over matters of the church for the past thirty years, with few words about business. He spoke of receiving four of our children into the church and baptizing three others. I never saw Bro. Heard in a happier state of mind. I spoke of it to my wife after we retired. The next morning about sunrise my youngest son entered the room to start a fire. Bro. Heard greeted him with "Good morning!" My second son followed with wood. To him he spoke, and asked, "Is it time to get up?" On being told he need not be in a hurry, he asked, "It's not very cold this morning?" My son replied, "No," and went from the room. The first son returned with pine to burn the fire. Bro. Heard said to him, "You are a good boy, I can not think more than five minutes elapsed till he called for my wife and myself to come to him. Within a half minute my wife was by him. "I am dying," said Bro. Heard, and called for warm water, salt and mustard. When I reached him, being a few steps behind my wife, he said, "Cramp in the stomach." "Shall I send for the doctor?" "No; I will be dead before the doctor can reach me." I sent in haste for the doctor; but it was as he said. But few words were exchanged. He lay down a half dozen times, perhaps, but would not more than straighten himself before reaching his hands to me to raise him up. He said a few times, "Lord have mercy on me!" and once, "O my God, have mercy!" I whispered in prayer. He heard me once say, "Lord, save thy servant!" when he looked and groaned as though he felt it. As he could not rest on the bed, he said, "I will sit by the fire." My son and I bore him up to the fire. He then threw back his head, drew his breath through his lips a few times, and died as a child goes to sleep—not moving hand or foot—in the chair by the fire. Bro. Heard passed from labor to rest in his Father's kingdom.

The time for making the fire to his death was not more than fifteen minutes. He never complained in the least. I have every reason to believe that he knew he was dying; but the time proved to be so short, and every hand was reached out to help, there was no time to ask questions.

H. DUBOSE.

SHREVEPORT, Mississippi.

## Servants of Christ.

BY REV. W. SPILLMAN.

In St. Paul's first letter to the Corinthians vi, 19, 20, he says: "And you are not your own; for ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's." Ignorance of law can not be placed as a valid excuse for a violation of it; consequently what a man had the means of knowing can not be urged as an excuse for his ignorance. Therefore a man who has formed his ideas of God, of the Scriptures, without using the means within his power to understand what the Scriptures teach, is liable to fall into great errors, such as infidelity, atheism, Antinomianism, universalism and finally into condemnation.

Much may be known of God by the "things that are made;" but to understand our relation to him and the duties growing out of that relation we must study the Old and New Testament Scriptures. Christ said: "Search the Scriptures; for in them ye think ye have eternal life, and they are they which testify of me." John Locke was a great lover of the Scriptures. He was once inquired of as to how a young man might in the surest way attain a true knowledge of the Christian religion? His reply was: "Let him study the Holy Scriptures, therein is contained the words of eternal life. It has God for its author, salvation for its end, truth without any mixture of error for its matter."

There are some passages of the Holy Scriptures that are dark and hard to be understood. Others, however, which relate to our relation to God and our duty growing out of that relation, are plain and easy to be understood. Others again seem to snarl up and constitute as in a nut-shell the whole truth of the gospel, embodying when properly understood all that is needful as to our duty and essential to our salvation and final felicity. Two words of St. Paul: "Ye are not your own," etc., are of this character. It contains: 1. An assertion of our relation to God, namely: "Ye are not your own." 2. The reason or foundation of this: "For ye are bought with a price." 3. The consequence, or duties, growing out of this: "Therefore glorify God in your body and in your spirit, which are God's." Nothing can be more plain and comprehensive than these words of St. Paul.

The existence of a God is the primordial idea, the first great and starting point of true religion; for he that "cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him." This, as expressed by Chalmers, "is the most important knowledge a man can have. It is a height and pitch of intelligence" when a man can say: "I know there is a God." The man then who knows there is a God is prepared to understand his relation to him—the nature of that relation and the duties growing out of it. "Ye are not your own." Ye belong to God. As it respects God's right to man and his service it is absolute, boundless and sacred, including all his power and faculties. "The earth is the Lord's and the fulness thereof, the world and they that dwell therein." How important it is that this great truth of God's ownership of man and all things should be deeply impressed upon the human family! The carnally minded say: We are our own, therefore we will live as we list; our tongues are our own, therefore we shall utter such words as we choose and will act as best suit us. Our lands, goods, equities, money and all this world we command belongs to us and us only. It was just such a character of whom Christ said: "Thou fool, this night shall thy soul be required of thee." Oh, fatal error! Alas! impious and destructive delusion! How senseless and regardless of God's title to man! 1. By creation. 2. The great and inestimable price Jesus Christ paid for his redemption from the bondage of sin and Satan. "Ye are bought with a price." Oh, what a glorious price! None but he who paid that price can give its full estimate.

Our relation then to God, and a consideration of the great price paid by Jesus Christ for our redemption should lead us to a prayerful and close study of our duty growing out of God's claim on us. St. Paul sums it all up in a few words: "Therefore glorify God in your body and in your spirit, which are God's." With the body—the body, with all its various functions and appetites, has a very important relation and influence upon our moral and intellectual operations. In order then that the moral and intellectual faculties should have a truly normal development, that all the physical laws of the body, as far as they can be understood, should be carefully observed. All physiologists teach that there is a mutual action and reaction between the body and the spirit. The body, therefore, should be kept under subjection—its appetites and passions should be subdued within healthy bounds. The laws of its welfare are temperance, chastity and cleanliness—a due amount of exercise and sleep. Without the observance of these laws we can not be prepared for the performance of the moral and religious duties devolving on us—to fight the grand spiritual battles which must be encountered in the experience of every one laboring to glorify God. Therefore, to glorify God we must maintain a healthy correspondence between our bodily and spiritual natures. The great object of the creation of

man was that he might glorify God for the accomplishment of this great object he disqualified himself by violating the law of God and placed himself and all his posterity into captivity to the law of sin and Satan. Man was under a strong obligation to glorify God because of his creation; but in consequence of the price paid for his redemption by Jesus Christ, he is now placed under a ten-fold obligation to glorify him. Here we may observe that it is the authoritative and sovereign command of God that we glorify him in our bodies, as they were created in that image or form in which Christ was willing to appear in this world, and in which dwell all the fullness of the Godhead and will continue to dwell throughout the ceaseless cycles of eternity. When, therefore, we consider the high origin of our bodies and their final destiny when they shall be resurrected and fashioned like the glorified body of Jesus Christ, certainly we should labor to glorify God in our bodies and render them fit temples not only for our never-dying souls, but also for the indwelling of the Holy Ghost. When our bodies are in a normal condition, and under subjection to the law of God, we can then glorify him in our spirits. God requires those that worship him to "worship him in spirit and truth," or, as expressed by St. Paul, "whether, or therefore, ye eat or drink, or whatsoever ye do, do all to the glory of God."

COLUMBIA, Mississippi.

## Sketch of the Life and Ministry of Rev. Geo. Shaffer.

(Continued.)

December 6, 1838: Our annual session of the Alabama Conference commenced at Marion, Miss., on Wednesday, November 21, and closed on Friday night, December 3. We had a very harmonious session, and the Conference is in a prosperous condition. There has been an increase of lay membership of over 6,000 during the year. The missionary collections amounted to about \$33,000, and during the session \$16,000 was subscribed for the endowment of the Publishing House and establishment of a Conference depository at Mobile. Our Conference is composed mostly of young men and middle aged; very few can be called aged persons. It is a perfect embodiment of energy, a powerful body, who are making themselves felt in all that pertains to the moral and intellectual interests of the country within their bounds. We have one university with a capital of \$800,000. Four female colleges and high schools of the highest grade in the State. The East Alabama Female College at Auburn is also a Methodist institution, although not properly a Conference college. We have a fund of about \$10,000, the interest of which is devoted to the relief of indigent and necessitous traveling preachers, their widows and orphans. There are one hundred and ninety-two preachers in connection with the Conference in all.

Bishop Paine presided at this session with his usual dignity and amity of manner. His manifested great patience, and his general bearing was kind and paternal towards the preachers, and he enjoys their affections and confidence in the highest degree. I have been reappointed to the Columbus mission. May the Lord help me and strengthen me for the work and sanctify my labors and influence abundantly!

I had the privilege of attending several interesting revivals during the year 1884 and my own charge prospered and we had a number of conversions among the colored people. The Annual Conference for this year met at Eufaula, November 30. Bishop Kavanaugh presided, and I was appointed to the Columbus mission in connection with the Lowndes county mission. Bro. Hargrove was appointed to Columbus station. A gracious revival commenced at his first quarterly meeting during which he had fifty-five accessions to the church.

During this meeting Rev. John Hersey, of Virginia, visited us and preached several times. He is one of the most holy men I ever knew. He is seventy-four years of age and yet is active and vigorous, walks all over town, reproves sin wherever he sees it. He literally goes about doing good. He has traveled all over the United States. He has been to Africa, and is now visiting this country, preaching and distributing good books, visiting and praying with the people. He dresses in a plain grey suit, his coat is of the old style, he will not wear anything superfluous, he has no buttons on his coat behind, no cravat, and yet he looks neat and genteel. He loves little children, and gave the Sabbath-school an interesting address. He recently preached on a circuit in Virginia. He walked round the circuit, and the first round he visited two hundred and thirty families, preached thirteen extra discourses and attended two camp meetings. He is truly an apostolic man, and a light to the Methodist ministry. God grant that I may profit by his example and preaching and that we may have a revival of scriptural holiness in Columbus through his instrumentality.

Sunday, April 1: I think the Methodist Church in Columbus is in a very flourishing condition. There is much Christian union. The Sabbath-school is doing finely. There has been an accession of eighty members since the last quarterly meeting. The young men of the church have a prayer meet-

ing every Saturday night, which is conducted with great spirit. The congregation is fine, and we are about to erect a large church. I feel very thankful for what God has done for me and my family. I ascribe all to God and give him all the glory.

June 18, 1880: I heard Bro. Hargrove preach on infant baptism last night—a most masterly effort. He proved infant church membership from the identity of the Jewish and Christian churches. He said if we could not show the place where the right of infant church membership had been annulled then, as a matter of course, it stood in full force, and the fact that it was not commanded in the New Testament was a strong argument in favor of its retention. There was no necessity for a re-annulment, it would have been more troubling to do so. He is an extraordinary young man, and will make a great man in the church if he lives and remains faithful.

## On the March.

MR. EDITOR: After a long delay we are at home again safe, if not well. My little boy had a hard spell of sickness after I left the family for my distant home and work to which I was appointed. My family remained at Newton in the care of kind friends who did all they could to relieve the distressed mother and wife. Their kindness has made engravings upon the tablet of our memory that will be read with pleasure for all time to come. May God ever abundantly bless them!

"For seven days I was on the road in cold, rain and heat, gratefully receiving the hospitality of stranger-friends from night to night, and spending a pleasant Sunday in the hospitable home of Capt. Eaton, of Williamsburg, and the following night with Bro. Ball, of Columbia. On January 7, after having made 170 miles, I arrived at the pleasant town of Greensburg, La., and found a kind reception in the house of that estimable gentleman, Dr. C. M. Sitman, where I had a good night's rest for a weary rider and his faithful horse.

Sickness delayed the onward move of the family to meet a distressed father, wishing and waiting for delayed tidings of the sick boy. At last, through the merciful providence of a gracious God, the family escaped an untimely death by the wreck of the train two miles west of Brandon, they arrived at Tangipahua, where stranger, but very kind friends received them January 13. On Wednesday I joined the anxiously looked-for family, humbly thanking God for his kind providence in bringing us together once more. Thursday we took up our march to our new home, where we met a number of Greensburg's fairest young people, with kind, cheerful and sweet faces, offering warm and kind greetings and a cordial welcome to the weary, but grateful family. In a cozy room we were seated to rest, when soon we were conducted to a neatly arranged table loaded with good things for appetites whetted and improved by travel. Though torn from a kind and appreciative people, we feel that we have fallen into the kind embrace of others who will love us still. May our kind Father abundantly bless us all during the new year!

My postoffice is Greensburg, St. Helena parish, La. Anyone wishing my pamphlet on baptism can address me at the above place. I will be grateful for the patronage of all wishing information on the long mooted subject. Get it, read and remove your doubts.

J. W. ELLISON.

## From An Itinerant's Wife.

MR. EDITOR: As it is only occasionally that I am seized with a desire to "scribble," I shall trust to your usual generosity to allow me to say, through the columns of the ADVOCATE something of my first impressions concerning the good people of Sharon and vicinity, and of the warm reception which we met. After a residence of eight years amongst the warm-hearted people of Louisiana, it was with keen regret that we parted with those dear to us by a thousand acts of kindness and by the tender associations of years.

Our Christmas cheer, partaken of with those we were so soon to leave was saddened by this thought: Memory lingers sadly around the last days, fondly recalling the many tokens of love and good wishes. To those special friends, Methodists and otherwise, one a member of the Episcopal Church, who contributed generously towards the purchase of a handsome and valuable parlor clock for the preacher's wife, she would say "God bless you, one and all." Yet names are can not record here, but they are written in her heart in characters which time can not easily efface. It is not without misgivings that the itinerant and his family part with friends tried and true to enter upon new and strange fields of labor. Sharon, circuit, however, and the old town of Sharon, historic in its associations with the eminent of our church in other days, have always been associated in my mind with the very best type of Methodism.

There have lived and labored in this who are prominent figures in the history of our church in this State. Noted for their piety, usefulness and consecrated talents. Many now unknown to fame, including our venerable father in Israel, Rev. John G. Jones, and, if I mistake not, our







## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. C. HENRICHT.

THURSDAY, FEBRUARY 5, 1885.

We publish in another column an earnest appeal signed by Drs. Young and Kelley. The case is urgent, and the demands imperative. Our missionaries should not suffer embarrassment for lack of cordial and liberal support. Nor should the missionary treasury endure the drain of an interest account. Brethren, please heed this call and send forward your missionary collections.

The New Orleans Preachers' Meeting on Monday morning last was a profitable and pleasant occasion. Besides the pastors, the two presiding elders, Bishop Keener and the editor, there were present Rev. R. S. Trippett, of the Louisiana Conference, Rev. D. C. Brown, of Sedalia, Missouri, Rev. W. Merritt, of Canada, and Rev. R. Abbey, of the Mississippi Conference. The pastors made cheering reports of large congregations, good prayer-meetings, and well-attended class-meetings and of accessions to the church. In response to invitation Rev. D. C. Brown gave a history of his labors on the border of our Southern Methodist. He had seen the Lord's work greatly prosper, his membership increased from fifty to three hundred, and our cause occupying a commanding position. Rev. Mr. Merritt also spoke briefly of his far northern labors in Manitoba. Rev. R. Abbey indulged in pleasing reminiscences. He attended a Methodist service in New Orleans first in 1822, in an humble frame structure made of cast-off flatboats. Now after sixty-two years he had come a second time to worship in the city, and what a change! The meeting grows in interest. Brethren from the States visiting the city will be welcomed at the Monday morning meeting.

The London Times celebrated on January 1, the one hundredth year of its existence. For the first three years it was known as "The Daily Universal Register." This title was changed Jan. 1, 1788, as follows: "The Times or Daily Universal Register, printed logographically." The "logographic" system of printing consisted in using whole words or parts of words in place of single letters. The first number under the new name was a folio sheet of which more than one-half was filled with advertisements. There was a half column of foreign intelligence, made up of four paragraphs. It was first printed by steam on the morning of Nov. 29, 1814. Its career has been an extraordinary success, and it to-day occupies a more influential position than any other newspaper in the world. Sir Bulwer Lytton said on the floor of the House of Commons thirty years ago: "If I desired to leave to remote posterity some memorial of existing British civilization, I would prefer, not our docks, not our railways, not our public buildings, not even the palaces in which we hold our sittings: I would prefer a file of the Times."

## Moody as a Preacher.

The following pen picture of Mr. Moody and his style of preaching we find in the Richmond Christian Advocate, drawn by Dr. J. D. Blackwell. Those who have heard the great evangelist will testify to its accuracy, and others will get an idea of his real source of power. Such a conscious love of Christ is the need of the pulpit everywhere:

Mr. Moody is so direct and of such singleness of eye as to his aims, so unambitious in his style, as to disarm hostile criticism. Two classes only of professed Christians oppose him—the Pharisee, thinking God that he is not like other men, and those whose eastern taste or the ties above Christian zeal. Very few of these classes are seen. Mr. Moody is so good a general, that he brings the influences around him to further his ends. He is not anxious to count numbers—has no church to build up. He is a man of feeling and sympathy. His faith seems child-like and strong. There is no doubting in respect to God's word. He is in harmony with Christ. The love of Christ, consciously realized, is propelling him. His themes are usually such as tend to lead men to commit themselves at once to Christ. His preaching is of the plainest and most pointed kind. He speaks as one who literally believes what he teaches and who feels it to be of infinite importance to his brother. With a teacher of strong common sense, with good command of plain English, of profound knowledge of the essentials of salvation, with a heart of love for God and man and with a faith that now expects God to work and a large audience eager, expectant and many prayerful, the conditions of success are met and success follows.

## "A Rather High Price."

This is the title of an editorial article in the Vicksburg Herald on the expense account of foreign missions. The editor's eye happened to fall upon a paragraph "without marks of paternity" in some exchange on the cost of converting Jews, and at once arraigned the expensiveness of foreign missions generally. It seems that a society for converting Jews had reported a gain of four converts at an expenditure of \$83,427. Without stopping to inquire whether or not this statement had any foundation in fact, the Herald discourses as follows:

Compared to the money cost of converting the heathen in various quarters of the world, we regard \$25,000 a head for the conversion of Jews as remarkably low.

Since the establishment of foreign missionary societies we should not like to hazard a guess as to the amount of money spent in that direction—to say nothing of the thousands of good men and women whose lives have been sacrificed in trying to Christianize the heathen of many lands. Untold millions of dollars have been expended and thousands of lives have been hopelessly wrecked—to say nothing of other thousands who have perished miserably in the jungles of India, Africa and the Isles of the sea in laboring to Christianize the benighted heathen, and for all this cost, for all the suffering and misery entailed upon the men and women engaged in foreign missionary work, the number of conversions from idolatry to the religion of our blessed Savior will be found to be wonderfully small. If correct statistics of the amount of money expended in foreign missions and the number of real conversions were accessible, we fancy that the price paid for converting "four Jews" from the faith of their fathers would be ridiculously cheap—in fact, would be regarded as a very low figure. In matters of this sort, however, we are taught that money is but dross, and life itself is unworthy of a thought when the work of the Master of the universe is to be performed.

With the special indictment of the above we have nothing to do, only in so far as it may represent a school of thought in our modern society. The number entertaining such views is not large, and those are confined to the uninformed. The sources of information are ample and readily accessible; but they are not needed or sought after by that class of critics. However, as the occasion offers an opportunity to restate some facts, it is gladly improved.

But first let us say that the objector who, in cold blood, makes a mathematical calculation as to the money cost of saving the soul of a heathen, and concludes that the price is too high, is incompetent to pass judgment on spiritual things. His mind is too materialistic to have any conceptions of the moral and spiritual. With such we have no argument. Our discussion is with those who believe in the soul's immortality and in the great doctrines of the fatherhood of God and the brotherhood of man.

Another fact must be remembered, which even the materialist ought to appreciate—the influence of mission work is not confined to the number converted or the statistics tabulated and reported. Their effect upon the moral, social and political life of a people—elevating them from the lowest depths of vice to a noble manhood, giving them educational systems, oftentimes formulating a written language for them, improving their methods of commerce and agriculture, suggesting wiser laws and infusing a more manly spirit of liberty—these and other things are never mentioned in mission statistics. The English "Palladium Blue Book," for 1873, contains some official statements which give eloquent support to this phase of the subject so strangely overlooked by materialistic mathematicians. Speaking of India, it says: "Taking them together, these rural and aboriginal populations of India, which have received a large share of the attention of the missionary societies, now contain among them a quarter of a million of native Christian converts. The principles they profess, the standard of morals at which they aim, the education and training which they receive, make them no unimportant element in the empire which the government of India has under its control." Lord Lawrence, viceroy and governor-general of India, said: "I believe, notwithstanding all that the English people have done to benefit India, the missionaries have done more than all other agencies combined." And even more emphatic is the testimony of Sir Bartle Frere, of Mr. Robert Mackenzie in an able article in the "Nineteenth Century," and of Baboo Keshub Chunder Sen, a native convert and one of the most eloquent men in India. A like responsive voice comes up from every mission field in the world.

And their retroactive influence must be taken into the account. How these influences have worked to the commercial, industrial and

political advantage of the Christian countries from which missionaries have gone forth! The United States has reaped large wealth from her commerce with the Sandwich Islands; but they were valueless until Christian missions taught them a higher civilization and led them to a nobler destiny. So much for the mere commerce of a missionary gospel.

Now for the facts as to the success of foreign missions. Is the number of converts "wonderfully small"? And is it true that \$25,000 a head would be "ridiculously cheap" in estimating the expense of the world's conversion to Christ? A public teacher making such a declaration is supposed to know whereof he speaks. Let us see. In 1878 there were more than 60,000 converts gathered into the Protestant Mission Churches of the world. Now, at \$25,000 a head—a "ridiculously cheap" estimate—they cost \$15,000,000,000. But did they? As a matter of fact, as we learn from the greatest statistician of modern times, the aggregate receipts of the Protestant foreign missionary societies of Europe and America from their origin to the present time is not more than \$270,000,000. So the cost of one year's work, according to the objector's estimate, exceeds the entire amount expended for foreign missions during all their history. Such dilapidation and flagrant statement only needs the clear light of fact turned on to expose its ridiculous cheapness.

But let us take a closer view and examine facts more in detail. The rate of numerical increase in the foreign missions for some years past has exceeded the growth of the home churches. The total Protestant foreign missions of Europe and America in 1830 showed a communicant membership of 79,259. In 1880 this number had advanced to 877,332—a few of the missions not reporting. These are enrolled members of the church, and do not include nominal converts from heathenism. The nominal adherents, or hearers, reported in about two-fifths of the missions are 1,813,356—from three to three and a half millions in all. The foreign missions of the Protestant Churches of the United States report an increase from 47,266 communicants in 1850 to 205,132 in 1880—more than three hundred per cent. in thirty years. And all this does not include the day-schools, colleges, theological seminaries, hospitals, papers, books, tracts, etc., that aid in the civilizing and Christianizing of heathen nations. Until 1860 Protestant missions in China were restricted to five specific ports. Since then the growth has been marvelous. The membership in 1872 was only 9,000; in 1880, 19,767, besides 4,962 pupils in day-schools. Said the Rev. Dr. Legge, in 1878, and he is high authority: "The converts have multiplied in thirty-five years two thousand-fold, the rate of increase being greater year after year. Suppose it to continue the same for another thirty-five years, and in A. D. 1913 there will be in China 26,000,000 communicants, and a professedly Christian population of 100,000,000." Less than fifty years ago the inhabitants of the Fiji Islands were cannibals and had no knowledge of the Christian religion. Now more than one hundred thousand attend the ministry of missionaries and twenty-five thousand are enrolled members. In 1820 there was not a native Christian in the Friendly Islands; now twenty thousand are adherents of the Wesleyan Churches, and about eight thousand are communicants. In 1860 there were a few persecuted Christians in Madagascar; now the Queen and her court and 253,000 of her subjects are pronounced adherents of Christianity. And thus the Lord's work is increasing in all lands. When these facts are contemplated, who would begrudge a few dollars to aid in the gospel's grand achievements? Or, rather, who can restrain the impulse to hasten the final triumph and the coronation of the Lord of all? To accomplish this our largest, richest offerings are "ridiculously cheap."

The following kindly and thoughtful reference to our Methodism is from the Baptist Record:

Our Methodist brethren, in their centennial, have made a fine showing. The lesson of their history may well be studied by other people. Their wonderful growth is attributable mainly to three things. 1st, Their intense earnestness. Chalmers called it Christianity in earnest. They have been intensive, just as all Christians ought to be. Their zeal has provoked very many outside their communion. 2d, They have been of the people, for the people. They have not patronized the starch factories much, but they have exhibited Christianity in its fatigue suit; they have honored God by preaching to the poor, and God has honored them. 3d, They have exhibited the power of unity. They wonderfully hold together, and work together. Thus have they become a great people. Let us hope that, in their prosperity, they will not lose their

## Is Culture Declining?

About the most pessimistic article we have read for many a day is an elaborate and scholarly communication in the Nashville Advocate, entitled "A School-Teachers' Views Freely Spoken." His argument for better preparatory and high schools and fewer colleges, so called, is masterful and convincing. On that line there must be development or our educational progress will be downward. And we give him our hand in his eloquent advocacy of the old curriculum, stigmatized by Charles Francis Adams, Jr., as the "college feticus," as against the elective and over-scientific courses of study now becoming so popular. He says, and truly: "Experience has shown, if it has shown anything, that the studies which fit men for a public career are literary, and not scientific, just as it will as certainly show, and in a good deal less than three hundred years, that a crowded curriculum, elective study, base ball and boat racing will fit a man for nothing." But in comparing the former times with these he notes a sad declension in literary culture which we fail to perceive. In forming such a judgment we must remember the tendency of the human mind to magnify the past and minimize the present. Historic men are depicted, while living persons, however distinguished, are of like passions with ourselves. He asks: "Excepting, possibly, Sam Cox, Hoar and Lamar, is there a single member of either House capable of writing a piece of really good English on any subject whatever? Such a question, if asked with regard to the men in public life one or two generations ago, would have received a very different answer." That is a very extreme statement, and mars the force and freshness of a very readable discussion. The facts do not warrant such a sweeping condemnation. It is doubtful if the United States Congress ever contained so much general culture as within the past decade. In accurate scholarship and linguistic attainments neither Thomas Jefferson nor John Quincy Adams were hardly equal to James A. Garfield. As great constitutional lawyers, Lamar, Edmunds, Evans and Conkling are not a whit inferior to Daniel Webster and John C. Calhoun. In majestic eloquence Ben Hill was the peer of Henry Clay or Robert Y. Hayne. As masters of the intricate problems of national finance, Senators Sherman, Bayard and Beck and Representative Randall are far in advance of Alexander Hamilton and other distinguished secretaries of the treasury. The debates to-day are worthy of comparison with any other period of our national history. Indeed, there is a larger per cent. of college-bred, well-trained minds in Congress than ever before. The speeches printed in the Congressional Record evidence as broad culture and varied information as in the boasted days of our constitutional fathers. But for these excessively gloomy expressions the article would be one of unusual ability and suggestiveness.

And this leads us to point a moral. Glorifying the past at the expense of the present, unless guarded against, will become a mental and spiritual habit. What we see and hear are common and unclean in comparison with those read of in the enchanted distance of the far past. The farther we are removed from great names, the greater is their greatness. And so in spiritual matters. Remembering the impressions of other years more vividly than real facts, we conclude that we had more religion and the church was more zealous and consecrated than at present. Thus the Spirit's presence is not discerned and his work sadly discounted.

## Bishop McTear on Charleston Methodism.

In a characteristic letter to the Nashville Advocate, Bishop McTear writes many things about the South Carolina Conference session. He was back on his native heath, and everything was suggestive of the experiences of other years. That was a charming story—that small boy from Barnwell accompanying the cotton wagon "to town." And a wide-awake boy he was. The following is about Methodism in Charleston:

No place on the continent is so rich in Methodist memories as Charleston, and I was in the mood to enjoy them. Here, in 1787, was printed and published the first Wesleyan hymn book in the world—a facsimile of which has lately been reproduced. Here, in 1790, Whitefield took up the first collection for his Orphan House, and always found the Carolinians generous. Here in St. Philip's he was expelled, not only from the pulpit, but from the sacrament for the irregularity of field-preaching and preaching in unconsecrated meeting-houses; and here the important ligot of a compulsory issued a sentence of suspension against the most eloquent

and soul-saving ambassador of the Lord Jesus in the western hemisphere. Both the Wesleys preached in Charleston, and it was Coke's landing-place as he came from the West Indies. Late in February, 1785, Asbury and Lee and Willis entered the city to plant Methodism, much like Paul and Silas and Timothy entered Philippi. Their successors include a noble army—some of them martyrs—of whom the world was not worthy. \*\*\* What Wesleyan history has been achieved in Charleston since that day—persecutions, revivals, churches built, souls saved, laborers raised up, and from this central point the gospel according to Methodism sent out through all the Southwest! This work is not of man. "The best of all is, God is with us."

Is it well with Methodism in Charleston? In some respects, Yes; in one, No. They need some new church building in keeping with the prosperity that God has bestowed, and suitable, both for comfort and architectural designs, to the times they live in. Trinity is pretty much as it was a generation or two ago, and it is their best. Once the white membership had to carry a colored membership outnumbering them five to one. As the world goes, the effect was a social depression; but our people were faithful to their trust. Now, the blacks have drawn off; they have houses of their own, and worship apart. This wide galleries of Trinity and Bethel are empty, Spring Street is unfinished and historic Cumberland has found a humbler form and locality. The Protestant Episcopalians claimed by inheritance the two Colonial churches—St. Michael's and St. Philip's—grand old structures, whose towers cast their shadows half across the State, even to Columbia; and they have built other churches more modern. The Baptists have one quite equal to the surroundings—that on Citadel Square. The Presbyterians have two or three to which a ruling elder or pew-holder could take a visitor without feeling any need of making an apology.

Some of our people are wealthy, and live accordingly. They love their church. But the sad probability is that their children or their children's children will not hold membership in these nobly tabernacles.

## Divine Retribution.

BY REV. J. P. A. ADAMS, D. D.

"O God, to whom vengeance belongeth, shew thyself."—Psalm xcvi. 1.

The supplicant does not pray that God should wreak vengeance after the manner of men—overcome by anger and devoid of compassion; but, rather, speedily to institute judgment, meting out to the wicked their just desert. "Vengeance is mine; I will repay, saith the Lord." Divine vengeance is Divine retribution.

The surface of the earth is not more uneven than the moral world. Hill and dale, virtue and vice alternate. Omnipotence only can make "the crooked straight and the rough places plain."

Since Calu's fratricide numberless crimes—crimes great and small—have cried aloud unto the Lord for vengeance. Often truth has been trampled under foot, and falsehood entrusted with the sceptre; virtue cast into a dungeon, and homage paid to vice; faithfulness exiled, and corruption made to feel at home. The actors and sufferers sank into the grave without due punishment to the wicked, without proper reward for the good.

Of limited knowledge and fallible judgment, we can not always correctly estimate the merits of our fellow-men. Often we deem and declare wrong an action which perchance militates against our prejudices and interests, and vice versa. Yet our interests may not be founded in truth, and our prejudices are, perhaps, only the outcome of animal instincts. Opposition to us and to our plans may be right. Many complain of wrongs because they forget that others, too, have rights. But viewed in the light of truth—truth in the abstract—there is much of great and greatest wickedness. From murder to fraud, from perjury to an untruth, from slander to remarks that engender a feeling of suspicion in regard to our associates—how ugly and long is the sad catalogue of sin and iniquity!

Some sins find their just punishment in themselves: The intemperance and voluptuous, in sickness; the liar, in that he can not believe others; the miser, in that he grows poor in proportion to the increase of his riches. Yet many, very many wrongs, great and small, find no punishment here either in part or whole. Those sins which are expiated on the gallows, in the penitentiary, in a dungeon, constitute but an insignificant fraction of the long list of human misdeeds.

It is so decidedly human when we think and speak of wrongs and wrong-doers parsimoniously to exclude ourselves from the number, whereas we, too, are not without guilt. The Psalmist laments: "If thou, Lord, shouldst mark iniquity, O Lord, who shall stand?" Yes, who shall stand? Says a quaint old preacher: "If all misdeeds of men were written on their brow, everybody would endeavor to bang his hair." That

certainly is true of Mr. N., says the reader; but it is equally true of the reader as the writer.

God only can, and he certainly will give every man according to his works. No mistake made in the Divine record of human actions! Sometimes judgment is rendered and punishment is inflicted here below. Often we have witnessed sore visitations which were manifestly the punishment of sins. But here caution is necessary. It would, indeed, be silly to see between sin and affliction the same relation as that between cause and effect. Many afflictions are correctives, and not punishments. Nevertheless, the sufferings of very many are the punishment of their sins. God, to whom vengeance belongeth, shewed himself.

We durst not arrogate to ourselves the Divine prerogative of judgment. Avenge ourselves, we expose ourselves to the vengeance of God, for we sin in punishing sin. We do wrong in avenging wrong. We must commit our affairs, even our grievances, to God. He will hold all men to a strict account. None will escape him. If not sooner, in death all must meet him. When he exhorts us, being smitten on one cheek, to offer the other also, he does by no means indicate that he will not in due time avenge with multiplied interest the first stroke as well as the second. Not hats should we those who have wronged us, but rather pity them. They will not escape their punishment. Though their wickedness may not be known among men, their villainy not to be exposed here below, in due time judgment will be rendered and punishment be inflicted. On the great day of revelations the sword of Divine vengeance will be unsheathed to execute judgment against all evil-doers.

And we, dear reader, you and I—we will not avenge ourselves, and for our own wrongs seek forgiveness in the blood of the Lamb of God.

## What the Editors Say.

A FEELING OF POLLY.

Under this title the Pittsburg Christian Advocate discourses the skating rink craze. We judge from this extract that the excitement farther north is as intense as down in this latitude. Pastors must give the people faithful warning:

It is scarcely possible to convey to those outside of its influence an idea of the extent and power of the roller-skating furor, which is sweeping over this country, carrying everything before it. It regards neither age nor sex, but manifests the most violence in its attacks on the young. We are not aware that it has as yet penetrated very far into the rural districts. Country people are a little cooler-headed, and are, therefore, less liable to be carried away with every foolish fashion that may come on the wings of the wind. But the villages, towns and cities are being literally carried off their feet, if not entirely away from their heads.

## UNTIMELY SUPERANNUATION.

The Holston Methodist gives this prescription against early superannuation:

The church is not to be saved by mere culture; but our preachers ought to be intelligent men. With our present facilities for the acquisition of knowledge, ignorance in a preacher is a stigma on his character. The preacher who does not study will become unacceptable even to the masses as soon as he loses the vivacity of youth.

## PULPIT AND PASTORAL SUCCESS.

The Arkansas Methodist gives the following practical hints to preachers on how to succeed:

Aim at something. Let your sermons be prepared at home, and do not rise in the pulpit and turn page after page in your Bible, as if you were hunting for a lost text or gathering your scattered thoughts. No firing blank cartridges or delivering crude undigested thoughts in a careless, awkward manner. Let serious solemnity mark your every movement in the pulpit, and impress everybody present that your great aim is to do good. Preach to the heart through and by intelligence. Do not imagine that preaching to the heart means to talk at random, and exhort without either sense or feeling. Avoid ranting, stir the emotions, move the passions, arouse the feelings, and then take time to call penitents and pray for sinners. Open the doors of the church every three or four weeks, and let the people feel that you expect to accomplish something. Try these hints, and, if you fail, let us know.

## CHRIST ON TRIAL.

The importance and power of a clear personal testimony is forcibly set forth in the following from the Texas Advocate. Jesus is on trial and we are his witnesses:

Reader, Jesus of Nazareth is still on trial. The world is the jury, and wants to know the truth. Is he indeed a Savior clothed with almighty power? If so, the world wants to know it, for its deep yearning is for just such a Savior. Jesus calls his disciples to the stand and asks them to tell what they know. How shall we meet the challenge? By reciting the traditions that have come down from the fathers? That is only hearsay testimony, and the



Jury there are nauseated with it. Shall we begin to reason along the lines of what are called the "evils of Christianity"? The jury does not want our reasoning; they are able to out-reason us. The demand is: What do we know? "Tell us," they cry, "has Jesus power to lift the burden of the guilty conscience; do you know as a fact that he has saved you?" O could everyone who confesses Christ return an unequivocal affirmation, sustained by a life corresponding to the experience, the world would soon be won to Christ.

#### RELIGION IN CITIES.

One of the serious questions in the administration of our city churches is thus stated, and not over-stated, in the Western Christian Advocate: "One of the problems of this age is to keep evangelical religion alive and aggressive in the centers of our large cities. The tendency of the Christian population is to move away from the centers of large towns toward the suburbs, and the result is a steady diminution of numbers and wealth in the downtown churches. This makes it difficult to pay the necessary expenses, and in Cincinnati and other cities there is a decided tendency toward the reduction of the number of churches in the hearts of the towns. The population in these cities are constantly increasing, however, and in the centers of them, where churches are diminishing, saloons and low theaters multiply, and sin abounds. What is to be done? The question is one of immense importance and magnitude, and must be answered soon, or our Christian civilization will be honey-combed with great ulcers in the hearts of our cities, and practical heathenism will spring up where there ought to be citadels of Christian power."

#### THE CENTENNIAL VOLUME.

The Central Christian Advocate calls attention to an important matter as follows: "The publishers of the Centennial volume are exceedingly anxious to have a large list of subscribers before the volume is ready for delivery. They would like the pastors to bring the matter before their congregations and receive orders, which should be forwarded immediately to Cranston & Stowe. The publication will be an octavo volume, of five or six hundred pages, probably containing the proceedings of one of the most notable gatherings of Methodism, including all the papers prepared for the occasion."

#### HINDERING THE PREACHERS.

Alas! how many hindrances are in the way of every faithful pastor! And the hardest to overcome are those in the house of his friends. To such hinderers the Richmond Christian Advocate thus earnestly and eloquently appeals: "Oh, brother beloved, be not the tool of the devil. Shut no open door in the face of an ambassador of Christ. Defend no ear against the voice of a herald of mercy. If he has intimacies of speech or manner or besetments from environments, make your kind words a mantle of charity to cover his misfortunes and a saprophyte to protect from the fiery darts of the common enemy. Bear one another's burdens. Support the weak. Abhor inter-people strife. Scorn trenchant speech. Withhold not favoring words in behalf of fellow-laborers. Pray for the peace of Jerusalem."

#### GOSPEL LUNCHEONS.

The Watchman, Boston, tells the following story of Father Swan and his cheap appreciation of short sermons when he had to preach: "The complaint sometimes made concerning sermons that, however rich and profitable the theme, they are not of the regulation length, reminds us of a characteristically saying of the late Elder Jabez Swan. Being engaged for a Sunday at a church which was without a pastor, the chairman of the pulpit committee, knowing Father Swan's proclivities, suggested that, as there was to be an important business meeting at the close of the morning service, it was desirable that the sermon should not be over long. After announcing his text the Elder said: 'Bro. S. has asked me to be brief this morning; I'll do my best, though I am not especially gifted in that line. The fact is, brethren, I have for so many years been accustomed to a good square gospel meal that I can't get used to these modern *gospel lunches*—ten minutes for refreshments!'"

The London Methodist Times, of January 8, contains a long interview with Bishop William Taylor on the state of religion in America and in missionary lands. Some of his utterances were eminently wise and others quite otherwise. But this in reply to the question: "What do you think is the general prospect of religion?" is well and truly said:

Brighter than ever. There is a quickened spiritual activity throughout the world. I am struck by the fact that nearly all the great work in all churches is on Methodist lines. Everybody is now borrowing our sharpest weapons. Everywhere success follows the plain, bold, reiterated assertion of universal redemption, and an urgent appeal to all men to declare themselves promptly and unambiguously on the side of Christ. Some of the evangelist teaching is very Antinomian. The old Methodist doctrine of the absolute necessity of genuine repentance is the great antidote to that."

As a raindrop foretells a storm, so does a plume upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

A missionary society of married Christian Chinese women in San Francisco meet monthly and support a Bible woman in their own land.

After a two weeks pleasant visit to friends in New Orleans, Rev. J. T. Sawyer left on Wednesday for his district (Homer) in North Louisiana.

A subscription of \$15,000 was raised by Mr. Moody while in Richmond for the building of a Hall for the Young Men's Christian Association in that city.

Rev. J. M. Moon, of the North Mississippi Conference, is "doing up" the Exposition, and of course look in at 112 Camp Street. We claim him as one of our boys.

Rev. John Lusk has been appointed to Dover circuit in the Mississippi Conference, made vacant by the removal of Rev. F. M. Featherston to Brandon station.

Spring Garden Street Methodist Church, Philadelphia, has made a centennial offering of \$4,000 to be appropriated to the "Bishop Simpson Professorship" in Dickinson College.

Rev. Dr. J. W. Lewis, of St. Louis, is in the city on a short visit. He called at the office on Monday morning, but our attendance upon the preachers' meeting at that hour prevented a sight of his sunny face.

Rev. Alex. G. Brown, the accomplished editor of the Virginia Conference minutes, will please accept thanks for a copy of that stately and valuable annual. It is a portly pamphlet of 98 pages, and altogether about the best of the kind we have seen.

The city churches in Richmond, Va., are actively following up the Moody meetings. There seems to be a general spirit of awakening and saving power in all the city. Our Methodist pastors are in the front leading their flocks into good pastures.

The following are the appointments of Rev. Sam Jones. His services are everywhere in demand. Writing from Brooklyn to Bro. Bowen, of the North Mississippi Conference, he says: "I will not get away from here for two or three weeks yet. I go from here to Charleston, S. C., thence to Jacksonville, Fla., thence to Chattanooga, Tenn., thence to Huntsville, Ala., thence to Mississippi."

Gov. St. John, candidate for President on the prohibition ticket, has been completely and triumphantly vindicated of the charge that he proposed to sell out for \$25,000 during the recent campaign. The foul falsehood seems to have been the base fabrication of one J. F. Legate. In the interest of truth and common honesty we rejoice at this exposure, and the falsifier needs to feel the strong arm of the law. If defamers of character could occasionally be made to look out on the world through the iron bars of a prison, some evil tongues would be bridled that now seem to be loose at both ends.

#### Old Carondelet.

Mr. Edmon: I am glad to report increasing and delighted congregations at Carondelet Street Church. The year opens auspiciously. Dr. C. W. Carter, our great pulpit orator, is showing himself to be a master. Methodists from abroad are cordially invited to worship with us when in the city.

#### CARONDELET STEWARD.

#### Minutes of the Louisiana Conference.

The manuscript goes to the printer to-day, and will be, I trust, rapidly set up. I need from the preachers for this large edition the postage, which will be about three cents a copy. Let every preacher send me one cent for every member reported, and this will save me from personal expense. Also send me post-offices where the appointment, as read out, does not indicate it.

CHAS. F. EVANS,  
Sec. La. Conf.

#### We Urge You to Read.

The Conferences have all been held except Baltimore. Collections for Foreign Missions have not met our expectations—have not met our absolute necessities. Centenary offerings for this cause have been very small.

We therefore urge faithful presiding elders and pastors to take their collections for Foreign Missions at once and in full. Your Treasurer has no other means of meeting the daily expenses of missionaries in our foreign fields.

This appeal is urgent. Please read it to your congregations, and follow it with sermon, exhortation, and collection. Our treasury is empty. It must depend on you.  
R. A. YOUNG,  
D. C. KELLEY.

#### Conference Commendation.

The Mississippi Conference at its recent session adopted the report on publishing interests prepared by the able pen of Dr. Abbey. The following endorsement of the business and editorial conduct of this ADVOCATE we extract from the report, that brethren may remember what they have done and push the circulation in the beginning of the year. If the paper is now half so good as the report declares it ought to be into all our Methodist homes. Brethren, speak to the people about their ADVOCATE and send forward subscriptions:

The publishers of the NEW ORLEANS CHRISTIAN ADVOCATE represent that the number of subscribers to that paper in the bounds of this Conference is increasing. In addition to the current expenses of the paper, the publishers in the last year have expended two thousand dollars in improving and enlarging the machinery of the printing office.

The publishers are tired of furnishing the paper on credit; and therefore conclude that hereafter the cash system must be the rule. We agree with them that this will be found best and most convenient for both publishers and patrons when we once get used to it. This is the home paper of this Conference, edited by one of our body, and considering the character of the paper itself and its mechanical and editorial management, it is our belief that a fair and reasonable attention to this interest by our preachers and people would greatly enlarge its patronage. This paper is an eight page quarto, well printed on good paper and edited with ability and to our entire satisfaction. It is a first-class family newspaper, such as we would like to see in every family.

#### Apportionments of Louisiana Conference, January 12, 1885.

CONFERENCE COLLECTION.	
New Orleans district.....	\$1,650 00
Shreveport district.....	550 00
Dolh district.....	550 00
Homer district.....	550 00
Opelousas district.....	550 00
Alexandria district.....	250 00
Total.....	\$3,500 00

BISHOPS.	
New Orleans district.....	\$ 300 00
Shreveport district.....	120 00
Dolh district.....	100 00
Homer district.....	120 00
Opelousas district.....	100 00
Alexandria district.....	60 00
Total.....	\$ 800 00

EDUCATION.	
New Orleans district.....	\$ 300 00
Shreveport district.....	120 00
Dolh district.....	100 00
Homer district.....	120 00
Opelousas district.....	100 00
Alexandria district.....	60 00
Total.....	\$ 800 00

CHURCH EXTENSION.	
New Orleans district.....	\$ 493 75
Shreveport district.....	282 50
Dolh district.....	282 50
Homer district.....	282 50
Opelousas district.....	152 50
Alexandria district.....	223 75
Total.....	\$1,800 00

CHAS. F. EVANS,  
Sec. La. Conf.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those who advertise in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,  
Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Co., Fifth & Vine sts., Cincinnati, O., and 140 Nassau St., New York, making them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

When does a girl have a naughty beard? When her bonnet-strings are in a bad knot.

"For family marking we have used Pymon's Indelible Ink for 30 years and will try no other. It is the oldest and best."—Christian Union, N. Y.

When do we have the survival of the fittest? When a tailor recovers from an illness.

Long study and experiment ended in the discovery of Parker's Hair Dyeing. Stops the hair from falling out. Restores the color. 50c.

What is the difference between a Catholic sister and a Catholic woman? Nun, dry-cleaning case. Nose, throat, lungs, full idea, 50c, bottle, cost free.

SANITARIUM, Riverside, Cal. The dry-cleaning case. Nose, throat, lungs, full idea, 50c, bottle, cost free.

An Irishman, who was drinking the health of a Bishop, gave this toast: "May your river flow live (not the old hen that crows over your grave)."—

AMERICA'S PRIDE.—The American men and women by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are envied by all nations. It is the general use of Dr. Let's Iron Tonic, which brings about these results.

A little boy saw his mother take off her watch one day and called out: "Oh, mamma! let me take your watch out in the yard so that we can play ball."

There can be no doubt that the universal use of the New La. Brand or Life Tonic would result in a great reduction of the mortality of that scourge of civilization—pulmonary consumption. What will they cure consumption? Yes, or Not

A GOOD REPUTATION.—That enterprising piano merchant, P. Weipert, may be justly proud of the leading musical instrument for which he is agent, and especially so of the Malbuch piano. The appreciation of the public for this particular instrument is limited to no other and increases his business most materially. It is the reputation of the Malbuch Piano Manufacturing Company to furnish all their pianos in a most complete and perfect manner, using the best materials obtainable and their efforts to keep the piano ahead of all others in every respect, is a commendable effort which the public has evidently appreciated by their extensive patronage. Judges of musical instruments may visit the Malbuch piano store and be convinced of the truth of the above statement. The piano is now on hand at 112 Camp Street, New Orleans, and is kept in line at a quarter less expense than any other make.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, changes cannot be made.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and is equipped with the latest improvements of fast time through cars, connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Hygiene.

#### Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and laryngeal consumption, scrofula and general debility. The most pure and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the system by a single teaspoonful of this Jelly than could be obtained by the use of the oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUAX, New York.

#### NEW ADVERTISEMENTS.

#### SECOND ANNUAL STATEMENT OF THE Southern Insurance Company, OF NEW ORLEANS.

Office—No. 31 Camp street.

In conformity with the requirements of its charter, the company publishes the following statement for the year ending December 31, 1884:

PREMIUMS RECEIVED.	
On fire risks.....	\$12,912 51
On river risks.....	13,112 51
On marine risks.....	11,511 01
Total.....	\$37,536 03
ADJUSTED PREMIUMS OF 1884.	
Total premiums.....	\$27,861 53
Interest on discount.....	\$17,430 91
Profit and loss.....	\$69 98
Total.....	\$27,961 42
LOSSES.	
Fire losses paid.....	\$100,043 93
River losses paid.....	\$541 32
Marine losses paid.....	1,530 87
Total losses paid.....	\$102,116 12
Cancellations and rebates.....	\$6,967 01
Rebates and commissions.....	\$9,850 67
Taxes and licenses.....	\$385 00
Expenses office and agencies, Board of Underwriters, Balcock engine and Patent Office, rent, advertising, contributions, etc.....	\$7,768 27
Surplus.....	\$1,702 54
Total.....	\$21,571 54

Distributed as follows:—  
Reserved for unearned premiums.....\$ 49,270 56  
Reserved for adjusted and unadjusted losses.....16,296 59  
Interest dividend paid in July, 1884.....5,475 09  
Interest dividend payable in January, 1885.....8,310 33  
Reserved for doubtful accounts.....1,530 80  
Total.....\$ 80,883 27

ASSETS.  
\$30,000 United States 4 per cent. bonds.....\$ 30,000 00  
\$22,000 City consolidated bonds (Crescent).....62,300 00  
100,000 Louisiana consols.....6,000 00  
Stock notes payable at fixed dates.....50,000 00  
Unearned premium on fire.....102,225 00  
Loans on pledge due within 30 days.....22,800 00  
Loans on mortgage (improved city real estate).....5,000 00  
Shares capital stock World's Industrial and Cotton Centennial Exposition.....500 00  
Bond St. Bernard Steam Fire Engine Co.....60 00  
Premiums in course of collection.....\$3,091 31  
Office furniture and fixtures, sales, wages, etc.....3,533 31  
Suspended claims.....5,740 00  
Cash on hand.....\$4,297 53  
Total.....\$251,700 97

LIABILITIES.  
Capital stock.....\$300,000 00  
Reserve fund.....\$335 50  
Unclaimed dividends.....5,191 33  
Reserved for unearned premiums.....49,270 56  
Reserved for adjusted and unadjusted losses.....16,296 59  
Interest dividend payable in January, 1885.....8,310 33  
Reserved for doubtful accounts.....1,530 80  
Total.....\$371,700 97

The foregoing statement is a just, true and correct transcript from the books of the company.

ERNEST MULLENBERGER, President.  
SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me at New Orleans, La., this fourteenth of January, eighteen hundred and eighty-five.

W. J. CASTELL, N. P.

NEW ORLEANS, LA., Jan. 11, 1885.

At a meeting of the Board of Directors, held on the 10th of January 1885, it was resolved to pay to the stockholders, on demand, out of the profits of the year 1884, the regular semi-annual interest dividend of 4 per cent. per annum, on the capital stock held by the 31st of December, 1884, amounting to \$100,000.00.

A Southron lady wanted to represent a business in the north and her own immediate locality. Salary first month \$50. References required.  
J. H. GAY & CO., 64 W. Exchange St., Baltimore, Md.

#### WATCHES.

We are selling the watches of the American Watch Company, Waltham, Mass., as low as they are sold anywhere.

Key-winding Silver Watches at \$12.  
Semi-winding Silver Watches at \$15 to \$25.  
Semi-winding Gold Watches at \$25 and upwards.  
All fully guaranteed, send for a catalogue.

A. B. GRISWOLD & CO.,  
119 Canal Street, New Orleans.

#### MISCELLANEOUS.

#### DANZIGERS.

Who has not heard of this well-known firm? Those who have not (of which there are only a few) would do well to carefully peruse the following list of goods offered by this firm, who are now in the city of New Orleans, which are listed four times a year and are mailed free.

At unprecedented low prices.  
New's Vellings from 5c. to 10c.  
High Weight Colonnades from 24c. to 25c.  
Immenses from 15c. to 24c.  
Alabaster from 20c. to 25c.  
Spring Plaid and Checks from 15c. to 50c.  
All our Fall Dress Goods are being sold at one-half their regular price.

MILKS AND NATINS.  
Milk in medium and light shades from 75c. up.  
Bottled Milk for evening wear from 45c. up.  
Bottled in all shades from 45c. up.  
Figured Ties for overdresses.

Notions and Fancy Goods.  
We have and always keep a full line.  
We are offering a splendid line of Soft Ribbons in all shades at 10c. the yard. Striped Ribbons (very large bargain) at 10c. They would be even to be appreciated.  
Cotton Grain and Bolt and Gros Grain Ribbons in all colors, Embroidered and Beaded fronts—the latest novelties in the line.

KID GLOVES.  
All shades from 50c. up.  
HANDKERCHIEFS.  
Lace, Colored, Beaded, White and Silk in endless variety.

HOUSEHOLD.  
Ladies' Soft Colors and Black at 25c. worth 40c.  
Lace Ties and Silk in all colors.  
Brown and Grey at \$2.50 a dozen, worth \$3.50.  
A full assortment of Children's Hosiery from 25c. up.  
Although it is a little early, we have a full stock of WHITE GOODS.

Field and Checked Nainsooks from 75c. up.  
Cotton Flannels from 5c. up.  
Flannel Piques from 5c. up.  
Victoria Lawns from 5c. up.  
Ladies' Mails from 5c. up.  
Bottled Linens from 5c. up.  
Dated Swiss from 20c. up.

#### D. DANZIGER,

131 Canal Street.  
N. B.—Our Country Department is under the supervision of a member of the firm, and parties ordering can be assured of prompt and careful attention to every detail of their order.

#### PEOPLE'S HAND-BOOK ON BAPTISM.

Second Edition. Revised and Enlarged.

1. Immersion. 2. Infant Baptism. 3. Close Communion. 4. Plan of Salvation—Or Justification by Water (the Catechism and the Bible theory) VS. Justification by Faith (the Bible theory).

BY THE REV. Z. A. PARKER, of the North Alabama Conference.

WRITTEN FOR ALL CLASSES, OLD AND YOUNG. Many points new. The arguments are clear and forcible. Part First puts in question the Bible. Part Second shows that the Bible is correct, and that the Bible is the only authority. Very highly recommended by Dr. F. W. Garrison, Dr. McManis, Dr. Cunningham, and many other editors, and a host of ministers and laymen in the Methodist and Presbyterian Churches. Let a copy of this book go to every Protestant family, South and North. Circulate in every church from a dozen to one hundred copies. Use in Sunday and Bible classes, read in papers or cloth. Price per copy, 10 cents in pamphlet form, 25 cents in cloth. Liberal discount to ministers, churches and Sunday-schools. Catalogue sent on application.

Carver & Jamieson,  
112 Camp Street,  
New Orleans.

#### JAS. H. AITKEN & CO., PLUMBERS, Steam and Gas Fitters,

DEALERS IN—  
Iron Pipe Fittings, Valves and Boiler Tubes,  
Brackets, GAS FIXTURES, Globes,  
112 CAMP STREET,  
Near Poydras. NEW ORLEANS, LA.  
227 Telephone in Office.

#### WACKERBARTH & JOSEPH, MANUFACTURERS

Wholesale Dealers in  
Tobacco, Cigars, Snuff, Pipes, Etc.

45 MAGAZINE STREET,  
New Orleans.

#### PHILIP HALLARAN,

MANUFACTURER OF—  
Plain Tin and Japan Ware,  
—ALSO DEALER IN—  
COOKING AND HEATING STOVES AND RANGES.

Sole Agent for New Goods, Range and Cottage Stove,  
94 CAMP ST., BELOW POYDRAS, NEW ORLEANS.

#### WOODEN and WILLOW WARE,

Gordage, Paper, Tinware,  
Base Balls, etc.,  
Bath Bricks,  
Blank Books,  
Blackings,  
Buckets,  
Cages,  
Collar Mills,  
Corks,  
Cotton Cards,  
Curry-Combs,  
Cutlery and Saws,  
Fishing Tackle,  
Furnaces,  
Flasks and Bottles,  
Ink and Chalk,  
Japanned Ware,  
Lamps, etc.,  
Lye and Soaps,  
Mirrors,  
Oakum and Oars,  
Perfumery,  
Pailocks,  
Scales,  
Sieves,  
Tacks, etc., etc.

#### J. C. MORRIS,

40, 42 and 44 Tchoupitoulas Street.

NO MORE NAUSEOUS DOSES.  
It has been reserved to our countrymen to furnish material for the greatest work and best thing since the world began. It is a remedy, containing no poison, and is delicious. Home references by thousands. Life Tonic, is suitable for all.

Home Depot, 181 Julia St., N. O.

#### W. G. WHEELER,

Clothing and Furnishing GOODS.

Successor in Wholesale to  
WHEELER & PIERSON,

60 Canal Street, NEW ORLEANS.

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14-lb. White Sheet from 50c. to 75c.  
15-lb. White Sheet from 50c. to 75c.  
16-lb. White Sheet from 50c. to 75c.  
17-lb. White Sheet from 50c











## BROOKHAVEN DIST.—FIRST ROU

BROOKHAVEN DIST.—FIRST ROUND.		
Crystal Springs.....	Jan. 3.	1
Brandy Ridge, at Barefoot.....	17	10, 11
Oryal Merrick, at Pleasant Valley.....	17	10, 11
Providence, at Providence.....	17	10, 11
Spring Ridge, at Spring Ridge.....	31 Feb.	1
Trinity.....	17	10, 11
Harlehurst.....	Feb. 7.	1
Scotland, at Betheda.....	17	10, 11
Brookhaven.....	17	10, 11
Thomas, at Thomas.....	17	10, 11
Adams and Bogue Clifton, at Bethel.....	23, Mar.	1
McComb, at Magnolia.....	Mar. 7.	1
Bumall, at Summit.....	17	10, 11
District awards meet in Brookhaven, Feb.		
ruary 20, 1888, len A. M.	J. A. B. JONES, P. R.	

JACKSON DIST.—FIRST ROUND.		
Raymond, at Raymond.....	Jan. 8	10.11
Edwards, at Edwards.....	17	10.11
Madison, at Madison.....	24	24.25
Carlson, at Carlson.....	31, Feb.	14.11
Sharon, at Sharon.....	7, Mar.	14.11
Hines, at Flora.....	21	21.22
Yarbo, at City.....	28, Mar.	14.15
Callier, at Lake City.....	7, Apr.	21.21
Renlon, at Renlon.....	7	21.21
Dover, at Dover.....	14	14.15
Tranquil, at Tranquil.....	21	21.21
Silver Creek, at Silver City.....	28	28.25

JOHN A. ELLIS, F. R.

SHASHORE DIST.—FIRST ROUND.	
Pearlington, at Pearlington	Jan. 10/11
Seashore, at Bay St. Louis	" "
Whitlington	" "
Crab Hill, at Crab Hill	21, Feb.
Vancevale, at Red Hill	21, Feb.
More Point station	21, Feb.
More Point station	21, Feb.
Americus, at Ward's Chapel	Feb. 7
Oxovington, at Coxovington	" "
Crab Hill, at Crab Hill	" "
Williamsburg, at Williamsburg	" "
Mt. Carmel, at Snitree	28, Mar.
Crab Hill, at Crab Hill	" "
China Grove, at Trelatow	14, 15
Columbia, at Columbia	" "
Spring Hill, at Spring Hill	28, Mar.
District-wards meet at Hattie's bar, March 7.	
1853.	R. S. KAYNE, P.M.

BRANDON DIST.—FIRST ROUND.	
Brandon school.....	Jan. 10, 11
Fanning school, at Hollyburn.....	17, 18
Marlin circuit, at Weagans.....	34
Shilburn circuit, at Salem.....	1, 2
Belleville circuit, at Byram.....	1st, Feb.
Marion circuit, at Diamond Grove.....	Feb.
Trenton circuit, at Polville.....	17, 18
Decorat circuit, at Union.....	14, 15
Corvath circuit, at Gooden.....	17, 18
Wainut Grove circuit, at Wainut Grove.....	21, 22
Hillsboro circuit, at Hillsboro.....	23, 24
Marion circuit, at Marion.....	25, 26
Lake circuit, at Lake.....	7, 8
Forest & Morton circuit, at Forest.....	14, 15
Forest & Morton circuit, meeting at Forest, January 25, 1935.	

NORTH MISSISSIPPI CONFERENCE.	
—	
GREENVILLE DIST.—FIRST ROUND.	
Cherry Hill.....	Dec. 21
Johnsboro.....	24
Indian Village and Annullin.....	Jan. 4
Conover.....	11
Joseph Byrd.....	18
Waverly.....	25
Palosina.....	Feb. 1
Deep Creek.....	8
Shiloh and Rockledge.....	15
Greenville.....	22
.....	Mar. 1
District-wards' meeting at Clarkdale, January	
24, 1885, at three P. M. My address is Annin, Miss.	
J. W. HONNELL, P. M.	

MADRID DIST.—FIRST ROUND.	
Penaloblation station	Dec. 20.
Coma and Pineda	Jan. 1.
Burdiss and Davis Chapel.	Jan. 1.
Baldwin Hill and Wesley	Jan. 1.
Perkins and Cold Water	Jan. 1.
Mount Vernon circuit	Jan. 1.
Bellevue Circuit	Jan. 1.
Perkins and Cold Water	Feb. 7.
Cummins station	Feb. 7.
Perkins and Cold Water	Feb. 7.
Pleasant Grove circuit.	Feb. 7.
Cockburn circuit	Mar. 7.
Park circuit	Mar. 7.
51	C. N. TERRY, P. M.

CORINTH DIST.—FIRST ROUND.	
Corinth station	Dec. 27.

28	Booeville and Rlenzi, at Honnville.....	Jan., 8,
29	luka station.....	10,
30	Ray Springs, at New Salem.....	May,
31	luka station, at New Salem.....	17,
32	Marletta, at Liberty (Friday).....	21,
33	Marletta, at Carolina.....	21, Feb.
34	Corinth circuit, at Dixie's Chapel.....	21, Feb.
35	Kossuth, at Kossuth.....	Feb., 7,
36	Jonesboro, at.....	14,
37	New Liberty, at Lebanon.....	14,
38	Ripley and Elsie Mountain, at Ripley.....	23, Mar.
39	Baldwyn, at Baldwin.....	Mar., 7,

The district stewards' meeting will be held in Corinth, January 8, at two o'clock P. M. Let us have a full attendance. AMOS KENDALL, P. R.

**COLUMBUS DIST.—FIRST ROUND.**

West Point and Tithes, at West Point.....Dec. 20,

Brookville, at Brookville.....	27,
Crawford, at Crawford.....	Jan. 3,
Starkville station.....	
Starkville street, at Lebanon.....	10,
Tampoco, at Cedar Bluff.....	17,
Columbus street, at Piney Grove.....	24,
Columbus station.....	31, Feb.
Clester, at Nelson.....	Feb. 7,
Nuxley, at Pleasant Hill.....	

1	LaGrange, at Ebenezer.....	14,
8	Walthall.....	
15	Louisville, at Mt. Pleasant.....	21,
22	Macon and Milledgeville, at Macon.....	
29	Shuqualak circuit, at Macedonia.....	28, Mar.
8	Hebron, at Memphis.....	Mar. 7.
15	The district stewards will please meet us	
22	Atlega, December 29. J. D. CAMERON	

GRENADA DIST.—FIRST ROUND.	
Grenada station.....	Dec. 13
Oxford station.....	20
Water Valley.....	27
Concoffville circuit.....	Jan. 3
Eureku circuit.....	10
Charleston circuit.....	17

24, 25	Wesley Chapel.....	21
21, 1	Taylor's circuit.....	
7, 8	Oxford circuit.....	21, Feb
4, 15	Pittsboro circuit.....	Feb. 7
21, 22	Nelson circuit.....	10
23	Old Town circuit.....	14
28, 1	Grenada circuit.....	21
4, 15	Tocoila circuit.....	28, Mar
	Beretta circuit.....	Mar.

The district stewards of Grenada district will meet  
at Grenada, Friday, January 2, 1854.

S. M. THAMES, P. S.

**WINONA DIST.—FIRST ROUND.**

Rockland and Duran	.....	Dec.
Rockland	.....	29
Whom and Valden	.....	27
West	.....	Jan.
Black Hawk	.....	
Belzona, at Tchula	.....	10
Miner City	.....	17
Greenwood	.....	

24, 25	Carrollton .....	31, Feb
Feb. 1	Winona circuit .....	
7, 8	Lodi .....	
14, 15	Zippoli .....	
21, 22	Alhain .....	
Mar. 1	Newport .....	
7, 8	Labonte .....	
14, 15	McCook at Liberty Hill .....	
19, 21	French Camp .....	

The district stewards of Winona district, No. 18, Mississippi Conference, will meet at Durant, December 29, 1881. THOMAS Y. RAMSEY, P.

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**HOLLY SPRINGS DIST.—FIRST ROUND**  
 Ryalla.....Dec. 1  
 Holly Springs and Holly Springs.....

10, 11	Holly Springs circuit, at Pleasant Grove.	Jan.
17, 18	Hickory Flat.	1
24, 25	Shelby Creek, at Black Jack.	1
Feb. 1	Ashland, at Union Hill.	1
7, 8	Snake Creek, at Pledge.	31, Feb.
14, 16	Pine Mountain, at Pine Mountain.	Feb.
21, 22	Early Grove circuit, at Byhalia.	1

The district stewards of Holly Springs district meet in the Methodist Church, in Holly Springs, North Carolina, on Monday, December 29, at eleven o'clock A. M. A full attendance is much to be desired.

clock  
P. E. T. A. & ADAMS, P.  
AMERDEEN DIST.—FIRST ROUND.  
D. Shannon circuit, at Palmetto..... Dec.  
Aberdeen station.....  
27, 28 Houlton and Wesley, at Wesley.....  
3, 4 Pontiac circuit, at Pontiac..... Jan.  
10, 11 Okolona station.....

17, 18	Spur circuit, at Sparta.....	
21, 22	Rabezer circuit, at Pleasant Grove.....	Feb.
Feb. 1	Richmond circuit, at Mt. Zion.....	Mar.
7, 8	Okolona circuit, at Tranquil.....	Feb.
14, 15	Luena Vicks circuit, at Concord.....	
21, 22	Saltillo circuit, at Hebron.....	
Mar. 1	Fulton and Smithville, at Fulton.....	28. Mar.
7, 8	Verona and Tupelo, at Verona.....	Mar.
13, 14	Athens circuit, at New Hope.....	

25, 18 Tremont circuit, at Bluff Creek.....  
 21, 23 Prairie circuit, at Lebanon.....  
 at Fort  
 10, 1885. The district stewards of Aberdeen district  
 meet in Okolona, January 10, 1885, at twelve o'clock  
 P. M. M. E. G. PORTER, F



# Christian Advocate.

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REV. J. D. CAMERON.

## "WOULD YE BRING THEM BACK AGAIN?"

Go to the land of life and light.  
Those whom we loved—this fatal year!  
Risen to mansions fair and bright,  
Dwelling in God's eternal light.  
Those whom we held so dear—so dear!  
What have they left us? Memories deep.  
Memories holy and tender and true.  
Yet, were death an endless sleep,  
There would not slumber, there would keep  
Safe from decay the forms we knew.  
Deathless in God's divine sphere,  
Hapt and serene our loved ones dwell,  
Complete in the bliss they prayed for here;  
Perfect in love, in vision clear,  
Who of their sacred joy can tell?  
Wisdom and truth and peace are theirs,  
Knowledge that deepens each passing hour;  
Fruition to faith, and answers to prayers,  
No conflict of soul, no weary care,  
To that high life of immortal power.  
Shall we demand their return again—  
Dear as they were—to the strife once more?  
Call them back to the grief and pain,  
Back to the toil, the fret, the stain,  
Back to the world from that beautiful shore!  
No! With the blessed let them be,  
Safe and saved in the Savior's smile,  
Breeding to him the adoring knee,  
Rapt in us from the crystal sea,  
"Here with us in a little while!"  
—Churchman.

## Infantile Religion—2.

Rev. R. Abbey, D. D.—  
DEAR BROTHER: I think I can say that I do thank God from my heart that the attention of the church of late years has so often been called to a consideration of the religious capabilities and interests of our children as evinced by our Sabbath-schools, Bible classes and the general circulation of Sabbath-school literature. But after all there is an opening that needs closer watching. By this I mean the first few months and years of childhood. I believe that sin and Satan often gain an entrance into our households—right here from which it is very difficult and often impossible to expel them in after life. There are some very crude and false and dangerous notions about the early religious experience of children that ought to be exposed and forever exploded. One is, that children are expected, as a matter of course, to run in the paths of sin and folly a few years at least; it is a necessity which can not be prevented. I do not believe in any such necessity. If they are born in a state of acceptance with God and are fit subjects for the kingdom of Christ, I do not see why they may not be preserved in that state and relation ever afterwards. This must be the will and purpose of God. By sinning a few months they start in a downward course that may end in final perdition. They are born Christians; try to keep them such through their childhood and then they will be apt to continue such to the close of life. Another wholly unfounded and often injurious opinion is, that very little can be done with children religiously until they come to the line of accountability when they will be capable of receiving religious instruction and being governed by moral suasion. This imaginary line is fixed anywhere between three or four and twelve or fifteen years, and while parents are waiting for their children to get to it the devil has often got them committed to a life of sin and death. There is no such line. Nobody has ever seen or crossed it. I never have, I am certain. The true state of the case is that the lately-born little Christian learns to know and love his mother and depend on

her for the supply of all its wants. As it grows and the mind begins to develop and take in objects the Christian mother begins to teach it the first lessons of love and obedience to God so that when it is three or four years old—though it is still a child and has many childish ways—it is a pretty fair Christian, and if the teaching and example of its parents and other religious instructions are such as to keep it in the love of God and comfort of the Holy Ghost, it will become a mature Christian and in all probability continue so to the close of life. One of the greatest difficulties I find in the way of the early instruction and training of children is, what seems to me, an unwillingness in parents and guardians to make themselves thoroughly acquainted with their responsibilities and duties in regard to the Christian instruction and Bible training of their children. They prefer to read almost anything else in preference to a well-written book on family government, including the religious instruction and training of children. And right here, without the least disposition to flatter an esteemed brother, I may be permitted to say your book on Christian education is by far the best book I have ever read on the subject it treats of. I read it carefully as soon as it came from the press and wish I could scatter it by multiplied thousands all over Christendom until Christians should be everywhere well shaken up on the subject of Christian education. It would save the preachers a vast deal of hard and often useless thumping on old sinners to get the sweet little Christian children started off right in the ways of the Lord. Just here I will stop for the present and await your criticisms or some other impulse to start me again. As you say the best we can do in "age and feebleness extreme" is to employ our pen. Just so. Your preacher goes into the pulpit on Sunday and preaches to a small audience. The day is too unfavorable for you to be out, so you sit down at your desk and write a telling article well sustained by the Scriptures for one of our church papers that will be read by eight or ten thousand people. Now, who stands the best chance to be useful that day: the man in the pulpit or the superannuate at his desk? I hope you will still be "a ready writer." I have read you up to date and am waiting for further instruction.

HAZLEBURST, Mississippi.

J. O. JONES.

## A Christian.

BY REV. W. H. ANDERSON.

How frequently and in how large a variety of sense are these words used, and how few take time to seek for the depth of meaning the rich treasury of thought the infinity of blessings contained in them. A Christian nation is the general definition of the opposite of idolatry or paganism. It is the expressive definition between a Jewish or Mohammedan people—individual or creed. The origin of this title and the design of its testimonial is matter of divine record and inferential conclusion. "The disciples were first called Christians at Antioch." (Acts xii. 26.) And from this fact this city has been honored with the expressive name of "The Jerusalem of Christianity." It was a locality worthy to be the place where Christ's disciples received their true and honored appellation—"Christians." It was celebrated for its refinement in arts, literature and philosophy. Cicero says: "It was distinguished for its learned men and the cultivation of fine arts."

We can not linger here, however pleasant, to notice this rich and large and influential city where the great Chrysostom was born and the greater, Paul, preached. "The evident baptismal name of 'Christian' is associated with sheer and counterfeit and the purpose of associating the infancy of 'the crucified Nazarene' with the name and position of all his followers. 'A Christian' to all his was the sublimation of hate and disgrace. A follower of 'the crucified Nazarene' could acquire no deeper mark of contempt. How beautifully has this term been relieved of its brand of infamy and be-

come the noblest name immortal man may wear. The cross is no longer the badge of deepest disgrace, of profoundest sorrow, but is the emblem of all that is pure, beautiful, good and life giving. To be a true follower of the Christ of the cross is "the noblest style of man," a child of God, an heir of heaven." In olden times "I am a Roman" challenged the protection of law and invoked universal respect. "I am a Christian" does more, infinitely more. It secures the love of God and the wonder of angels and the respect of hell itself. It uttered in truth it is the passport to the mercy-seat, the introduction to every blessing in heaven's treasury and will be the means of securing a heavenly escort over the Jordan, and affords the password at heaven's gate. It gives to heaven its chief joy and to eternity its endless, ever-increasing bliss.

A Christian is "a sinner saved by grace." He becomes such by direct, personal, immediate faith in the Lord Jesus Christ with the conscious evidence of appropriation such as Thomas had when he cried, "My Lord and my God." He is Christ's friend, brother, servant, losing his own will in that of his Lord. Life has new sources of ambition, love, labor and pleasure. A Christian is "a new creature." He is born of the spirit, inducted into the family of God and is invested with all the rights and privileges that belong to each member of the divine "household of faith." He is Christ's property; so that "whether he lives or dies he is the Lord's."

A Christian is Christlike in temper, purpose, effort, character and life. Christ is his life, his model, his trust, his joy. Imitation of the Master in the employment of every faculty and using every opportunity, for good, trust in God's providence and grace, a prayerful resigned life, a tireless activity for human benefit, are prominent features of a Christian.

A Christian ennobles life in association with the spirit and purpose of living as seen in Christ. He gladdens every dark hour of sorrow, sweetens every bitter cup, soothes the most poignant grief and lights up the grave itself with the truth, grace and presence of Christ. A Christian is the means of illustrating, as well as of demonstrating, the grace of God in Christ to save from sin and secure purity of heart and boldness of life. A Christian is the means of showing the glory of God in the plan of redemption here, in the resurrection and in an eternal heaven. A Christian is the means of leading sinners to Christ, spreading the gospel round the world. A Christian is the element of the triumph of Jesus, our risen, glorified Lord. Christians are to save the world instrumentally for Christ, and then to colonize heaven not only to fill the thrones of the fallen sons of light, but to show to archangel and cherubim a grander revelation of the combined attributes of God in blessing immortal minds than ever yet gladdened heaven or constituted a gala day among the immortals.

"A Christian. Let us rise to the full conception of the term then sink in all the depths of humble trust at the cross that we may truly gain and walk worthy of this noblest of all names in heaven or on earth."

CARLETON, Kentucky.

## Letter from Washington.

In the quaint, yet beautiful, Unitarian Church of Our Father, the Woman's Suffrage Convention held its annual meeting last week. On the night that I attended the large auditorium was well filled with ladies and gentlemen. The president's chair was occupied by Mrs. Stanton, of New York, a lovely old lady with a fine face, softened by waves of snowy hair. My imagination carried her off bodily from that platform and placed her in a big armchair by a glowing fire, and soon I could see the curly heads of grand children nestled to her heart and see the plump hands pat the dear old face. I suppose Mrs. Stanton would have objected seriously to being thus disposed of; but really I felt an unpleasant jar on coming back to reality as if seeing a sacred vessel desecrated.

A number of ladies occupied the platform with the president, among them Susan B. Anthony, who has so long been an active worker in this good (?) cause. The first speaker was Miss Hinman, of Pittsburg, Pa. She is a small woman, with dark hair and bright eyes. Her voice was not very strong, and in a few moments a gentleman in the gallery demanded, "Louder!" (A woman will be a woman, no matter how hard she tries to be a —.) The speaker's under lip went up, the dark eyes flashed, and as ever determined on "victory or death," she said, in a tone intended to annihilate the offender, "Can't you hear?" and then, dropping her voice, calmly proceeded at the pitch previously adopted.

This speaker was followed by Rev. Olympia Brown, a Universal preacher of twenty years standing, from Racine, Wis. Mrs. Brown's lungs are well developed; but, unfortunately, she has a way of using her nose in speaking, quite to the exclusion of some more euphonious vocal organs. Like an orthodox preacher she took a text, "All men are created equal." The lady handled her theme well, it must be admitted. She has a mind masculine in its depth and grasp; but, unfortunately, it is accompanied by a masculine appearance and manner. Her chief and best argument for woman suffrage was the fact that the unimportance of woman as a political factor causes her degradation as a laborer. Working women, as a rule, receive but half the pay of men in similar employments and of like capacity. This is hard; but, oh! I fear me, for worse will be the evils that will come trooping from this Pandora's box of woman suffrage and not even hope be left behind. These women demand an expurgated edition of the Bible, claiming that it is due "woman's degradation."

Mrs. Stanton denies her daughters the privilege of reading the "outrageous statements" of St. Paul. Poor St. Paul! what a blow this must be if he "knew the truth, now up in heaven." Alas! alas! that God's "last and best work" should thus call in question this grand inspired apostle. The glorious old Bible, in whose precious truths our pure, true mothers plowed their tilling heads, these women dare attack! The press and the pulpit, I am glad to see, have at once condemned this false step of those who pretend to be representatives of the womanhood of this great nation. If it is such to be our character as "free" women, God grant we may forever remain in bondage.

But pleasanter topics than woman suffrage now engage the thoughts of hundreds in Washington. Moody, the evangelist, has been with us, and his presence and preaching have fallen as a benediction on our fair city. In company with some friends I attended the service held on the afternoon of January 17 at the Congregational Church. The meeting was appointed for three P. M., and by a quarter past two this immense building was filled to its utmost capacity. Many, unable to find seats, stood during the entire service. Mr. Moody was surrounded by a number of divines from the city churches, prominent among whom was Dr. W. A. Bartlett, Moody's first and, I think, his only pastor.

The evangelist is a short, heavy built man, with a large head and a genial, pleasant countenance. His hair and whiskers are fast turning gray, and, oh! how his career honors the crown that Father Time is placing on his brow. One would scarcely single out Mr. Moody from a crowd as a distinguished man; yet he has, by the magic of simple eloquence and intense earnestness, stirred the very depths of men's souls, and to-day, thousands treading life's bare path, thank God for the evangel he sent, whose hand pointed them the way to heaven, and whose voice bade them a hearty God-speed. Mr. Moody's theme was the power of God to use the most insignificant means for the accomplishment of his great purposes. He speaks rapidly and with intense earnestness, making the hearer feel that every word he utters proceeds from the convictions of his own

heart. His numerous illustrations were nearly all taken from the Bible. Things we had heard a thousand times seemed to stand out in a new light and with an added glory. It was a sermon to bind to one's heart for all times. Not one ascent among the planets and fixed stars, not one descent into the hidden parts of the earth did the preacher make, not oneology nor ism did he mention; yet every eye dwelt on his face, and every ear on his lips. Here and there, all over the congregation, I saw a handkerchief softly pressed to an eye to wipe away a falling tear.

On Sunday, Moody held six services, preaching as many sermons. What will some of our hard-worked (?) preachers think of that? Since the visit of this good man a religious feeling seems to have pervaded the city and successful revival meetings have been held in many churches. Since then I heard a prominent Presbyterian minister in one of our largest, most fashionable churches, preach a sermon, advocating "religious exorcisms."

Sadly have I read in the Advocate from week to week notices of the death of friends known intimately for years. Such tidings fall heavily on the heart: when lights like these go out suddenly as a candle in a gust of wind, one can but feel that from us who loved them departs much of the brightness and beauty of life. But

"Who hath not learned in hours of faith,  
The truth to flesh and sense unknown,  
That life is never Lord of death,  
And love can never lose its own?"

## Greater Works.

BY REV. DR. DREMS.

Our great Master said (John xiv, 12), "He that believeth on me, the works that I do shall he do also; and greater works than these shall he do, because I go unto my Father." In advance, we should expect a religion of divine origin to be adapted to the development of our nature. Now we know that the power to believe in truth and to act upon it, confident of its validity, whatever may be the appearances to the contrary, is the highest capability of our intellectual and moral constitution. True greatness resides in the development of our highest capability; and, if that be to climb up on another, it is no degradation so to climb. The best of the "morning-glory" can do so to grow up on trellises: it is no shame for this plant thus to grow. The oak can grow without trellis, but the oak must have soil; it is no shame that it grows rooted in the soil. Men look at the outside, God at the inside. Actions arouse the enthusiastic applause of men, but it is the spirit, which performs the action, that is admired by God. It is faith in the divine administration of the universe which leads to all great discoveries and achievements, faith being the prompter, sustainer, soul of action, and being as much superior to action as spirit is to body. This could be illustrated in ten thousand cases. Take that of Columbus. How we magnify his discovery of America. But that was almost nothing. America lay in his path. He could not help the discovery if the planet were a globe and he sailed westward. The real greatness was in himself, in his faith in certain truths, faith that led him to beseege courts, endure privations, face ridicule and scorn. There was the greatness. Columbus' faith was a thing greater than all visible continents.

True religion always develops faith and lets that form the practice. A morality constructed on rules is powerless. A man that does right because he believes he ought to do right may be trusted; but a man who does not steal because it is a fracture of a rule is perpetually liable to become a thief. The story of Paradise, as given in the Bible, shows that the state of our first parents was a condition for the development of their faith. What was the forbidding of one fruit, and only one, but a test of man's faith in his heavenly Father's wisdom and goodness? Then came the deluge. Study that interval between the command to Noah to build the ark and the downpouring of the flood. Was it not a hundred and twenty years of the discipline of faith? Take the history of Exodus, that prolonged journey from Egypt to the promised land. Can you understand this without regarding it as a trial of faith, a development of faith, in the Israelites? Was not the whole space of time from the settlement of Israel in Palestine to the death of our Lord a discipline of faith? And has not the same thing been going on ever since?

Enough is revealed to us now to be the basis of faith, but no such revelation need ever be expected as shall supplant faith by knowledge, such a thing would be a disaster. Jesus Christ came to present a permanent

object of faith and a perpetual source of spiritual power. He was "God, manifest in the flesh," and he says, "Ye believe in God, believe also in me." That his teachings should have a controlling influence over men it was necessary that they should believe in his divinity. Both by works and words he partially created this conviction; and, what is so almost constantly overlooked, here is no greater proof of the divinity of our Lord than is shown by the very transfer of the same kind of moral power to all who really lead lives of faith in him. "The works that I do shall ye do." What works did Jesus do, to which he had reference? Certainly he did not include the work of atoning sacrifice, which could be made by none who was not at once God and man. Of what was the Master talking? Of his oneness with the eternal Father, of his divinity, his essential deity. Now, whatever in any age is needed to set this forth to the world sufficiently to convince unprejudiced, willing and intelligent minds, shall from age to age be granted to those who believe in Jesus. No amount or quality of evidence can convince the unwilling. Jesus wrought miracles. So did his disciples. In the Acts of the Apostles we learn that the shadow of Peter healed the diseases, that devils were cast out by aprons taken from St. Paul, and that Elymus was struck blind.

But miracles are instructive to the human intellect only in its child hood. They are the products of any intellect that knows how to employ the laws not generally known. All who believe in Jesus shall at any time be able to perform miracles, when miracles are necessary. But they are never needed by a religion which has once grown large and strong enough to stand alone, and certainly the Christian religion does not need miracles. Miracles are on the plane of the material and perishable. Miracles are temporary and must be few.

The building up of a high, strong-holy character out of one that is depraved and low, is a greater work than raising Lazarus.

The elimination and preparation of a truth is greater than is a miracle which only changes water to wine or multiplies loaves.

Men who lead holy lives do, by so living, carry greater conviction to the hearts of the world than if they wrought miracles, in the vulgar sense of that word. Under the preaching of probably each one of the Apostles more people were converted than under the ministry of Christ, and more under the influence of humble Christians in our day than under any of the Apostles. "Such honor have all his saints." Have you?

President D. M. Rush.

The following resolutions were adopted by the Board of Trustees of Centenary College, in session on the fifth instant:

We, the Board of Trustees of Centenary College, called together in special session, express our profound sorrow at the death of its able and accomplished president, Rev. D. M. Rush, which sad event occurred on January 10, 1885. During the years of his presidency he has illustrated the highest qualities of a Christian educator and has wisely guided the college to a growing and gratifying success. He was a scholar of accurate and large attainments, an instructor of admirable tact and real enthusiasm and an administrator of commanding dignity and marked executive ability. In the pulpit he was an instructive, evangelical preacher, and among the people a loving, watchful, sympathizing pastor. As a Christian he was conscientious, unswerving and cheerful—a worthy model for the emulation of young men; therefore,

Resolved, That, as a Board of Trustees, we recognize the great loss Centenary College has sustained in the untimely death of its president, Rev. D. M. Rush, A. M., and that we will cherish the memory of his rare virtues as among the richest heritages of the institution.

Resolved, That we extend our sincerest condolence to his family in this sad dispensation of Providence, and pray the Divine blessing upon them in their bereavement.

C. G. ANDREWS,  
C. B. GALLOWAY, Committee.

Rev. E. H. Moon, writing from Holly Springs, Miss., thus regrets his church:

There are signs of spiritual improvement in the church at Holly Springs. We had a large congregation Sunday and Sunday night. At the close of the morning service (Rev. A. M. West joined our church). The general and his family are in deep distress caused by the sudden death of his youngest son, Mr. Stanley West was a young man of great promise. He graduated with honor at our State University last year, and then entered upon a practice of law in Oxford. His friends predicted for him a brilliant future, but on Friday evening, January 23, he accidentally shot and killed himself.



## Christian Advocate.

THURSDAY, FEBRUARY 12, 1885.

For the New Orleans Christian Advocate.

J. M. PUGH.

O glad and glorious day  
 Ringing wide world through  
 O shout of joyful nations  
 In victory and peace!  
 Hosanna! while the echoes  
 Repeat the praise song,  
 To hymns of heaven's own choir,  
 And say, "What hath God wrought!"  
 The tree is now planted,  
 And watered with tears,  
 Hath spread its branches  
 Through the glorious years.  
 Today we lift our voices,  
 With prayer and praise fraught,  
 And ask, in joyful wonder,  
 "What hath God wrought!"  
 O blessing of the ages!  
 O child of God!  
 Thy feet are on the mountains,  
 Thy glory spread abroad,  
 Thou'rt bringing in the nations,  
 The idols have been caught;  
 They lift their hearts in gladness,  
 Singing, "What hath God wrought!"  
 Grace, grace to be to us!  
 And glorify our name,  
 With praise to him, our Father,  
 Where grace and praise bloom;  
 This stone cut from the mountain,  
 By heavenly power brought,  
 This is the mighty wonder,  
 This is what God hath wrought.  
 But not till time has ended,  
 And each hour has come  
 When the new earth, unguessed,  
 Glows in her lush bloom—  
 Not till the new-born heavens  
 Shall fill our perfect thought  
 Shall angels grasp the wonder  
 And say, "What hath God wrought!"  
 SHREVEPORT, LOUISIANA.

## I Started on Friday.

Just two days after our Conference adjourned it began to rain, and for three days and nights it rained as if the clouds were sovereign and had forgotten the covenant and the rainbow. But all showers have an end, and the steady snow must have to form its heavenly carpet. So, the rain being over, the bridges all more or less damaged, the railroad broken in many places, the snow came to hide the noisy work of the preceding rains. Only about two or three inches seem to have been reckoned sufficient for this purpose; but then came a sheet—"Simon pure," genuine sheet—and the best "Arctics" were necessary to keep the pedestrian on his feet. Thus it remained till the twenty-fourth, when the revival of fallen vigor poured his cordial beams upon this frozen sphere and caused the freeze to give way to slush and mud. Just at this juncture—Friday, the twenty-fourth—we set out in hack, at seven A. M., from Minden for Minden Junction—six miles through the snow. It was Friday—that unlucky day—the day which in the next Roman arrangement should be left out of the seven. Who just out of bed—a three months' slow, lingering, but not severe spell; baby just recovering from a severe attack of cholera morbus. But the "Hannan Blank" was due at Minden that night, and, if that boat was missed, it would, perhaps, have been ten days before another could have been had for Bastrop—our destination.

Besides, I was not superstitious, and, though a brother suggested that it was a "bad day" to begin a journey, I just went on as in any other day of the seven. But that Friday began to show itself before we left Minden Junction. I had sent all my baggage down the evening before, so as to have it at Minden when I got there. "No freight trains down to-day." Ship it on the mail train then. "Can't do it. No freight on the passenger train." Well, express it then on the passenger train. Only about twenty-five per cent. more cost. Thus I got my freight on a passenger train which would not carry freight, and off we went, fifteen minutes behind a special train, for Minden. Soon, however, more Friday work was seen. There was that "special train" just ahead of us off the track. Pretty soon we were under way, but pretty soon our engine refused to steam and we were again "laid up." After quite a long time we got steam up and went off at an encouraging rate, being three hours behind time. Being very anxious, and—naturally being watchful, I sighted Minden about a mile away as we came round a bend. Our car coming to a standstill, swinging myself around by the staves, there was that irrepressible "special" just ahead of us, and just beyond that a locomotive and tender off the track. It was Friday, of course, for it was two same day we started on our trip. After some two hours' detention here matters were put to rights, and we steamed over into Minden nearly five hours behind time in a run of less than eighty miles.

Our boat not having come in, the first thing, of course, was to get the wife and children comfortable at some hotel. At Hotel No. 1: "No, sir; all our rooms having stoves or fire-places are engaged." Hotel No. 2: "Yes, sir." Hack and team to move over, \$2.50. Telegraphing to Bastrop that we were coming up on the "Blanks," the next thing was to hunt up the agent and be enlightened as to when she would be in port. No agent could be found at that late hour of the night. My toothpick needed repairs, and, as a pocket knife was a good tool to do the work with, I reached down to my pocket for it; but it was not there. On I went, trying to arrange to get my family to the boat when she landed. This was easy enough to do. The only conditions were (1) that I go and wake up the

livery-man when the boat landed, and (2) pay the moderate sum of \$2.50 for the conveyance.

Tired and cold, I hurried back to the hotel, where I found my family all quietly sleeping off the worry of the day. Breathing my gratitude to him who is above all, I thought it good to "beware of dogs" and these creatures who are "without"—thieves—and so concluded to put my pocketbook under my pillow for safe keeping. Imagine my feelings when I did not find it! Like my knife, it was gone! Not much in it—about sixty or seventy-five dollars—but all I had, and with my family among strangers! No, it is not yet midnight; it is still Friday. Never mind, I will not disturb anyone else to-night. In the morning I will inform my "helpmeet," and we will counsel out of the difficulty.

Saturday, 3:30 A. M., the "Blanks" blew long and loud. Off to the boat to get her to wait for my family. Clerk promises "one-half or three-quarters of an hour." Back to wake up the livery-man; carriage ordered; went in advance to wake up and help my family off; on board just in time! Up Onatchita, up Bayou Bartholomew; lining in the tree tops; caught in the hands of the small stream; boat too large; delayed often. But at seven P. M. we are nearing Point Pleasant—the Bastrop landing. Began to peck up for going ashore. Traveling rug gone. But this was Saturday—not Friday at all. Good brethren are on land to greet us; good conveyance to bear us to the parsonage; good people there to greet us; good provisions to live in; good and plentiful provisions for all our present wants, and, above all, a good brotherly greeting by those almost in tears for the departure of my popular predecessor.

Now, Mr. Editor, if I were going to move again, I would start just as well on Friday as on any other day. If "Friday is an unlucky day," a "bad beginning makes a good ending." If the two sayings be facts, the one just offsets the other, so that there is no difference.

I fear it will be late in the spring before we get into the new church. Bro. Sawyer started a good work here, and he must come over at the dedication and complete it. Yours truly,

J. M. P.

## Boys and the Church.

Mr. Editor: In your address before the Centenary Conference there is much to encourage the zeal as well as to strengthen the responsibilities of Sunday-school workers. This is a day freighted with evil to the young people, and this fact is not more surely known to anyone than a conscientious teacher in the Sunday-school. The war against the powers of darkness especially demands the valiance of Christian men and women in this part of church work.

All boys in the Sunday-school, even of Christian parents, do not show good first principles, and there is the rub of the work. To build on such a foundation is throwing away labor, and the effort to clear away rubbish and lay the foundation of truth requires keen insight into a boy's nature.

To-day there are three evils which especially seem to have taken hold on boys, and in the struggle with these evils the Sunday-school unfortunately lacks the co-operation of the church. There is an element in the church which impedes the progress of spirituality among the children. One of the distinguished features of this element is that it fails to see harm in anything that has not the unquestionable appearance of crime. It professes a profound love for Methodism, but is otherwise distinguished by a lack of the vital power of Methodism. It is without faith and has not even the form of godliness as taught by Wesleyanism. Yet it hesitates not to settle the minds of the young people of the church about matters of the gravest tendencies; backing the power of apirituality, it preaches to become a spiritual advisor for others.

To this element we may impute the growth of covetousness in the church. The widespread practice of lottery, with its multiplied forms, exists here also. Example after example is on record for the emulation of every child who may feel the disposition to follow. Moral philosophy teaches that a lie is a lie however small, and, on the same principle, covetousness is covetousness whether expressed in taking money or other valuables from a man's pocket, as a pickpocket, or gaining money by lottery, strictly speaking, or winning a mulch by shooting at a target. The fashionable practice of raffling pieces of fancy workmanship indulged in by young ladies of all classes of society lacks the moral tone of peddling and the merit of begging. The laws of State and Church are ignored, and young boys are earnestly pressed to take a first lesson in gambling—it may be at the same hands there will be powerless to lift them from the degradation that is likely to ensue. Playing marbles "for keeps" is on the same principle, and will surely develop. Let parents remember that the word of God speaks plainly regarding covetousness.

Another evil that has permeated a goodly portion of the church and poisoned the minds of even the young boys—not to exclude the girls, by any means—is a very low class of light literature that seems to be much in vogue with more than one class of Methodists. It is disrespectful to write the names of these papers in the

columns of the ADVOCATE, and who ever is ignorant of such literature let him be ignorant still. Every child in a family should be provided with wholesome matter for thought as soon as his understanding begins to develop, and in this day, when choicest reading is almost thrust upon all, the child's claim is strengthened. Guardians have never made a more fatal mistake than to allow school-children free range in literature. It is simply negligence, and not confidence, that does not guard a child's imagination from impurity. Low-class literature has had a powerful influence on the society of this day in dwarfing mental capacity and in spiritual death. It is impossible to estimate the effect that the future shall disclose when we consider the hold it has on the mere children of this generation.

There is in my mind a lovely little girl of thirteen years who confided to a schoolmate that she despised the Lord's holy day, and to while away its three hours she had the Sabbath before read a number—probably seven—yellow-back novels. A child of godly ancestry, so far as the Sunday-school is concerned, could as well dwell in the darkest quarters of hellendom!

The great evil that, Herod-like in the grasp, has seized the very trunk of the tree, properly, among the boys of the land is the use of tobacco. The popularity of this habit impresses me at every turn. The almost universal apology it meets is an argument against it. Man is prone in evil as the sparks to fly upward, and thus slow progress becomes, necessarily, a characteristic of good. One suggests that goats furnish the only parallel to man in the use of tobacco. "Hilleleus" is a severe test of merit than reason; but since man alone is degraded by appetite, reason appeals to him, and to the "children of light" reason comes here accompanied by the voice of God—Make no provision for the flesh to fulfill the lusts thereof. Tobacco has powerful medicinal properties, and the most vigorous intellects have failed to long withstand a drugged constitution. Since the world is largely dependent on the ministry of Jesus Christ for progress of thought, the wonder is that young preachers scarcely acquainted with the process of thinking can with such avidity indulge in a habit which weighs at once on mind and spirit and demerits apologies in and out of the pulpit for physical disorders. Whoever cares not for the body depreciates the redemption that Christ has wrought. Preschers can not afford to indulge an appetite that is acknowledged by the most solicitous for youth to be damaging. By their high calling of God they occupy a position of influence, and are commanded to be examples for the flock. Boys are particularly subject to example, and how closely they observe a preacher may be appreciated by the teacher who essays to apply the practical questions of the lessons and reconcile contrary example in those professing consecration to Christ.

All arguments against the use of tobacco among the ministry have been in vain. Every effort to persuade seems to have failed, until we could almost make a case of idolatry of it, and say, Let Ephraim alone; he is joined to his idol. A worthless argument, cut and dried, will serve for defense to this habit of man. He knows the wrong and does it, and will catch at a shadow to screen his conscience from the light.

There is no danger in persuading men to invest in the Lord's work; there is no possible danger of collapse here, but the interest is sure. But whoever attempts to satisfy an appetite for tobacco is unconsciously of the drain upon his purse for no benefit; especially a Methodist preacher whose salary is never more than sufficient, outside of every necessity has never a dime that could not be spent on hooks for the advantage of the church—not to mention those who are "hard run" at the expense of this habit, which is endless in demand, with no recompense more than a wasted frame, a disordered constitution and a bad odor. A lawyer almost declared vengeance against certain clients who had smeared his office floor with tobacco juice. And shall a lawyer's office be more honored than the sacred hearth where it is a continual strife to raise boys to fear God and eschew evil?

God's word is a sure guide to a pure life and a place in his kingdom, which is not meat and drink, but righteousness and peace and joy.

LEON METZ.

## Retrospective.

SIXTEENTH PAPER.

Mr. Editor: An interim of several weeks has marked the silence of my pen. During this time the East Texas Annual Conference held its session at Loggville, Texas. Under the administration of Bishop McTear, who is noted for suavity toward the brethren, corrections in his decisions and expiation in his proceedings, the session was pleasant and harmonious. The presence of several visiting brethren, with their platform addresses and pulpit ministrations, added interest to the occasion; none more so than our genial brother, Rev. Dr. Patterson, superintendent of our mission in Mexico. Two of our comrades had fallen during the year: Revs. B. P. Rogers and Dr. J. B. Tullis. Although in years little past the prime of life, they were on our superannuated list. The memorial services held on Sunday night told of their efficient labors while

they were effective, as well as the high esteem in which they were held by their brethren. The sacrament of the Lord's Supper closed the interesting and profitable services.

The leisure hours of the writer during the past month have been employed in reading the daily papers containing the proceedings of the Centennial Conference, the "History of Methodism," by Bishop McTear (a rare treat), "Life of Bishop Payne," and "Studies in the Forty Days." These valuable books I have carefully read, very much enjoyed and, I trust, profited by the reading. These late acquisitions to our Southern religious literature should find a place in all our libraries.

To resume my "Retrospective Papers," the writer has something more to say of the good people of Wilkinson circuit before closing his disciplinary term of two years.

Judge Edward McGeehee, so extensively and favorably known as a man of deep piety and magnificent liberality, had his membership in Woodville station, where in contributing to the support of the pastors he was foremost among their members, at the same time aiding in the support of the circuit preacher, who remembers that he replenished his corn-crib and larder from his Thompson's creek plantation, neither has he forgotten a present of fifty dollars in money he received from him after his last year's pastorate had closed. Judge McGeehee was one of the few wealthy men who supported the institutions of the church according as the Lord blessed him. "Riches increased, but he set not his heart upon them."

Allow me to mention another brother whose memory I love to cherish. John Whitaker was one of the stewards who rarely failed to attend his quarterly meetings. He was a modest, unassuming Christian gentleman. At his house preachers were cordially entertained, while his purse contributed to their wants.

Dr. James Angel (now of Galveston, Texas) furnished a comfortable home for myself and family for one year (free of charge, and also was our attendant physician for two years. He was a local preacher of ability until his voice partially failed. He had an interesting family of children—all now doing well in Texas. While the latter is living and enjoying a green old age, with a competency of the good things of this life, and with a bright prospect of enjoying the better life to come, the two former mentioned have passed away to reap the reward of those of whom the Savior said: "I was hungry, and ye gave me meat; a stranger, and ye took me in."

I find names of kind and generous-hearted persons crowding my mind too numerous for space in these papers. If not personally noticed, they are remembered for their kind offices and consistent piety. Even my friend, Mr. Tordino, who was appointed custodian of the class paper at Hotstead by my predecessor, and who informed me that he had taken the liberty of scratching off all the names he considered not worthy to be retained as members of the church, was a clever outsider notwithstanding his officiousness.

As the time for leaving my charge drew near, and not knowing where next I would be assigned, the good people on the Wilkinson circuit seemed very dear to me. A suitable time for reflection was afforded. I have been as faithful in the discharge of duties enjoined as I should have been? Have I never been "triflingly employed"? Have I been as consecrated to the Master and as anxious to win souls to Christ as I should have been? In a word, have I been during my two years' pastorate an example to the flock, so that I could safely say, "Follow me as I follow Christ"? In all these regards my conscience would say, "I praise you not." I might have done far better had I "determined to know nothing but Christ and him crucified."

The next Conference was held at Vicksburg, commencing December 15, 1883. Bishop Payne presiding, who appointed me to Cole's Creek circuit, with my young brother, J. D. Newsum (junior preacher), some account of which I will give in my next.

DANIEL MORSE.

MARSHALL, TEXAS.

## Sketch of the Life and Ministry of Rev. Geo. Shaffer.

(Continued.)

December 28, 1880: Our Annual Conference met on Tuesday night at Montgomery, Ala. Bishop Andrew presided. Bishop Soule was present, but quite feeble. He was unable to preach, but made several short addresses. His last address was very affecting. We all felt that we should never see him again. He is a noble, old-looking man; he is about eighty years of age; upwards of sixty years a traveling preacher. I was returned to the Columbus mission. Bro. Newby was appointed to the station. I am anxious to see a good work of grace in our community. We need special grace at this time while our hearts are anxious about the state of this country, and many have seen their dearest friends depart as volunteers to fight the battles of the country, uncertain whether they will ever see them return. May God protect the lives and health of our young men, and especially preserve them from the demoralizing influence of camp life.

April 5, 1881: I went to the prairies on Wednesday in company with Gen. Cocke, of Virginia, and Bro. Powell, for the purpose of preaching on the

plantation of Col. Phillip Cocke. Gen. Cocke is a very benevolent man, and takes a great interest in the religious instruction and improvement of the blacks. He has been instrumental in inaugurating the colored missions in the prairies and in having a large framed church built for them on the large estate of his son. At eleven o'clock, on Thursday, all hands were assembled from the three plantations, all dressed in their Sunday clothes, and they made a large congregation, some three hundred I suppose. There were present Gen. Cocke, Mr. R. D. Howell, the agent of the estate, the three overseers and two of their wives. I preached to them from, "But now they desire a better country, that is an heavenly one." The congregation was very attentive, and appeared deeply interested. When I closed I called on Bro. Powell to pray, and he prayed a most fervent prayer. He was so much affected that he frequently could not proceed. After dismissal the blacks gathered around their old master to shake hands with him and to express their determination to meet him in heaven. It was an affecting scene.

December 26, 1881: Our Annual Conference was held at Greensboro, Ala. Bishop Early presided to the satisfaction of the preachers, and the appointments were made with less difficulty than usual. I represented the Columbus district in the absence of Bro. Koger. I have been appointed to the Columbus district after being off four years.

January 1, 1882: I have lived to see the first day of another year. The past has been one of the most eventful years ever known in the history of this country. During its entire population of young men have been in the field; many have been slain in battle; provisions are enormously high; money scarce; business prostrated, and no prospect of a speedy settlement of our difficulties. I thank God that I can trust in him and feel that he is a rock that can not be moved, however the billows of time may beat against it. May he forgive my past unfaithfulness and give me grace for days to come!

(To be continued.)

## The Report on Temperance.

Mr. Editor: The late hour at which reports are often presented at Conference gives but little time for the discussion of important questions; and frequently, for want of time, they are summarily disposed of without due consideration. Such was the case in reference to the report of the Committee on Temperance at our last Conference. The report of that committee was sound on the temperance question, and the objection raised by some of the brethren arose, perhaps, from a misapprehension of the author's meaning. The language of Dr. Harmon, the writer of the report, is generally strong, and on this subject especially he is always strong and incisive. The report would have been adopted if a few expressions had been softened and modified; but time did not allow his recommendation, and consequently the whole report was substituted by a single resolution. At the preceding Conference about the same thing was done. When will the church take hold of the temperance question with an unflinching nerve and cease to be afraid of strong expressions and uncompromising terms which portray the subject in its true and proper light?

We have failed too long already with this demon. Some advocates of temperance may suppose that by being a little mild and by almost a patronizing smile something may be gained and the cause promoted. There never was a wider mistake. You might as well suppose that by meeting Stan with a look of non-committal you can overthrow his kingdom. "We will throttle the monster, but it can never be done by slight concessions or by yielding to the enemy one iota in this great moral contest. It was a mistake when, some years ago, we failed to adopt the proposed amendment to our discipline, which would exclude any one from the pale of the church who would engage in the manufacture or the sale of intoxicating liquors. The church then not only lost an opportunity, but delayed the onward march of a great moral reform. I am aware that some of our most honored brethren opposed its adoption; upon what grounds need not be stated, but they were quite objectionable to such an issue. If I mistake not, one argument was that the large grain producers would lose a market for their products. Better, infinitely better, that all the grain should rot in the fields than to be manufactured into poison by which thousands would be ruined. How often are the blessings of Providence converted by man into that which produces only misery and death!

You may think me an extremist; but, with my views, an extreme can not be reached until intoxicating liquors in every form are banished from social life and from the sacramental table and their manufacture utterly and forever prohibited. And this is the objective point. Nothing short of this will meet the demands upon all who love God and their fellow-men. My soul is stirred within me whenever there is the least semblance of a compromise on this subject.

The Methodist Church has always been abreast with any in the temperance movement if not in advance, and no class of men can claim a better record on this subject than Methodist

preachers, and yet we have not measured up to the fullest extent the cause demands. The responsibility upon us as a church is very great, and calls for watchfulness as well as constant and persistent effort on the part of all the preachers. I was much surprised some years ago at a dining during a Conference at Vicksburg to see one Methodist preacher accept and drink a glass of wine. Some one is ready to exclaim, fanatic! Well, be it so. Horace Mann, on a certain occasion, had presented the claims of education to the people and the duty of citizens looking to the moral training of the youth of the country and urged upon them the expenditure of their money freely for this purpose; that thousands expended to save one boy would be well invested. A gentleman said to him, "Your figures are too high for one boy." His reply was, "Not if he were my boy." A reply that honored both his head and his heart. We should save any boy we can from the tempter's snare, and the most effectual means is to remove the intoxicating cup beyond his reach. If you have no boy who calls you father, save your neighbor's son, you may have a daughter, and she will some day marry somebody's boy. Every one is interested in the grand movement which contemplates the prohibition of the liquor traffic. Could I know that the possibility that my sons might become drunkards, was forever removed it would thrill my soul with joy surpassed only by the raptures of heaven. And such would be the rejoicings of thousands of fathers and mothers in this broad land. May God hasten the glad day when the death knell of the liquor traffic shall be sounded!

It was my intention to write on the "Wines of the Bible," but must defer that for another communication.

J. M. PUGH.

AMITE CITY, LA., JAN. 31, 1885.

## From the Work.

WOLTON, MISS.

Mr. Editor: We are slowly started upon the itinerant's career and are pleasantly domiciled in a parsonage, and we feel perfectly at home. (By the way, is meant not only the parson, but the parson's better half and the little ones.) Our reception was kind and cordial, and the kindness has been unrelenting. It will certainly be the preacher's fault if the year prove not a season of great blessings from God. The circuit is compact, and was left by Bro. D. P. Bradford in fine working order. His work was well done. May I do as well! Pray for me. At Clinton we are pushing forward our new church building enterprise. The number is on hand, having been ordered by Bro. Bradford. We propose, under the Divine guidance, to hasten the building to a speedy completion and hope to have it dedicated by May 1. Our members there are few in numbers, but strong in faith. They have been holding fast for years, and are now taking courage and going forward. At Richmond the absorbing question is, "To repair the old or to build the new?" At Bolton the good people are designing further improvements to the parsonage. And at all points we are praying for a deeper work of grace in all hearts. A revival—acall-points and at all times is the watchword. I have not as yet visited Itallife's Chapel, an afternoon appointment; but there is no part of this work promising better results.

T. L. HELLER.

JANUARY 24, 1885.

LAKE, MISS.

Mr. Editor: We have fully entered upon the duties and labors of another year's pastorate on the Lake circuit. We are comfortably domiciled in the parsonage, just repaired and paid for as a Centenary offering. Allow me, through your columns, to thank those who gave to this purpose the largest amount of which (\$142) was given by one individual, residing here and well known to the Mississippi Conference. We have a kind and appreciative people. This is a pleasant country, except bad roads in winter. I have two railroad towns and one country village in the bounds of my work, and no whiskey sold at either place. I think this part of the State is ready now to vote for prohibition. We are looking forward for better things generally. Pray for us that we may have a happy and prosperous year on Lake circuit. I was made to feel very and an hearing of the sudden death of our dear young Bro. Callaway. I have lost a classmate, the Conference a useful preacher and his wife a devoted band. Lord, help us to bow in meek submission to thy wise dispensations. We can not tell who next may fall, but may we all be ready.

W. W. CAMMACK.

JANUARY 15, 1884.

## Injurious Talking.

A Frenchman, speaking of a person known to his comrades, said, "He multiplies his evil nature, for he always opens it at the expense of others." There are multitudes of persons to whom that remark will apply. Backbiting and denunciation are two terrible sources of social mischief. We meet with persons who sensitively shrink from the deliberate violation of truth, who will habitually over-extend their statements to such an extent that a false impression is conveyed to the mind of the listener. They thus lower the tone of their own mind, destroy the power of accurate perception, and sow the seeds of much error in the world. They soon discover that they are not credited even when they speak soberly.



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## Christian Advocate.

CHURCH OF THE LUTHERANS, MINISTERS AND  
NORTH MINISTERS CONFERENCE OF  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

OKAS B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HENNING.

THURSDAY, FEBRUARY 12, 1885.

In commenting upon Mr. Moody's meetings in Richmond, Va., the Presbyterian Banner significantly observes as follows:

The inquiry is abroad, and theological seminaries directors and faculties would do well to heed it, whether our theological seminaries originally established to prepare young men to preach the gospel are not devoting an undue proportion of time and labor to making critical scholars.

Voltaire boasted that he lived "in the twilight of Christianity," but it must have been the twilight of the morning, for the sun is ascending and not setting. Instead of deepening shadow there is brighter and sweeter light. And never was there such a demand for the lamp that giveth light and life. It is said that each year the Oxford Press alone uses in printing Bibles enough paper to form a belt around the globe eight and two-third inches wide.

The Christian World makes note of the fact that the three last Lord Chancellors of England—Earl of Cairns, Lord Hatherly and the Earl of Selbourne—were Sunday-school teachers and active in all Christian work. They served the King of Kings as loyally and lovingly as they did the Crown of England. Business and professional men who have not time to serve as stewards and Sunday-school officers are invited to consider the examples of these distinguished Lord Chancellors.

The four corners of the earth meet in the Lord's house and speak "the language of Zion." A few days ago, in a Carondelet class meeting, four brethren testified—one from Minnesota, one from Philadelphia, one from Montana and one from Louisiana. Two weeks ago Dr. Carter received two members—one from Massachusetts and the other from South Louisiana. That is right. When Methodists from all points of the compass come to the city they will find our churches wide open and served by able preachers who will provide them "food convenient."

"A million for missions." Is the watchword of the Methodist Episcopal Church this year. May it be realized, and more! They have thorough organization, able administration and great wealth. Fifty cents per capita—about what they give at present—certainly is not the possibility of grace with them this year. Their mission work has been the church's crown of glory. That a like zeal and larger grace may characterize all our Methodists this year ought to be the burden of every prayer. If the Centennial review, has accomplished anything, the fruits should be manifest this year.

Each visit to the Exposition increases our amazement at the wonderful display. Within three weeks a magical change has been wrought in the appearance of the Main Building. Hundreds of exhibits have been tastefully arranged in the space assigned, and the whole is now a world of wonder. By electric light, it is said to be brilliant beyond comparison. Our last visit was spent mostly in the Government Building, which contains the State exhibits, the educational and woman's departments, the colored exhibit, and the displays from the Smithsonian Institution, and the Navy, War, State, Treasury and Postoffice departments of the United States government. A critical study of this building will impress one far more than any extravagance of description, with the marvelous wealth and resources of our country. Come and see the world in miniature.

As some secular papers have industriously circulated the statement that in Kansas since prohibition drunkenness and all manner of crime have increased, we reproduce the following counter-testimony from the Kansas Methodist:

The State of Kansas has less illiteracy, less drunkenness, less Sabbath desecration than, perhaps, any other State in the Union. And on the other side she has, perhaps, a larger proportion of men and women in the fields of education, religion and reform than any other State. The Methodist Episcopal Church alone has over three hundred and fifty regular appointed preachers at work and a membership of nearly fifty thousand in the State. These, with the tens of thousands Sabbath-school teachers, are engaged in doing a vast work for humanity.

## Torch and Hammer.

In a critical review of the works of Voltaire, Thomas Carlyle concludes as follows: "But what next? Will thou help us to embody the divine spirit of that religion in a new Mythos, in a new vehicle and vestment, that our souls, otherwise too like perishing, may live? What! thou hast no faculty in that kind? Only a torch for burning, no hammer for building? Take our thanks then, and—thyselves away."

This sturdy and stern old critic—master of a sententious style—has thus strikingly characterized the mission and commission of all skeptics. They have "only a torch for burning, no hammer for building." Their business is destruction and not reconstruction. They would apply the torch to the magnificent structure of truth that God has builded for us and gleefully watch it turn to ashes; but nothing is offered in its stead—not even a hammer to suggest another and better temple. And yet this is the only fair test of criticism. If the building is insecure or incomplete, the architect should suggest the needed modification or else present a better plan. But what has infidelity offered in place of our Christian system? What better rules of life and what higher motives and hopes are set before us? To ridicule our gospel, which has fed the world's soul-hunger for all the centuries, and provide no better or more wholesome food, is a cruelty, if not a crime. Christianity invites investigation. Let her walls and towers be examined with eager, critical eye. The issues involved are too momentous for any doubt and fears as to the strength and security of her fortresses. But if weakness is discovered or the whole framework is found to be built on a false theory, the right and the permanent should be suggested.

Another fact should be remembered in dealing with modern doubt—that mere criticism is very easy. It requires less effort to burn than to build—to apply the torch than wield the hammer. And then playing the leonoclast is so very exciting. These gentlemen so engaged become really intoxicated with their supposed success in overthrowing crude theories, destroying foolish idols and exposing ignorant superstitions. And, as the world looks on amazingly, the torch bearer imagines himself the most honorable and veritable knight that ever poised a lance. The truth is, we make too much ado over every little objector to Christianity. Names are thus foisted into prominence that would otherwise never be known beyond a narrow neighborhood. Flouting a baseless skepticism is their only claim to public recognition. And thus a temporary brevet reputation is secured by the folly of Christian men acknowledging their existence. With honest doubt the church has to deal. All her resources are wisely employed in establishing and enthroneing the truth in such minds. But to notice every little adventurer who cries, "I object," "I deny," without stating any broad and philosophical grounds of objection, is the merest dawdling while our Lord is calling us to duty. A man who only carries a torch to burn, and no hammer to build, in the world of thought is entitled to no more respect than one arraigned for arson before a court of law.

But there are other lessons and illustrations of the torch and hammer. Indeed, they represent the two great classes into which the world is divided. Men are either carrying a torch or swinging a hammer—they are either destroying or building. Some are constitutional torch bearers. Unless a building is reared according to their plans and specifications, they would rather see it crumble to ashes. For building they have no faculty; but for applying the torch they have a passion!

This class is seen in the church. They never appear, with hammer in hand, ready to help in construction or reconstruction. To see the stately pile go up and the capstone brought forth causes them no rejoicing. The sound of the hammer is not so musical as the crackling of flames. And so they carry a torch, applying it to everything combustible. They object to the administration of the church—the pastor is negligent, the pulpit dull, the people cold, the Sunday-school improperly conducted, the stewards lazy, the financial system all wrong, and so on to the end of the chapter. To induce such to lay aside the torch and learn the use of the hammer is the delicate and difficult work of a pastor.

The jury in the Murphy murder trial were discharged on Monday afternoon, having failed to find a verdict. The case was given to them on Friday at noon, and they remained locked in their room deliberating upon it until Monday afternoon. The prisoners were remanded to jail to await another trial.

## Centenary College—President Adams.

In response to a call by Bishop J. C. Keener, president of the Board of Trustees of Centenary College, a special meeting of the Board was held at Jackson, La., on the afternoon of the fourth instant. With other members residing in the city, we responded to that call and left by the Louisville, New Orleans and Texas railroad, at 8:45, on Wednesday morning. This was our first trip over the lower line of this new road. It is well constructed and equipped, smooth and rapid. We were only six and a half hours going from New Orleans to Jackson, and rode six or seven miles over a muddy road in charge of a careful driver. Between the city and Baton Rouge we pass through some of the finest sugar plantations in Louisiana. The old mansions built in other days are palatial and after a style of architecture that gives them an expression of stately grandeur. These vast estates are in the highest cultivation, and remind us that there is thrift and life in the old land yet.

The Board met in the college building at four P. M., Bishop Keener in the chair. The following additional members were present—a large and representative attendance. Considering the short notice, it is significant of a growing interest in the success of the college on the part of the curators: Rev. C. G. Andrews, D. D., Prof. W. H. N. Magruder, LL.D., Rev. J. B. Walker, D. D., Rev. C. W. Carter, D. D., Rev. Christian Keener, Hon. George T. McGehee, Dr. E. L. McGehee and the writer. All felt sad on account of the loss that made the meeting necessary. The tributes to the worth and labors of President Rush by eulogistic, but not extravagant, He was a man of noble character and saintly life, and was adorning the high position he was called to occupy in the church. Rev. Dr. C. G. Andrews and the writer were appointed a committee to draft memorial resolutions on his death, which will be found in another column. The affairs of the institution were looked into with care and prayer. Prof. Wiley, as president pro tem, was administering wisely, and the students seemed to be happy and hopeful. And they are a fine body of young men! The buildings have been improved by the skillful hand of the carpenter and the liberal brush of the painter.

The Board elected to the presidency of the college, by unanimous vote on the first ballot, Rev. T. A. S. Adams, A. M., of the North Mississippi Conference. It is needless to speak of him to the readers of the ADVOCATE. He is a native of Mississippi, and passed through the curriculum of the University up to the senior year, but went up to Emory and Henry and received his diploma. As a scholar, he has few equals in the South-west, and has a large experience as an educator. He is the author of two volumes of poetry, and for years has been a voluminous writer for the press. Yet in the vigor of a strong manhood, patriotically and passionately devoted to the South-west and full of hope for the future, we predict for him a successful career as president of this historic and sacred institution of our Methodism.

## Diligent and Fervent.

The following is an extract from a diary regularly kept by Sir Mathew Hale, Lord Chief Justice of England. He illustrated the possibility of being at once diligent in business and fervent in spirit. His rules, so prayerfully observed, indicate how to make the best use of time.

1. To lift up my heart to God in thankfulness for renewing my life.
2. To renew my covenant with God in Christ. First, by renewed acts of faith receiving Christ, and rejoicing in the height of that relation. Secondly, by resolving to be one of his people, and doing him allegiance.
3. Adoration and prayer.

## DAY EMPLOYMENT.

There must be employment of two kinds:

1. Our ordinary calling, to serve God in it. It is a service to Christ though ever so menial. Here observe faithfulness, diligence, cheerfulness. Not to overcharge myself with more business than I can bear.
2. Our spiritual employments. Mingle somewhat of God's immediate service in the day.

## IF ALONE.

1. Beware of wandering, vain, sensual thoughts; fly from thyself rather than entertain these.
2. Let thy solitary thoughts be profitable. Use God's name reverently. Beware of leaving an ill impression or ill example. Receive food from them if they are more knowing.

## EVENING.

Cast up the accounts of the day. If there was aught amiss, resolve to be more vigilant. If thou has done well, bless the mercy and grace of God which have supported thee.

## The Fall of Khartoum.

The fall of Khartoum and the probable death of Gen. Gordon is one of the saddest blows the British Government has suffered in years. Gen. Wolseley's expedition arrived a few days too late to relieve the beleaguered city and rescue Gen. Gordon and his brave followers. The papers in England and America are outspoken against the tardiness of the Gladstone ministry in not dispatching an army earlier. So soon after the brilliant victory gained by Gen. Stewart near Metemneh, this news is inexpressibly sorrowful. What the successful rebels have done with the captured garrison is yet unknown. In the meantime recruits are hurrying forward and Gen. Wolseley has been given full authority to conduct or conclude the campaign of the Sudan according to his own best judgment. It is not possible, however, for England to withdraw from the field covered with defeat. Her interests in Egypt are too vast and important to be imperilled by retreat at this time.

Just what blame attaches to the present government for the fall of Khartoum, we do not know. But of one thing there is no doubt, political enemies are using it with terrific advantage. Whether it will result in overthrowing Mr. Gladstone does not yet appear. It will be remembered that Gen. Gordon went on that mission a year ago rather as a missionary than a military leader. He had no army and was without specific appointment from the English government. It was a religious zeal that impelled him and a conviction that personal persuasion and prayer would quiet the rebellious more effectively than the arms and munitions of war. Though a skillful and able military chieftain he relied more upon inspiration than chivalrous soldiery to accomplish his purpose. In view of these facts we have not sympathized with the indiscriminate condemnation and calumination of the Gladstone government. They were accused of forsaking Gen. Gordon, and leaving him to starve in a fortified city or be eaten by savages. Now if his was largely an independent and personal commission, the responsibility of the government is much relieved. But as a rescuing army was sent to the front, it must be regretted that there was not more promptness and speed.

Gen. Gordon seems to have carried a charmed life and, until definite information is received, we shall hope for his safety. In many respects he is one of the most remarkable men of modern times.

## A Recent Murder Trial.

We have never known such general interest in any criminal prosecution as in the recent Murphy murder trial in this city; nor such intense indignation against perjured testimony. Our city papers spoke out with manly boldness, and in every office and every fireside it was the ever present theme of discussion. Five men were on trial for the murder of one man, and the testimony for the State accumulated day by day until a conspiracy was proven as dark and dreadful as disgraces the annals of the world. Public opinion was aroused to the highest pitch as the plot was disclosed by the skillful and able counsel for the State. As one of the accused was a prominent judicial officer, and the other four were relatives or employees of his court, the mayor felt constrained to deliver an address to the City Council, and advised the promptest possible proceedings under the law. He urged the impeachment of Judge Ford and the immediate dismissal from office of the other accused. All of which is quite suggestive.

1. We see in it a revival of conscience on the subject of the fearless and impartial enforcement of law. So many criminals had gone unwhipped of justice, protected by suborned witnesses and perjured jurors, that bad men had no fear of the courts. Escape was easy whatever the offense. This fact made criminals bold and life more insecure. But what had ceased to deter evil-doers became a terror to the general public. And the possible acquittal of five conspiring murderers against overwhelming testimony created an alarm that found expression in every newspaper in the city and on the lips of every patriotic citizen. Now, if this higher moral tone will give emphasis to the imperatives of law and hold judicial officers to a more rigid and rigorous discharge of their duties, a needed and grateful reform will have been inaugurated. Unless this results, we may expect the violence and inhumanity of mob rule. The tedious processes, leniency and silly technicalities of the courts by which criminals have been shielded at length exhaust the patience and forbearance of the people and they take the law into their own hands. And that is always a calamity. The

unlawful administration of law begets lawlessness. "Regulators" themselves need regulation, for they become outlaws, impatient of restraint and reckless of human life. We, therefore, hail with hope this loud demand for the enthronement of law. It is our only security of life and property.

2. We notice a higher appreciation of judicial purity and integrity. This crime, in public estimation, was increased in enormity by being instigated, if not committed, by a judge—one sworn to enforce the law. That fact has occasioned the severest comment and condemnation. The people contemplate with horror the spectacle of the sacred ermine stained with blood. Men elevated to judicial offices are invested with peculiar dignity and sanctity. They are to hold with even hand the scales of justice, setting down naught in malice and preserving an uncorrupted and incorruptible impartiality. When this confidence has been shaken—when this ideal has been shattered—admiration is converted into indignation, and the sacred ermine becomes the foulest cloak of crime. This is a healthy sentiment and needs to be conserved. The slightest tinge on the robes of a judge is not to be tolerated. He must have clean hands and a clear record. But this ought to compel from every good citizen the cordial and courageous support of the judiciary. He should be upheld that the majesty of the law may be preserved and its penalties unflinchingly executed.

## What the Editors Say.

## DOCTRINAL PREACHING.

The St. Louis Christian Advocate rebukes a certain sickly sentiment as follows:

It seems to us there is a good deal of cant about the preaching of Christ and a great what is commonly called doctrinal preaching. Of course Christ should be preached; but how can he be preached without, at the same time, preaching the doctrines which he taught and which are the substance of his gospel? Christ should be preached as the Savior of mankind; but this is a doctrine to be illustrated by his life and death, and confirmed by his own words. It should be preached that men should repent, and believe that they may be saved; but this again is a doctrine to be expounded, proved and enforced. If a preacher should, like Paul, determine not to know anything save Jesus Christ and him crucified, the relation of Christ's death to our salvation—of all doctrines this most requires clearness of statement and cogency of proof.

## WHAT THINK YE?

This from the Evangelical Messenger needs no word of comment: "If Christ should come to the church of to-day," asks The Pacific, "would the church recognize him?" There is another question, and the Missionary Review asks it: "Would Christ recognize the church?" What think ye?

## MAKING SAD THE RIGHTeous.

In this serious phrase the Southern Churchman refers to the injury done the Protestant Episcopal Church by Romanizing members. We wish all the prophets in that church were as sound in the faith as our contemporary!

No one will ever know the evil done the Episcopal Church in this country by the Romanizing teachings of the so-called "advanced." Only the other day, and in this city of Richmond, a plain laborer or mechanic went to his minister to find out what Bishop Potter meant by receiving a monk into this church of ours. Long since the Episcopal Church would have been a mightier power had its ministers and members continued in the faith as the Reformers handed it down to us. But, having erred from the faith, they have so frightened the men and women of the land that to-day we are here with less than four hundred thousand communicants in a population of nearly 55,000,000 of people.

No one will ever know the evil brought upon the church by the teaching of Calvinism or Augustinianism, with its God of mere power, who was only regarding himself, and not the millions of the creatures his own hand had formed and his own Son had redeemed.

## THREE HINDRANCES.

## Cowper sang:

"What various hindrances we meet  
In endeavoring to meet  
In endeavoring to meet."

but the Holston Methodist has arranged in three classes those that obstruct the success of a religious paper, as follows:

There are three things that the Holston Methodist is hindered by: 1. A good deal of poverty among the people. 2. A good deal of illiteracy. 3. Some pride. A slender purse and the lack of literary taste among those who might take the paper hurt it. Free schools and railroads are coming to the rescue. Our people are learning to read and to love to read, and they are growing in means. Occasionally men are too wise and great for us; they soar above us; a Holston paper is too small an affair for them. A little more religion will straighten them out.

—Rev. W. W. Wadsworth, of the North Georgia Conference, and Rev. B. S. Rayner, of the Mississippi Conference, paid the ADVOCATE office a pleasant call on Tuesday last.

—The Harvard Divinity School has seven professors and forty students.

—Fifty years ago there were forty Methodists in Danville, Va. Now there are seven hundred.

—Mr. J. M. Phillips, one of the Book Agents of the Methodist Episcopal Church, visited New Orleans on his return from Mexico.

—Mrs. Lynch, mother of Rev. G. R. Lynch, publisher of the Alabama Advocate, died in Montgomery, Ala., on the second instant, at the advanced age of eighty years.

—Rev. Dr. Jas. A. Heard has been transferred from the Memphis to the North Alabama Conference, and has assumed the presidency of the State Normal College at Florence, Ala.

—The Arkansas Legislature has elected two ladies as engrossing clerks. The State Librarian of Mississippi is a lady, as is also one of the bookkeepers in the auditor's office.

—A bill has been introduced into the Pennsylvania legislature, establishing the whipping post for wife-beaters. Such characters certainly deserve to be beaten with many stripes.

—The Florida Chautauqua will open on the eighteenth instant. A week's postponement was necessary to complete the buildings. Bishop Mallie will preach the opening sermon.

—Phillips & Hunt, agents of the Methodist Book Concern, New York, have issued a call for the redemption of certain bonds issued by the house. We are glad to see this evidence of their business prosperity.

—We note the continued progress of our Southern Methodism in St. Louis. At the last preachers' meeting all the pastors reported good congregations. There were sixteen additions to Centenary and five to First Church the day before.

—The Pacific Methodist has reduced its dimensions to four pages, but without loss in looks or lucidity. It is a bright, breezy paper, and comes every week freighted with the fragrance of a pure gospel from the land of the setting sun.

—This Rev. Dr. J. O. Peck is contributing a series of suggestive articles to the New York Christian Advocate on "Revivals Without an Evangelist." When foreign help is a necessary condition of revival success something is wrong.

—Though somewhat tardy, we extend congratulations to Rev. M. A. Bell, of the Mississippi Conference, on the occasion of his recent marriage to Miss Fannie Hutchins, of Yazoo county. May the itinerant life to both be bright and blessed.

—"Guzman." In the St. Louis Christian Advocate, says: "I believe the time has come when preachers should speak out. Tobacco makes about as many lunatics and corpses as whiskey, and your sermons is no apology for the red-eyed Pluto."

—The native population of the Fiji Islands almost to a man are Methodists, having been converted from cannibalism by Methodist missionaries. But now it is announced by the Archbishop of Canterbury that a bishop of Fiji will soon be appointed. The Church of England there has only two clergymen and three small congregations.

—The regular annual meeting of the Department of Superintendence of the National Educational Association will be held in the Tulane University Buildings, New Orleans, Feb. 24-26, 1885. Teachers, school-officers and friends of education are cordially invited. An elaborate programme has been prepared, and distinguished educators from all parts of the United States will be present and participate in the discussions.

—Rev. J. W. Lowrance, of Kansas City, Mo., is in the city on a visit to the Exposition. He is looking stronger and more sinewy than before leaving Mississippi. As pastor of Centenary Church in that rapidly growing city he has had exceptional success. He reports hopefully of all our churches in the city. We have five congregations and twelve hundred members. Since Conference, only a few months since, one hundred and sixty-six have been added. Such news is cheering and indicates the adaptability of our system to city work.

—We notice in the Texas Christian Advocate the death of Rev. W. H. Seat, which took place on the morning of the 25th ultimo, at Galveston. Thus has passed away a gifted, devout, generous, transparent man. In Mississippi, where he labored for some years, he left a host of admiring friends and was considered a preacher of great eloquence. He transferred to the Mississippi Conference in 1819. In 1852 he was stationed at Jackson, the State capital, and transferred the next year to Texas. To that State he has filled stations at San Antonio, Galveston, Houston, Austin, Gonzales and Goliad. A good man has fallen on sleep.



Vice-President Elect Thomas A. Hendricks arrived in the city on Saturday last, and was received with great demonstration. There was an eloquent address of welcome to which he replied in fitting terms. His visit to the far South is greatly enjoyed by our people, and we hope will be profitable to him as a distinguished political leader.

The news from Bishop Wilson encourages hope for his recovery. Dr. H. R. Withers, of Hot Springs, thinks the healing baths of that great sanitarium the Lord has provided, will surely restore him. That his hope may be changed to glad fruition the whole church will devoutly pray. Since writing the above Bishop Parker has received a letter from Bishop Wilson, written with his own hand, in which he reports himself improved and hopeful of permanent recovery.

Mayor Guillotte has ordered the arrest of all vendors of illicit papers. This is understood to mean the suppression of the *Mascot*. When the circulation of obscene literature is suppressed, a society for the prevention of cruelty to animals is organized, and the force of a criminal trial is held up to public execration, all in one week, we are beginning to see better things.

In a private note to the editor, Presiding Elder Ellis says of his district: "The work, temporal and spiritual, is advancing. All the preachers of the district are at their posts, and the year promises to be one of excellent work and marked success. I pray God that the Spirit's power may be upon us all, preachers and people. It may be that our Lord in taking our fellow-laborers will compensate his church by unusual replenishing of power from on high."

The Christian Index speaks of the Old Testament as a "dim" revelation. Surely brother, you don't mean that. As to interpreting a "bright revelation by a dim one," we only follow the example of the apostles. Who can understand the epistle to the Hebrews without a knowledge of Leviticus? And our Lord himself often quoted this "dim" revelation. Everywhere he said "it is written." To reverse the order of interpretation against such examples, we can not.

We see from an exchange that in England, watch-night services, which were held only by Methodists twenty years ago, are now common in all the denominations. In the High Church parishes very elaborate services are held at midnight. In low Church parishes and Roman Catholic churches, service is generally held only in the early evening. On the last New Year's Eve the service at Newman Hall's church was largely composed of choral singing. At Mr. Spurgeon's the service began shortly after 10:30, and the laborer was well fitted.

There was a picturesque scene when Bishop William Taylor and his missionary co-laborers sailed for Africa. The party consisted of forty grown persons and thirteen children. In addition to personal baggage they carried axes, guns, carpenter's tools, a printing press, 33,000 yards of cotton cloth, mouth organs and jew's harps, children's toys and 5000 Bibles in the phonetic style. The cotton cloth will serve as currency in trading with the natives, while the toys and little musical instruments will claim their attention and keep them docile. One member of the party, Mary L. Myers, M. D., received telegraphic announcement of her father's death just as the vessel was about to sail. She hesitated for awhile, and then concluded to go on to the Dark Continent.

One of the patriarchs of the South-West—a Methodist centenary—passed away on the twenty-fifth ultimo, not far from Brookhaven, Miss. Some facts of his life are of peculiar interest. James McDaniel was born in Georgia, March 25, 1784, and died January 25, 1885, aged one hundred years and nine months. His widow survives with whom he lived seventy-five years. He lived under every President of the United States, and was contemporaneous with our national government and the organic existence of the Methodist Episcopal Church. He was a blameless, beautiful life, full of good deeds and zealous labor in the church of God. He passed away lamented by a large circle of friends, bequeathing to children, grandchildren, great and great-grandchildren, the heritage of a character as "spotless as a star." These facts we learned from Rev. W. G. Millsaps, who officiated at his funeral.

As a caladrop foretells a storm, so does a plump upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Hart's Iron Tonic.

Phillip William Otterbine.

This noble man has a sacred place in the history of American Methodism. He assisted Dr. Coke in the ordination of Bishop Asbury, and was one of the truest and most helpful friends of that Joshua of our Methodist Israel. Asbury called him the "great Otterbine." He founded the Church of the United Brethren in Christ and guided it to gratifying results. The following interesting sketch we find in the editorial columns of the Central Christian Advocate:

Mr. Otterbine was born in the ancient and picturesque city of Dillenburg, Germany, in 1726. His parents were pious and intelligent persons, his father a learned minister of the German Reformed Church. The son was educated for the same ministry and ordained into it in 1749. In less than three years after he volunteered as a missionary to this country, and was soon engaged as a minister at Lancaster, in Pennsylvania. It was not long before he became known on account of his elevated piety and the earnestness and zeal with which he urged all persons to seek a higher religious life than his brethren in the ministry taught. And to this personal religious experience and the character of his ministry we trace his usefulness during a long busy life and his leadership among his brethren. There grew up about him a company of ministers who thoroughly imbibed his spirit and gave him desirable co-operation. He grew beyond his own church and became the founder of a new denomination. We do not propose to relate its history. It was not the result of ambition nor the outgrowth of a spirit of independence, but seemingly a providential development, that has had sufficient justification in its later history.

The patriarch died in 1813, having spent sixty-five years in the ministry. When Bishop Asbury came to Baltimore, in the March following, to hold the Baltimore Conference, he delivered in Otterbine's Church a discourse in memory of his beloved friend. The entry that he made in his journal on this occasion may properly close this brief notice: "By request I discoursed on the character of the angel of the Church of Philadelphia, in allusion to William Otterbine, the holy, the great Otterbine, whose funeral discourse it was intended to be. Solemnity marked the silent meeting in the German Church, where were assembled the members of our Conference and many of the clergy of the city. Forty years have I known the retiring modesty of this man of God, towering majestic above his fellows in learning, wisdom and grace, yet seeking to be known only to God and the people of God."

A Question Settled.

Rev. Dr. McNally, editor of the *St. Louis Christian Advocate*, at the recent Centenary Conference, in Baltimore, said he thought the Conference should settle the place where Methodism was introduced into this country. Said he: "Some claim Western Maryland, and others New York."

We had thought Mr. Asbury settled that question when he wrote his carefully prepared address to the whole church, signed by himself and Dr. Coke, and published in the *Discipline* for 1784. "We think it expedient to give you a brief account of the rise of Methodism, both in Europe and America. The first Methodist Church in New York was built in 1788 or 1789."

This paragraph locates the time and place only of the building of the first New York church. Mr. Asbury met the Conference for 1801 at Henry Willis, Pipe Creek, Md., and locates the first Methodist Church built in America. He writes in his journal, April 30, 1801: "This settlement of Pipe Creek, is the richest in the State. Here Mr. Strawbridge formed the first Society in Maryland or America." Who can doubt the correctness of Mr. Asbury's statement? He traversed broad acres to form Methodism; he saw and preached in both these humble chapels, and found the facts which he wrote in his possession before he penned a single line in reference to the time of their location.

He tells plainly the year when Mr. Eubank's church was built in New York, and after that adds: "Mr. Strawbridge's Log-chapel, at San's Creek, was before that; yes, the first one in Maryland or America."

But after Mr. Asbury's death, at the General Conference, 1816, Bishops McKendree, George and Roberts address reads (See *Discipline* for 1816): "The first Methodist Church was built in New York in 1788 or 1789." But who told them so? Say, did Asbury authorize them to revise what he had written? He said, "The first Methodist Church in New York was built in." etc. They say (McKendree, George and Roberts), "The first Methodist Church was built in New York." Who told them so? Did Asbury? No, he was dead, and they, at the Conference, 1816, buried the remains under the shadow of old Baiter Street Church, where they should have remained.

But, nevertheless, what these three Bishops wrote in 1816 was the beginning of the mooted question, and at the General Conference of 1876, 1880 and 1881, the Bishops, which consisted of twelve members, in their address, for the first time, said, "The first Methodist Church built in America was erected in New York, in 1788"—thus establishing Mr. Asbury, who was the first episcopal address, and said in it, "The first Methodist Church in New York was built in 1788 or 1789." Which Board of Bishops shall we believe—the one of 1781, who met just twenty years after the log-chapel was built, to organize the church; or the one of 1884, one hundred and twenty years thereafter?—The Pioneer.

Centenary College, of Louisiana.

MR. EDITOR: On the fourth instant the Board of Trustees of Centenary College met at Jackson, La., and unanimously elected the Rev. T. A. S. Adams to the presidency of the college, made vacant by the death of Bro. Rush.

A letter just received from Bro. Adams announces his acceptance of the presidency.

The loss which we have suffered in the death of Bro. Rush was, according to human calculation, well nigh irreparable; but we find by the same Providence a man raised up who is in all points suited to fill the responsible position left vacant by his death. Yours truly,

J. C. KEENER,  
Pres. Board of Trustees.

In a note to the publishers, renewing his subscription to the *ADVOCATE*, the venerable Dr. A. H. Mitchell, of the Alabama Conference, writes as follows:

I have been thinking of discontinuing the *ADVOCATE*, as I have to economize in some directions; but when I remember that I was at its birth, for it was born on a steamboat on the Mississippi river in 1850, and that I have been a constant subscriber and reader ever since, I can not have it in my heart to give it up. In many respects your paper is a model.

Books and Periodicals.

HAND-BOOK OF BIBLE GEOGRAPHY. By Rev. C. H. Barnes. Phillips & Hunt, New York. Price, 12 1/2c.

We have examined this comprehensive and excellent volume to profit. It is a valuable contribution to our literature, and will greatly aid to a better interpretation of the word of God. The maps and illustrations are an additional feature of value.

THE SABBATH FOR MAN. A Study of the Origin, Obligation, History, Advantages, and Present State of Sabbath Observance, with special Reference to the Rights of Workingmen, based on Scripture, Literature, and especially a Symposium of Correspondence with Persons of all Nations and Denominations. By Rev. W. H. C. Craik, A. M., author of "Successful Men of To-day," etc. 12mo, pp. 410. Funk & Wagnall, 10 and 12 Bay street, New York. Price, \$1.50.

This is an exhaustive discussion of one of the most vital questions in our Christianity and modern civilization. When our Sabbath is undermined and threatened, then our civilization will be overthrown and the kingdom of Christ suffer serious hurt. This book is a very cyclopedia on the Sabbath question. It covers the entire field, and will furnish arguments for, and against, essays, etc., innumerable. We want this book circulated and studied.

PARIS, Feb. 9.—Gen. Briller Delisle telegraphs the government as follows: Friday and Saturday we destroyed five forts belonging to the Chinese, which the enemy had evacuated without fighting. In the forts we found immense stores of provisions, gunpowder and other ammunition. We reconnoitred twelve kilometers, and found the Chinese retreating hastily towards Langson. Our loss during the day was 21 killed and 162 wounded.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the *ADVOCATE*. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the *ADVOCATE*.

ORANER & JAMIESON,  
Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Bro., Fifth & Vine Sts., Cincinnati, O., and 143 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

SUCCESS ESTABLISHED.—A little over three years ago, in this city, the Southern Insurance Co. was organized on the plan of co-operation, or rather on premiums paid in, outside of the usual fifteen per cent. We well remember the success attending Judge Miller's recommendation of stock subscriptions. Prompt response met him as every man; and how this confidence has been realized will be seen by referring to the second annual statement published in another column. Mr. Scott McDaniel will be pleased to see and hear from old friends, and take pleasure in giving information, lowest rates, etc., in this solid company.

What is the difference between a horse and a mule? One has a long name and the other a long nose.

The Jewett Refrigerator, advertised in our columns, is the product of 35 years' experience, and contains many "features" that make it infinitely superior. Send for Catalogue, and investigate the construction.

What is the difference between a drink of whiskey and a drink of water? One is set up and the other is upset.

AMERICA'S PRIMER.—True Americanism and wisdom by reason of their strong constitution, beautiful forms, rich complexions and characteristic energy, are enjoyed by all nations. It is the general use of Dr. Hart's Iron Tonic, which brings about these results.

What is the difference between a jeweler and a jester? One sells watches and the other watches jokes.

Long study and experiment ended in the discovery of Parker's Hair Balsam. Stops the hair from falling out. Restores the color. 50c.

Notice to subscribers who order their address changed. Please give full address of last residence, otherwise change cannot be made.

Send the *ADVOCATE* to your friend for the next year and you will not regret it.

Ask your neighbors to subscribe for the *ADVOCATE*.

There can be no doubt that the universal use of the New Dr. Hart's Iron Tonic would effectively reduce the mortality of that scourge of civilization—pulmonary consumption. What will they cure Consumption? Yes, and No!

Press the *ADVOCATE* circulation now.

A "GOOD REPUTATION."—That enterprising piano merchant, P. Weisler, may be justly proud of the leading musical instrument for which he is agent, and especially so of the Mathushek piano. The appreciation of the public for this particular instrument has tended to proper and increase his business and materially. It is the reputation of the Mathushek Piano Manufacturing Company to furnish all their pianos in a most complete and perfect manner, using the best materials obtainable, and their efforts to keep this piano ahead of all others in every respect, is a commendable effort which the public has evidently appreciated by their entire patronage. Judged of musical instruments by that the Mathushek piano instead of being old at eighty years, like many others, is a life time and is kept in tune at a quarter less expense than any other make.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite all summer route. It is the shortest, with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, safe connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and by H. H. TRUAX, New York.

NEW ADVERTISEMENTS.

NO MORE NAUSEOUS DOSES. It has been reserved to our country to furnish materials for the greatest cough and choking strip extant for all throat and lung complaints—the New L. A. Remedy. Contains no poison, and is delicious. Home reference by thousands. *Life Tonic*, infallible for cholera. Home Depot, 151 Julia St., N. O.

W. G. WHEELER,

Clothing and Furnishing GOODS.

Successor in Wholesale to

WHEELER & PIERSON,

46 Canal Street, NEW ORLEANS.

WOODEN and WILLOW WARE,

Cordage, Paper, Tinware, Bagg Balls, etc., Flasks and Bottles, Bath Brick, Ink and Chalk, Black Books, Japanned Ware, Blacking, Lamps, etc., Razors, Toilets and Soaps, Cages, Mirrors, Coffee-Mills, Oakum and Oars, Cocks, Perfumery, Cotton Cards, Padlocks, Curry-Cuebs, Scales, Cutlery and Saws, Fishing Tackle, Furnaces, Tacks, etc., etc.

J. C. MORRIS,

40, 42 and 44 Tchoupitoulas Street.

YALE & BOWLING,

WHOLESALE

DRY GOODS

AND NOTIONS

17, 19 & 21 Magazine and 85 Common Streets, NEW ORLEANS.

H. D. McCOWN,

DEALER IN—

FINE CLOTHING

—AND—

MEN'S FURNISHING GOODS.

Headquarters of the Celebrated

STAR SHIRT.

Boys' Clothing a Specialty. Men's and Boys' Hats.

CLOTHING MADE TO ORDER.

Corner St. Charles and Common Sts., N. O.

A Southern lady wanted to represent our business in the South in her own immediate locality. Salary, first month, \$50. References required. J. H. GAY & CO., 31 W. Front St., Baltimore, Md.

\$250 A MONTH. Agents wanted to sell our new and improved "Scientific American" in the world. Address JAY BRONSON, Detroit, Mich.

SCIENTIFIC AMERICAN. ESTABLISHED 1845. The most popular Weekly newspaper devoted to science, mechanics, engineering, agriculture, horticulture, and all other useful arts. Published every week, except on Sundays and public holidays. It is the most valuable and comprehensive of its kind, and is read by all who are interested in the progress of the human mind. It is the only paper that contains all the latest news and information of the world. It is the only paper that is read by all who are interested in the progress of the human mind. It is the only paper that contains all the latest news and information of the world. It is the only paper that is read by all who are interested in the progress of the human mind.

PATENTS. Seven years' experience in the Patent Office, and have prepared and procured One Hundred Fifty-two Patents for Inventions in the United States and Foreign countries. Also, Trade Marks. One right Assignment, and all other papers for securing to inventors their rights in the United States, Canada, England, France, Germany and other foreign countries, presented before the Patent Office, and secured by the Patent Office. Information as to obtaining patents cheerfully given without charge. Books of the Patent Office, and all other papers, through Hays & Co. are issued in the Scientific American. The services of each number is well understood by all persons who wish to deposit their inventions with Hays & Co. Office ESTABLISHED AMERICAN, 301 Broadway, New York.

MISCELLANEOUS.

JNO. I. ADAMS & CO.

Wholesale Grocers,

—AND—

Commission Merchants,

No. 43, 45 and 47 Peters Street,  
(Formerly New Levee.)  
NEW ORLEANS, LA.

ANDERSON & DABBS

—DEALERS IN—

Alabama Coal and Coke,

54 Carondelet street.

Coal and Coke in Bids. for Shipment.

COUNTRY ORDERS SOLICITED.

JAS. H. AITKEN & CO.,

PLUMBERS,

Steam and Gas Fitters,

—DEALERS IN—

Iron Pipe Fittings, Valves and Boiler Tubes,

Brackets, GAS FIXTURES, Globes,

112 CAMP STREET.

Near Poydras, NEW ORLEANS, LA.

Telephone in Office.

PHILIP HALLARAN,

—MANUFACTURER OF—

Plain Tin and Japan Ware,

—ALSO DEALER IN—

COOKING and HEATING

STOVES and RANGES,

Sole Agent for New Goodwyn Range and Cottage Stove. 31 CAMP ST., BELOW POYDRAS, NEW ORLEANS.

WATCHES.

We are selling the watches of the American Watch Company, Waltham, Mass., as low as they are sold anywhere.

Key-winding Silver Watches at \$12.

Stem-winding Silver Watches at \$15 to \$25.

Stem-winding Gold Watches at \$35 and upwards.

All fully guaranteed. Send for a catalogue.

A. B. GRISWOLD & Co.,

119 Canal street, New Orleans.

SECOND ANNUAL STATEMENT

OF THE—

Southern Insurance Company,

OF NEW ORLEANS.

Office—No. 21 Camp street.

In conformity with the requirements of its charter, the company publishes the following statement for the year ending December 31, 1884:

PREMIUMS RECEIVED.

On fire risks.....\$202,905 51

On river risks.....13,412 75

On marine risks.....11,211 01

Add unearned premiums of 1883.....\$27,829 34

Total premiums.....\$244,358 56

Add—

Interest on discounts.....\$17,450 94

Profit and loss.....909 98

Total receipts.....\$262,709 48

Fire losses paid.....\$100,043 93

River losses paid.....2,651 32

Marine losses paid.....1,530 57

Total losses paid.....\$104,125 82

Commissions and reinsurance.....26,907 01

Salaries and commissions.....29,530 07

Taxes and licenses.....3,957 60

Expenses office and agencies, Board of Underwriters, Bank-Book, eight and Patrol Corps, rent, advertising, contributions, etc.....\$7,508 27

Surplus.....\$99,625 83

Disbursed as follows—

Reserved for unearned premiums.....\$9,270 56

Reserved for adjusted and unadjusted losses.....16,374 59

Interest dividend paid in July, 1884.....5,475 99

Interest dividend payable in January, 1885.....8,594 39

Reserved for doubtful accounts.....1,549 50

Total disbursements.....\$41,265 03

Surplus.....\$58,360 80

ASSETS.

100,000 United States 4 per cent. bonds.....\$36,000 00

100,000 City consolidated bonds (Crossman issue).....61,430 00

100,000 Louisiana consols.....8,800 00

Stock notes payable at fixed dates.....80,100 00

Demand loans on pledge.....102,225 00

Loans on pledge due within 90 days.....22,850 00

Loans on first mortgage improved city real estate.....5,100 00

20 shares Louisiana Water Industrial and Cotton Centennial Exposition.....600 00

Bond St. Bernard Steam Fire Engine Company.....60 00

Premiums in course of collection.....37,004 31

Office furniture and fixtures, sales, maps, etc.....3,331 41

Unpaid claims.....5,740 53

Cash on hand.....\$1,707 35

Total assets.....\$195,700 97

LIABILITIES.

Capital stock.....\$100,000 00

Reserve fund.....3,556 80











## TEST YOUR BAKING POWDER TO-DAY!

Breads advertised as absolutely pure contain ammonia.

THE TEST: Place a can top down on a hot stove until heated, then remove the cover and a chemical will not be injured to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS Purity has never been questioned.

In a million homes for a quarter of a century it has stood the test of time.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.

Dr. Price's Special Flavoring Extracts.

The strongest, most delicious and natural flavor known, and for sale by grocers.

Dr. Price's Lupulin Yeast Gems.

For Light, Healthy Bread, The Best Dry Mix.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.

LIGHT HEALTHY BREAD

Dr. Price's Special Flavoring Extracts.

The strongest, most delicious and natural flavor known, and for sale by grocers.

Dr. Price's Lupulin Yeast Gems.

For Light, Healthy Bread, The Best Dry Mix.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.

EASTER MUSIC

"HE IS RISEN"

A NEW SERVICE FOR EASTER.

PREPARED BY J. R. MURRAY.

Consists of carefully prepared Responsive Reading, Hymns, and a full service for the Easter Festival.

The service is written especially for the use of the church, and is a complete and perfect service for the Easter Festival.

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## Weekly Market Review.

(For Week Ending February 10, 1885.)

## COTTON.

Low ordinary	74	@
Ordinary	84	
Good ordinary	94	
Low middling	104	
Middling	104	
Good middling	11	10
Middling fair	11	10
Galveston middling	104	
Mobile middling	104	
St. Louis middling	10	7-10

## SUGAR.

Inferior	34	44
Common	44	
Good common	44	
Fair	44	
Good fair	44	
Fully fair	44	
Prime	44	
Strictly Prime	44	
Choice	44	
Seconds	44	
Yellow clarified	52	
Gray clarified	52	
Choice whites	52	
Granulated	52	

## MOLASSES.

Syrup	25	32
Fair	42	44
Strictly Prime	42	
Choice	42	
Fancy	42	

## RICE.

Choice	6	64
Prime	6	64
Good	6	64
Fair	6	64
Ordinary	6	64
Common	6	64
No. 2	6	64
Rough	3	50

## FLOUR.

Minnesota takers	4	62
Minnesota takers	5	57
Extra fancy	5	50
Winter wheat patents	5	50
Choice	4	45
Fancy	4	45

## CORN PRODUCTS.

Cream meal	3	30
Corn meal	3	30
Grits	3	30
Hominy	3	30

## GRAIN, ETC.

Corn	58	
White	58	
Yellow	58	
Mixed	58	
Oats	43	44
Western	43	44
Texas rust-proof	43	44
Straw	574	90
Hay	19	20
Choice	19	20
Prime	19	20

## PROVISIONS.

Pork	14	00
Meat	12	50
Prime meat	12	50
Rumps	11	75

## BACON.

Fancy breakfast	104	11
Shoulders	74	
Sides, clear	74	
Sides, clear rib	8	

## HAMS.

Superior	104	114
Shoulders	54	
Sides, clear	74	
Sides, clear rib	74	

## DRIED MEAT.

Shoulders	54	
Sides, clear	74	
Sides, clear rib	74	

## FISH.

Mackerel	14	25
No. 1, in bbls.	14	25
No. 2, in bbls.	13	75
Half bbls.	6	25
No. 3, in bbls.	13	25
Half bbls.	7	00

## GROCERIES.

Coffee	94	114
No. choice	12	13
Java, choice	22	23
Butter	20	
Western dairy	20	
New York dairy	20	
Country	16	
Lard	73	72
Choice	50	1 00
Fair	25	50
Oil	14	
Coal, cases	0	
Coal, bbls	0	
Cotton seed	65	
Lard	65	

## VEGETABLES.

Cabbages	2	00
Western, bulk	2	00
Country, in crates	2	00
Potatoes	1	50
Louisiana	1	50
Western	1	50
Krout	4	00
Onions	2	75
Onions	2	75

## BALING STUFFS.

Bagging	104	
2 b.	114	
Baling twine	1	128
Ties	1	30
h.	1	30

## SUNDRIES.

Poultry	4	00
Chickens, Western	4	00
Young	2	00
Chickens, South'n	3	50
Young	2	00
Turkeys, Southern	9	00
Eggs	22	24
Western	22	24
Southern	25	
Lake	17	
Louisiana	15	
Butter	74	
Green salted	7	
Dry salted	104	

## STAVES.

Oak, kegs	50	00
Oak, barrels	50	00
Oak, casks	50	00
Oak, hoops	50	00
Hoop poles	35	00
Hoop poles	18	00
Hoop poles	12	00

## FERTILIZERS.

Cotton seed	10	00
Meat	42	00
Muriatic acid	3	
Sulphuric acid	2	
Bone black	84	

## When Baking Up Again.

For the healthy which follows malarial fevers there is nothing so healthy as Parker's Food. It imparts vigor to the digestion and strength to the system.

## NEWS OF THE WEEK.

## DOMESTIC.

Denver, Col., Feb. 4.—During a severe wind storm this afternoon the Colorado Central train for Denver was blown from the track. The entire train is now lying upon its side in a ditch. Of the twenty passengers on board, eighteen were more or less injured. As soon as possible the injured were taken to Georgetown where they are receiving every attention. The storm did much damage in that town. A large number of chimneys were overturned and the fronts were wrecked.

Cairo, Feb. 4.—The steamer Annie P. Silver this evening struck a mass of grounded ice making a hole in the shore at Greenfield, which caused her to swing violently around in the strong current, twisting her badly, throwing her chimneys overboard, springing her bows and shipping about eighteen inches of water. The City of Helena, just behind, took her in tow, remaining here at dark. One hundred barrels of flour and meal in the hold are damaged. The Silver was bound for New Orleans with a cargo consisting of 1400 tons of assorted merchandise, 1100 being way.

Pulaski, Tenn., Feb. 6.—Joe Jones' residence, situated at Minor Hill, six miles from here, burned this morning at 6 o'clock, burning two children to a crisp. Mr. Jones was feeding his stock at his barn at the time of the fire, and Mrs. Jones was in the storeroom when the fire originated. When Mr. Jones returned the whole house was in flames, and he was unable to rescue his children.

New York, Feb. 6.—The steamer City of Augusta, from Savannah, reports that at 9 a. m., Feb. 5, at Cape Lookout, bearing west by south, a distance of thirty miles, while running on a northeast course, came into a continuous string of wreckage for two hours. Passed a deck, apparently hewn up, with beams swinging in the water and part of the cabin painted white; also dry goods cases, barrels, buckets, tubs, etc., apparently a cargo of general merchandise.

Chicago, Feb. 8.—Decidedly the worst snow storm thus far this season set in here about 8 o'clock to-night. The flakes are falling very fast, driven in blinding gusts from the north and being very wet, clinging to everything they touch.

Memphis, Tenn., Feb. 7.—The great will case of Mrs. Sarah J. Atkinson, who, previous to her death, in 1883, willed all her property to the Methodist Episcopal Church South, naming Bishop McTear, president of the Vanderbilt University at Nashville, custodian of the funds, was decided in the Circuit Court to-day by a verdict for the church. The will was proved by the relation of the late Mrs. Atkinson, who died at the time of making the will. The amount involved aggregates about \$40,000.

Washington, Feb. 7.—A fire this evening in the annex to the Signal Service office destroyed and damaged a number of valuable meteorological records and almost ruined some of the finest instruments in the office. The fire was confined to the second, third and fourth floors. The records destroyed and injured are those which have been collected the past five or six years, and which officials say cannot be replaced. A large number of charts were also damaged beyond repair. The instruments injured were of the finest class barometers and thermometers. Signal Service officials are unable to estimate to-night the loss to the Service. The loss on the building is \$2000.

New Brunswick, Feb. 8.—At 3 o'clock this morning an extra freight train from Philadelphia, owing to a broken truck stopped upon the bridge over the canal, and for repairs. While waiting, the through Southern freight, which left Philadelphia at 10:30 p. m., came dashing along through the city, and not until within 500 feet of the caboose of the extra did the engine see it. The brakes were applied to no purpose; the engine ran through the bridge, struck the caboose of the extra, telescoped it, struck an oil tank, of which there were four in the train, and an explosion followed immediately. The burning oil and wrecked cars were thrown over and down from the high bridge into the streets below. The burning train ran through the gutters down the streets into the Raritan Canal. This being covered with ice, down to the paper manufacturing establishment of Janney & Co. This was soon totally destroyed. Seven dwellings opposite, and in the immediate vicinity of the collision, and not over the long railway bridge, building used as a box factory by the Consolidated Fruit Jar Company, was destroyed. The flames then spread to the main factory of the company, which was wholly destroyed. By 6 o'clock this morning the flames were under control.

Jackson, Miss., Feb. 9.—For months past a large portion of the people of the State and of hundreds of influential men throughout Mississippi, have been urging Gen. E. C. Walthall to stand as a candidate for Governor, and so strong were the influences favorable to his candidacy that it is generally believed that his nomination would have been assured by the vote of the Legislature. The wishes of his friends. The following from him, will be received in sorrow by his friends, and hailed with joy by the friends of the other candidates: "It seems proper that I should publish the fact that I am not a candidate for Governor and will not stand for the nomination."

## FOREIGN.

London, Feb. 6. Gen. Wolseley telegrams from Kord to the War Office this afternoon that a courier arrived from the British camp near Metemuch, who reports that the rebels at Metemuch have become defiant since hearing of the fall of Khartoum.

Khartoum fell Jan. 26, Gen. Gordon's fate is still in doubt. Reports in regard to him are conflicting. The general opinion, however, was that he was killed. Some say he is with the Greeks in their church at Khartoum. This fall of Khartoum has decided the Soudanese to join El Mahdi, who places both hands of the Nile under control of the enemy. The natives greatly fear the English, and the advance of Gen. Earl's column is awaited with anxiety by them. Natives say El Mahdi is hard pressed for supplies, and that he has great difficulty in persuading the Soudanese to attack him.

London, Feb. 7.—Dispatches from Kord to-day indicate a serious state of affairs at the British position near Metemuch. Lord Wolseley telegraphs the War Office that a courier just arrived from Ghat reports Col. Boscawen, commander of that place, seriously ill, and El Mahdi's forces pressing on to take the British camp. The Arabs have several heavy guns, which are gradually being placed in position to

shoot on the British camp. Other field pieces are being maneuvered for the same purpose. The natives report that El Mahdi has 30,000 men gathered between Berber, Soudy and Metemuch, and the force at the latter place is daily receiving reinforcements.

Cairo, Feb. 9.—In an interview to-day the Khedive, said he believed Gen. Gordon still alive, as the Mahdi is too wise a man to kill him. The Mahdi had no interest in wishing the death of Gen. Gordon, but on the contrary, would do all in his power to prevent such an occurrence.

For Easter music, etc. see advertisement of Messrs. John Church & Co. the leading music dealers of the west.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

## APPORTIONMENTS BY THE DISTRICT STEWARDS, NEW ORLEANS DISTRICT, 1885.

APPOINTMENTS BY THE DISTRICT STEWARDS, NEW ORLEANS DISTRICT, 1886.						
	READING	FOREIGN	DOMESTIC	CHURCH	TEMPOR.	CONFERENCE
	ELDER.	ELDER.	ELDER.	ELDER.	ELDER.	ELDER.
	1200	217	400	306	205	105
Carondelet Street.....	\$2-5	180	345	60	45	105
Fallick Street.....	180	345	60	45	105	105
St. Charles Avenue.....	180	345	60	45	105	105
Louisiana Avenue.....	180	345	60	45	105	105
Moreau Street.....	180	345	60	45	105	105
Algiers.....	180	345	60	45	105	105
Batin Lounge.....	180	345	60	45	105	105
Plaque, and Donald's.....	180	345	60	45	105	105
Gros Tete and Old Riv.....	180	345	60	45	105	105
Lafourche.....	180	345	60	45	105	105
Educational the same as for Bishops.						



# Christian Advocate.

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WHOLE NO. 1490.

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## SAY, VIOLET!

BY MARY A. FREEMONT.

Say, pretty violet,  
Daintily little flower,  
Fashioned by nature in her wondrous loom,  
Can you not tell me,  
If I whisper softly,  
What is the secret of your rich perfume?  
Down by the streamlet,  
Where'er your roots are set,  
Often have I seen you lift your timid head;  
O, the bright spring weather,  
When you look together,  
Queen of all the flowers through the wide world  
spread!  
I fain would from you  
Learn to look up like you,  
Chasing from my heart all meaner thoughts away;  
And as your atmosphere  
Breathes your presence near,  
I would lend love's fragrance to all from day to day  
—Your's Companion.

## Higher Education by the State.

No sane man could, with any show of reason, object to a good free school system supported, managed and controlled by the State. It is right and proper for the people to be taxed for the education of the masses in the common and ordinary branches of an English course. The masses should know how to read and write, and they should know enough of arithmetic to enable them to transact the ordinary business of life. This much is self-evident. The State owes this much to itself, to the people and to the general and public good. As long as education by the State is conducted within these limits there can be no reasonable objection to taxation for this purpose. But when the State taxes the people to build great universities where the teachers are supported by public funds and pupils are admitted to free scholarships in all the higher branches of learning, then the masses of the people have a right to ask where and how the public money has been applied. If the great body of the people derived or could derive any benefit from these universities and colleges thus established and supported, then there might be some show of reason for them. As it is, in ninety-nine cases out of every hundred the few who are able to educate their children independent of the State, get free tuition for their sons and daughters ten months in the year, while the poor people who need help get only four or five months schooling for their children. The time is coming, and it is not far distant, when the people will be heard on this question. They only need to understand the question to be indignant at the wrong perpetrated upon them by the State in the name of public education. The immense sums forced from the people by taxation and locked up in brick and mortar and in chemical and philosophical apparatus and paid to professors to teach what the common people have not time to learn and what they do not need to know, is a crying shame upon the public good. This course is calculated to destroy all respect for the public or common school system in the minds of the people. It is a perversion and misapplication of public funds. It is robbing the poor of their just due for the benefit of those who are able to get along without it. It goes for nothing to say that the rich pay school tax in proportion to their wealth because the poor people also pay according to what they have. Those who have large wealth get more protection from the State than

those who have nothing but life and personal freedom. Their property is protected as well as their persons. Whatever they pay for the betterment of the masses is so much paid for their own personal and pecuniary protection. It is manifestly wrong to raise by taxation a public school fund and then so apply a large part of it as to put the benefits of it beyond the reach of those who need most help from it. This is putting a penny with one hand in the urn of poverty, while with the other hand a shilling is taken out. It is a glaring fraud upon the whole public school system. In some instances legislators are blinded by the glow and glare of some great thing—of doing something that sounds large—about which there will be a great flourish of trumpets in most years in all of our Southern States. What we need most and first is good, common, every day schools in every neighborhood for the education and training of the ignorant masses of our people. These schools ought to have good school-houses, good teachers, well supported and they ought to run for ten months in the year. When the masses of the people have been brought up to a standard where they are ready for it, and the funds on hand will justify it, then, and not till then, should the State think of establishing high schools, colleges and universities for the people. The first work before us is the common school education of the people. Not a single dollar should be expended in any other direction until this first work is completed. In this country the State does not propose to teach religion, and in order that religion be not taught there is quite a tendency to keep religious teachers out of the public schools, particularly out of the State colleges and universities. Whatever other gifts and qualifications a man may have if he be a minister of the gospel, he is thereby disqualified for a position in one of these State universities. It behooves our people to consider these matters. They are not questions for any sect or particular class or condition of society, but for the whole people.

VERMILION, Mississippi.

## A Model Sunday-School.

The Jackson, Miss., Sunday-school has a custom of reading out, near the beginning of each new year, a minute report of the attendance and performance of every officer, teacher and pupil. I heard the report of the secretary this year, and was so much gratified by it that I concluded to write about it for the benefit of other Sabbath-schools. It is a good plan thus to show up the year's work; it encourages the faithful and shames the neglectful. I doubt if any other school can show a better record than this one. The superintendent, though a lawyer of, perhaps, the largest and most laborious practice in the State, has been absent only once during the year. The librarian, who is a successful business man, diligently employed every hour of the week days, has been absent only once. The secretary, who works in a State office, and is compelled to be at his post from early morn till dewy eve, has not missed a single Sunday. Of the teachers, six have been present every Sabbath, except one. Of the scholars, ten were reported as having been perfect in attendance, one as having been absent only once, and four as having been absent only twice.

The secretary prepared his report in good style, bestowing praise where it was due and administering delicate reminders to the careless. His tribute to one of the teachers, a lovely young lady who lived to see the last Sabbath of the old year, but died before the dawning of the first Sabbath of the new, was most touching. His own voice was husky with emotion and many falling tears attested the deep sympathy of the school as he read: "But as we begin a new term we look down on the right of this middle aisle and there is one face absent, there is one voice never to be heard again in our midst. In the early spring time of life, the reaper death cut his sickle in our midst and cut down this beautiful, bright, opening flower. Fifty-one

Sabbaths out of the fifty-two of the past year found her in her seat at this Sabbath-school. No weather was too inclement, no day too warm, or too cold, or too wet, to keep her away. She actually died where the true Christian always dies, at the post of duty. May the grass grow green, the zephyrs blow gently, the birds sing sweetly, the rains fall softly and the sun shine brightly over the grave of our departed friend and collaborer, Miss Josie Van Hook!" The amount reported as having been collected for the Sunday-school for all purposes during the year 1884 was \$179.33. The school uses our own literature and every Sabbath repeats the Apostle's Creed, the Lord's Prayer and the Ten Commandments in concert.

C. G. ANDREWS.

Mississippi Conference Woman's Missionary Society.

## NOTE FROM THE PRESIDENT.

MR. EDITOR: With gratitude to our common Father, I greet you and the many friends by whom I was remembered in your kind supplication at a throne of grace during my late illness. I have been almost fully restored to my usual health and am ready to work for the Master. As the time for the Conference of the Woman's Missionary Society, which is to convene in Raymond, draws near, I would like to employ the columns of your valued paper to convey a message to the auxiliary societies in the Mississippi Conference. The meeting will open Wednesday after the first Sunday in April, and will continue two days. In order that it may be a success it will be absolutely necessary for every society to have a representative present. We desire also to urge that all dues be collected during this last quarter, so that the amount reported may correspond with the number of names enrolled. We will try to make arrangements to secure reduced rates on all railroads. Ministers are cordially invited, and you, Mr. Editor, especially, for we would feel that our meeting would be incomplete without your presence and aid.

JEMMIE E. PETTY,  
Pres. Miss. Conf. Society.

## Religion Below the Elbows.

BY PRES. WM. W. PATTON, D. D., LL. D.

"A curious kind of religion that most be!" my readers will exclaim. "We have heard of head religion and heart religion, but this is the first time our attention has been directed to a religion of the elbows. Unless it be an awkward way of using the expression 'out at the elbows'?" And so I must offer a word of explanation, and must also disclaim being the author of the phrase in question. Its origin was on this wise. For many years it was my privilege to enjoy a somewhat intimate acquaintance with the Rev. Horace Bushnell, of Hartford, Conn., our churches and our residences being not far separated. After my removal to Chicago, upon each annual visit to Hartford, it was my unfeigned custom to call upon the good doctor, and to have an hour's familiar talk upon the current topics of interest in the religious world. Upon such an occasion I was praising the earnestness and activity that characterized the Western churches, and the manner in which they carried out church work the enterprise which they display in business pursuits. Suddenly the doctor hooked up, with one of his searching glances, and said, in his own idiomatic way: "I will tell you what is the difficulty with the Western style of religion; it is too much below the elbows!"

That was a centre shot, and produced a marked impression. Many and many a time have I turned that queer phrase over in my mind, and considered its meaning and application. "Below the elbows" must refer to the forearms and hands. Certainly the human animal would be poorly off without this part of his organism. Wonderful is its construction, as Sir Charles Bell proved; and the expounders of natural theology have not been slow to put to use the facts, as an illustration of final causes in nature. The thumb alone serves to differentiate man from the apes and the monkeys. Civilization has been conditioned instrumentally upon what is below the elbows. Had those instrumentalities been lacking, human works had been few and rude. It will not answer to speak disrespectfully of these useful extremities. But then imagine a man alive only in the elbows! And these parts to be in perpetual motion! A kind of a jumping-jack! Or a very busy saw-mill, with an endless up

and down activity! The conception makes one shudder, and then grow weary of the monotonous unrest. We must have a man with a beating heart and a thinking brain—a man alive and active in every part, and also capable of quiet thought and fruitful imagination, of searching investigation and glowing sentiment.

Allowing this, what is the application to personal piety and to religious characteristics? What is the type of religion of which Dr. Bushnell could say that it was "too much below the elbows?" In considering this one must not be in a heat, as if feeling hurt and affronted; nor hasten to retort with like speech, and to say that New England religion is too much above the eyebrows! That may be, and Dr. Bushnell's assertion be also true. Moreover, what that keen observer attributed to the West, may be characteristic of more sections than one of our land. What if it had invaded the East, too, and become largely an attribute of our national religion?

Let us enquire into the facts. The idea of the doctor's sharp phrase was that he thought that, in Western Christians, the outward largely predominated over the inward; that the hands were more employed than the head and heart; that religion had not in it enough of elevated thought, calm purpose, quiet meditation, holy reverence, lofty idea and symmetry and refinement of spiritual character. He deemed it too exclusively busy with external activities, with a round of visible duties, with a bustling stir, with an ambition to point to conspicuous results, that can be numbered and measured and weighed—so many committees organized, so many societies formed, so many meetings held, so many exertions made, so many dollars raised, so many edifices built, so many scholars in the Sunday-school, so many new congregations gathered. Probably he had in view the Martha type of religion, the "much-serving" tendency, which rushes around the spiritual house with a frantic zeal to have the hands "doing" something every moment, as the only way of honoring the Master, and forgetful that he is equally pleased with the Marys who take time to sit at his feet, to look lovingly into his face, and to feed upon his gracious and instructive words.

If there is an excessive tendency in this direction, there is much, no doubt, to excuse it. Faith without works is dead, and earnest souls will be impelled to continuous action. The world surely calls for something to be done, to enlighten its ignorance, to comfort its sorrows, to cleanse its pollution. It is not to be saved by mere thinking or interior exercises of however lofty a nature. Jesus himself is described as "one who went about doing good." Besides, modern active piety is a needed reaction from the previous extreme of spiritual passivity. Our fathers had a type of religion that needed to run down out of the head into the arms and hands, and to exercise itself vigorously below the elbows. They could read and hear the driest doctrinal discourses with relish, and contend for technical orthodoxy, and spend hours in exegesis and many "hours of darkness"—and have occasional spiritual raptures, and yet send no gospel to the heathen, institute no Sunday-schools, organize no Bible societies, and grapple with no questions of reform. Their Christian lives largely lacked the practical element. In the rebound from their contemplative and impassive extreme, in which too much was made of the head, it would be singular if we had not gone to the opposite extreme, and made too much of the hands. For, as there is a very dry outward activity, and the truly spiritual soul is left almost by the wayside, the activity which takes the place of love is very different from love. There may be much of the "Lo here!" and "Lo there!" and very little of the "kingdom of God within" the soul. There are temperaments, male and female, which delight in organizations, gatherings, bustle, and excitement, and what they call stir and progress, be the occasion secular or religious. They naturally carry their business enterprise, or their housekeeping talent into "church work;" but the work may be of the least spiritual character, and pertain to socialities, fairs, suppers, excursions, entertainments, and other plans for amusement and financial success, rather than to the salvation of souls and the development of Christian character. In other words, the temptation is to substitute social pleasure, or delectation, or one's own congregation and church, for personal devotion to the Lord Jesus Christ. This would be to substitute the hands for the heart.

Nor must we forget that any valuable power of the activity which we call "doing," resides largely in its being the representative of Christian character. A single word spoken, a single deed done, in the very spirit of the Lord Jesus, by a soul in constant communion with him, is worth for spiritual results a thousand words and deeds not thus inspired, and which only yield festivity, amusement and dollars. And so let us aim to have a religion uniting the agency

of head, heart and hands; a religion which shall have dignity and efficiency, repose and action, intelligence and sentiment, spirituality and enterprise.

HOWARD UNIVERSITY, WASHINGTON, D. C.  
—Independent.

## The Atkinson Will Case.

Mrs. Atkinson, a widow lady of Memphis, and childless, died in 1882, leaving a bequest of forty or fifty thousand dollars to the theological department of Vanderbilt University. Her relatives contested the validity of the will on the ground of "undue influence," and that Mrs. Atkinson was cranky, if not crazy. Domestic, doctors and a druggist and various witnesses were brought forward to substantiate these points. The university declined all attempts at compromise. A good many hard things were alleged by the natural heirs against Bishop McTear, under the hand of "undue influence." The Memphis Appeal, of February 8, gives the conclusion of the matter: "The Circuit Court jury has made a departure, deciding in five minutes a case which has occupied the attention of the court since the twenty-sixth of last month. On that day the trial of the celebrated Atkinson will case, which has been fully detailed in the Appeal began. A hamper basket full of depositions was read and a number of witnesses examined. The argument was hot and lengthy, and when Judge Pierce got through charging the jury yesterday they were chock full of legal lore and in four minutes by the electric clock rendered the following verdict: 'We, the jury, find for the proponents, J. C. Mills, et al., sustaining the validity of the will of the late Mrs. Sarah E. Atkinson, we being satisfied from the evidence introduced before us that, at the date of making and signing of said will, previously and subsequently to the making and signing thereof, the said Mrs. Sarah E. Atkinson was of sound mind and disposing memory; that no undue influence was brought to bear which would interfere with her testamentary capacity.'—Nashville American.

## The Old Preacher.

The old preacher, God bless him, his face is wrinkled, his hair is turning gray, he has lost the fire of youth, and when he preaches he does not storm and stamp and make more noise than is necessary. Maybe he did these things once, but that does not matter, he does not do them now. Thirty-five years ago he commenced to preach; then he was only twenty years old. Then he was called a promising young man; the church had hope of his becoming a good preacher—one who would be able to fill the most important stations, and travel a district as presiding elder, and those who hoped for the most were not disappointed. He improved fast, and soon the people began to send word to Conference to return him another year, and the third year, and when he could no longer be returned they wept, and hoped before many years he might be sent to their circuit again. As he improved, petitions came to the stationing committees at every Conference for him, and he was in demand everywhere; he would have been welcomed to the most important appointments in the Conference; and the poor out-of-the-way circuits sighed as they thought there was no hope of his ever being sent to preach for them. But that was long ago—then he was only about thirty or thirty-five years of age; but now he is old, he is fifty-five. He has fought many a hard battle with sin and the devil, and he has gained many glorious victories. He has had some great revivals of religion on his charge—hundreds of sinners have been brought to Christ under his ministry. He has improved in his preaching too; he is better acquainted with the Scripture and there is more Bible in his sermons than there used to be. His sermons are clearer—more comprehensive and thorough than in his younger days; but, then, he is old, and who wants an old preacher? Nobody has petitioned for him for a good while now, and some are beginning to wonder what they will do with him after a little while, and he is beginning to wonder too. He sees the change that is taking place—yes, the change that is taking place—yes, he has taken place, and he wonders at it. He sometimes sits down and asks himself the question, "What is the matter?" I love God more than I need to, I feel for perishing sinners as much as ever I did. I know I am in as great earnest as ever I was, and I have the presence of God with me in the pulpit and out of it, as I did not have in my younger days, and God blesses my preaching as much as ever he did, and I can take care of a congregation just as well as ever; but somehow the people do not want me. Why is it? What is the reason? Must I quit preaching? Is the time coming when I can not get work, when I must be laid on the shelf, as they say? I have often prayed that they might "cease at once to work and live," and "my armor with my life lay down," but the people appear to have concluded that it shall not be so. Why is it? Ah, I am getting old, and they want young men. I

wonder why? Can not old men preach as good sermons as young men? do not they know more? have not they more experience? can not they build up believers as young men can not? Is it just because I am getting old? And what am I to do? I feel as though I can not do anything but preach—I have beefed at it so long, and God has not taken my commission yet. I feel now just as at first, "woe is me if I preach not the gospel," but what am I to do? O, if it were God's will, I could wish that preachers might not get old—that they might stay young—until God would take them to heaven, for who wants an old preacher?

Thus the old preacher soliloquizes, and as I hear him speak, and see the tear glistening in his eye, as the sad, denying thought steals over his soul, "Nobody wants me for their preacher because I am old," I feel like thanking God that there is a heaven where preachers never grow old—where they are always welcome and always wanted. God bless the old preacher, and help the people to love and heed him too.—United Brethren Tribune.

## Former Times versus The Present.

The following from a personal letter to the editor by one of our most thoughtful and successful pastors is right to the point. The habit of exalting the past by abuse of the present we believe to be spiritually hurtful.

"I commend your criticism on 'A School Teacher's Views Freely Spoken.' There was much in the teacher's view that I endorsed. The select scientific course may still with information; but there is some difference between this and broad culture. I have filed his two articles, though there is much in them that I do not agree to, and much of which I am incompetent to judge.

"When I was a small boy I used to be alarmed at the sad condition of the times. The ignorance and vice of the day was the common talk of many persons, and they mournfully contrasted these days with the excellence and purity of the past. I thought that by the time I arrived at maturity the world would be completely ruined. I have learned since that this sort of talk was not peculiar to those days. I have heard it ever since.

"I find from an old book in my library that a wise man, three thousand years ago, said to the people: 'Say not thou, What is the cause that the former days were better than these? for thou dost not enquire wisely concerning this.'"

## Good Words.

Zion hears the watchman singing,  
And all her heart with joy is springing;  
She wakes, she rises from her gloom;  
For her Lord comes down all-glorious;  
The strong in grace, in truth victorious;  
His star is risen, his light is come.  
—Nicolai.

—Out of hearts ploughed by contrition spring flowers fairer than ever grew out on the hard ground of unbroken self-content. There bloom in them sympathy and charity for other erring mortals, and patience under suffering which is acknowledged to be merited, and, lastly, sweetest blossom of all, tender gratitude for earthly and heavenly blessings felt to be free gifts of Divine love.—Frances P. Cobb.

—God's presence is enough for toil and enough for rest. If he journey with us by the way, he will abide with us when nightfall comes, and his companionship will be sufficient for direction on the road and for solace and safety in the evening camp.—MacLaren.

—It is we, and not the Lord, who have to gain all or lose all, according as our relation to Christ has been—according as our relation to Christ is—in that great day when "the Lord cometh with ten thousands of his saints, to execute judgment upon all."

—We pray; our prayer is answered; we cry for the blessing, and the blessing comes. There is a sure and open line of communication between us and our God; why need we trouble ourselves about the how of it, when the fact itself is certain?

—If we spent less time in propping the cross of Christ, and more time in pointing men to it, then more souls would be converted by it.—MacLaren.

—The gate that leads to heaven is a strait gate, therefore we should fear; it is an open gate, therefore we should hope.

—It is a most dangerous habit of character to be able to gork up raptures whenever raptures are the rage.—F. W. Robertson.

—What we are afraid to do before men we should be afraid to think before God.—Foster.



## Christian Advocate.

THURSDAY, FEBRUARY 19, 1885.

For the New Orleans Christian Advocate.

MISS JACQUELINE LANE.

(Tribute of love and respect to her memory by a late pupil of Whitworth College.)

BY A. C. B.

Ah! hearts that ache,  
And faces pale with fear—  
Death loved a shining mark,  
Heeds not the later tear.

We try to say,  
Father, thy will be done;  
But that the cup of pain,  
Prayed for in time only soon.

And to that land,  
Dear love home, thou hast sped;  
We would not call thee back,  
Or speak of thee as dead.

But just "asleep,"  
In Jesus' arms he lies,  
And unto all who mourn  
This comfort sweet he gives.

Her work is done—  
No more for us she calls and cheers,  
"She hath done what she could,"  
And we are left in tears.

But we will meet  
Where angels come to rest—  
Where no farewell is said,  
No funeral bells are toll.

And hearts that have  
No piercing wound been given  
Can scarcely realize  
The ecstatic joys of heaven.

WEST PEARL RIVER, LA., Jan. 29, 1885.

## A Wedding in China.

Mr. Editor: A wedding in China, as in other countries, is an occasion of joy and festivity, and, as one took place next door to our house soon after our arrival in China, we had a good opportunity to see and hear all that was said and done, and I shall try to give some account of it and the peculiar customs of the Chinese on such occasions.

The bride was brought at candle-light in the bridal chair—a large beautifully embroidered Sedan chair—borne by four well-dressed bearers. The chair was preceded by men and boys bearing flags and lighted lanterns, although it was still light. Following the chair was a band of musicians composed mostly of boys—all gayly dressed and full of fun. Then came attendants and several porters carrying bedding and household furniture enough to set up housekeeping. This was all provided by the bridegroom a month or two before the happy occasion.

We could not see the bride, as she was shut up in a closed Sedan chair, and even after her arrival at the house of the bridegroom we could not at first see her face, as she was closely veiled. Just at candle-light a large number of guests had assembled, with their wedding garments on, to join in the festivities, when the sound of firecrackers and music announced the approach of the bride, and many voices exclaimed, "The bride is coming!" When the chair was put down near the door there was another explosion of firecrackers and the sound of music. A lot of gilt paper is burned near the door and a small quantity of rice is sprinkled near by the entrance, as emblematic of prosperity. The bridegroom and bride never see each other's face until the day of their marriage, or, at least, they are supposed not to have met. In many cases they do meet. There is no courting done in China by the young men, as the parents generally manage such things for them by a "go-between," or "middle man." On the occasion of the wedding of which I am writing the bride reached the house of her husband weeping, for she had left her mother's side the home of her youth to go among strangers, and her mother could not go with her. She was going to be the slave of her mother-in-law, and hence she leaves her mother's house full of sadness. It is not an occasion of joy to the bride—at least in many instances. It is the custom to weep, and she must do so.

The bride was dressed in a rich costume, and an elegant head-dress of several pounds' weight projected over her face, with innumerable glittering, silvery beads hanging down over the veil which covered her face. The bride was conducted to the reception-room, which is also the "ancestral hall" of the family, where all the guests were assembled to see the happy pair made one. At one end of the room was a square table, on which was burning red wax candles and incense in front of a picture of the bridegroom's ancestors. It is here the bridegroom receives his bride; sometimes with a simple bow, and in some instances not the slightest notice is taken of her presence. When the master of ceremonies calls, "Prostrate yourselves," they both bow three times to the picture on the wall. Then the "go-between," as the Chinese call him, takes two pieces of narrow thin silk prepared for the occasion—one green, the other red—and each about a yard in length, and, tying the two together, puts the green silk into the bridegroom's right hand and the red into the bride's right hand. Then they kneel and bow three times to each other, and again bow to their ancestors, and then bow again to each other several times. The bridegroom then follows the bride, who is being led into another room accompanied by all the guests, where he, or someone for him, removes the veil, and for the first time in his life he looks upon the face of his bride. Sometimes one of the lady guests, with a long stick, removes the veil from the bride's face, and then comes the free remarks of all present as to whether she is pretty or ugly. If

she is ugly, how they pity the poor bridegroom, while he looks on with seeming indifference, and often gets up and retreats or rushes from the room in great disappointment or in disgust. On some occasions the bride is seated in the room at the head of the bed and the bridegroom at the foot, when two cups of wine tied together are produced and handed to each of them. When each has taken a sip the cups are exchanged and they again take a sip, and during the whole time not a word is spoken by them. They are eagerly watched by all the guests who, at the same time, make their remarks about the couple. After they have taken the wine two cups of some kind of food is brought and a cup is handed to each of them, and when they have taken a slight morsel the cups are exchanged and they each again take a slight morsel. The bride is always fed or pretending to be fed by her attendant, for she is not supposed to eat anything for twenty-four or thirty-six hours, and in some instances not allowed to sleep for that length of time, except what little sleep she can get by leaning her head against the table.

When all this as above related is going on the bridegroom rushes from the room, when all the women and children try to prevent him, and this is the signal for everyone to make merry. After this the bride is led out to pay her respects to all the guests, who are expected to examine her fine clothes, and especially her tiny feet. All are allowed to make just such remarks as they choose about her beauty or want of it in as plain language as the Chinese can use on such occasions. After the bride meets all the guests, and makes her bow or motion of the hand to them, she is then led out in search of the mother-in-law to pay her respects. Very often the mother-in-law pays but little attention to the bride and manifests but little interest in the arrival of her daughter-in-law, and often never gives a kind word of welcome to her. No matter how gay and happy all those who are present may be, the bride must not manifest any joy or delight, for that would be a violation of all propriety and custom. If she speaks at all to her attendant, it must be in a very low tone of voice. She stands in the midst of her gay visitors like a statue and walks about only as she is directed by her female attendant.

There is much connected with betrothal and marriage in China which would not be edifying to Christian people at home, and which would require too much space even if I were inclined to write it all. We have said enough in this letter to show that the life of a daughter-in-law in China is not an enviable one. The marriage ceremony of our native Christians, although agreeing in some respects, differs very much from the heathen around us. The ceremony is a Christian one, and all that is objectionable is omitted. When one of the party is a Christian and the other is not, the Christian is placed in a very unpleasant situation. When the bride is a Christian and the bridegroom is not, the family forces her to kneel to the ancestral tablets, and, if she resists, they make her life miserable. I remain,

Your brother in Christ,

J. W. LAMBETH.

SHANGHAI, CHINA, Dec. 24, 1884.

## Orthodoxy versus Heresy.

It may be a little grating to speak of heresy; but some things are orthodox and some are heretical.

A few days ago, in visiting a Sunday-school in which there were some Methodist teachers and some Methodist scholars, I heard a preacher say to a large class of boys, "Let us not regard that old Jewish institution as a church. It was rather national than ecclesiastical, and its ordinances were more of a sanitary than of a religious character." That was not the time nor the place for me to reply; but I felt that the preacher was repudiating God's church and his dealings with the world for nearly four thousand years in order to maintain a dogma!

This is not the first instance of rebellion in the midst of those who claim to serve God. If I were to say that this view, monstrous as it is, is commonly received, some orthodox editor would curl his lip and smile in disdain. Indeed, the truth or fallacy of the declaration would appear according to the subject upon which you read. If you pursue the study of the question as to the proper subjects for baptism, you will see, if your author be a pious Baptist, that God has always had a church, and the ordinances thereof were always spiritual and divine. But, if you read church history, you will see, no matter what the doctrinal opinions of your author, a practical confession of the allegations contained in the speech of the preacher alluded to. There can be but two sides to this question: Either the origin of the church, like the principles of common law, dates back to a period "to which the memory of man runneth not to the contrary," or to a period within "the memory of man." Then, too, the ordinances must have been spiritual or carnal, and the whole thing civil or ecclesiastical.

It is no use to smile and say the case is overdrawn; nor will it do any good to say we mistake the teachings of our writers. I propose in this paper to show that the doctrines of the Bible, and, by consequence, the doctrines of the Methodist Church, are perverted by sundry writers of recognized authority. Everyone who has read the

great debaters—Campbell and Rice, Graves and Ditzler, Bledsoe, Miller, and others—know that in these discussions the idea that that organization generally known as "the Jewish Church" was a genuine ecclesiastical organization, and the passover and circumcision genuine ecclesiastical sacraments. But we insist upon uniformity. Whatever is taught as truth in our connection should be taught as truth in any connection. If these are facts when we come to prove up and justify infant baptism, they are facts when we come to prove up our historical connections. In my little book, on "The Church," I have shown the connection of the present church with the church of the Hebrews; but what I propose to do now is to show a necessity for right teaching on this subject.

Caution Farrar, in his "Early Days of Christianity," like Neander, by the very title of his work, gives color to the utterances of the preacher above alluded to. But the teachings of these authors do not stop with a mere unpropitious title page; but in the body of the work, and in plain language, Mr. Farrar teaches this same heresy. So does D'Aubigne; so does Mosheim; so does Stevens, and a number of others. But before we start out with these writers let us put this down: If God did not have a church in the world hundreds of years before the incarnation, he has no church now. Let this be borne in mind, and we will bring it up in the conclusion and examine it more closely.

Bishop Hurst being one of the latest writers on this subject, let us begin with him:

"The church, in its broadest sense, consists of true believers in all ages; but the Christian church was established by Christ himself." \* \* \* "The opposing forces were massed, and every effort made to prostrate the new religion." (Outline of Church History, pages 11, 22.)

If it be insisted that the words, "true believers in all ages," admits the existence of the church prior to the incarnation, why say "the Christian church was established by Christ himself"? The natural inquiry is, What is the difference between the church and the Christian church? If a church has been in existence "in all ages," when and for what purpose was "the Christian church established by Christ himself"? What sort of church was that which existed before "the Christian church was established by Christ himself"? If it was not "the Christian church," it must have been a "Christianless church"—a thing of which we can not conceive. Then what was there in this religion under pagan opposition which was "new," except that all religion was new to the pagan world? Its doctrines were not new; its purposes, its piety, its truth, its Head was there the same they had ever been. It was more than three thousand years old.

Once more. If "the believers in all ages" constitute the church "in its broadest sense," by what right has Dr. Hurst narrowed the Christian church down to a period of less than one-third of the world's existence? Why say "the Christian church was established by Christ himself"? There is no evidence in the Bible to that effect, and the church is never spoken of in that book as the church of Christ—never. It is simply "the church," or else "the church of God"—never "the church of Christ." In poetry it may be so called, because "he is the Head of the church even as the man is the head of the woman." But, in an organic sense, it is all wrong. "Christ himself" never established any church, except he did it when he dwelt "with God, and was God." As the anointed, as the sent of God, he had nothing whatever to do with establishing the church. It was here when he came. He came to his own. He belonged to it. As a member, he worshipped with and partook its sacraments.

Next, see D'Aubigne. Page 38, Vol. I, he says: "While speaking of one church of God, it no sooner refers to its manifestation to the world than it enumerates 'the churches of Galatia, of Macedonia,' of Judea—all the churches of the saints." Page 33: "The feeble world was tottering on its foundations when Christianity appeared. The national religion which had satisfied the parents no longer proved sufficient for their children." Page 34: "Two principles especially distinguished the new religion. \* \* \* One had reference to the ministers of its worship; the other to its doctrine."

Can language be plainer than this? "The church of God" manifested to the world at the time the "churches of Galatia, of Macedonia," etc., were enumerated. Had there been no manifestation of "the church of God" before those local churches began to exist? Whose "church" was that "in the wilderness" which had "ordinances of divine service and a worldly sanctity"? The church of God, certainly. "When Christianity appeared!" Plainly, Dr. D'Aubigne could not tell when "Christianity appeared." Christ, the head and source of Christianity, "is as a lamb slain from the foundation of the world."

These "principles" which "especially distinguished the new religion"? Did not the old religion have the same ministers as the new? the same duties? the same functions? the same duties? There were priests under Moses and there were priests under Paul whose duty it was to conduct the public worship and read and expound the word. What "principle" was that which had reference to "the new religion"? As

I show in "The Church," there was not a new doctrine taught by the apostles, nor a new doctrine written in the New Testament. Why then make this great difference between the periods of the church's history? Why persist in calling an institution 4,000 years old a "new religion." That a Frenchman should absorb enough of the old Romanists' view to go on in this line is not so surprising as that Hurst should do so.

But why go on with these quotations when every student knows so well that the church is the same under all the dispensations, only on the subject of baptism! "The infant church," "the new religion," "the establishment of the church by Christ himself," "the planting of the church by the apostles," are all phrases met in all histories of the church. It is time to tear down these contradictions, to maintain the unity of the church, its sameness in all ages, or abandon the half-conceded strife.

No man can point to the passage in the Bible which conveys the remotest idea of the time and place of the establishment of the church. Like the being of God, it is an oft-asserted fact; but the time and circumstances of its beginning are nowhere alluded to. The history of the church is a ring. We can trace it all around (the circle of time), but fail to find the beginning. It is now and has been as far back as we can go. The only means we have of knowing that a church was established is from the fact that we see it; but, if left to prove its existence as a thing begun in the past, it can not be done. Those to whom the day of Pentecost were clearly members of the church which existed at the time, and not there and then for the first time brought into existence.

As I have done, I do again. I demand the book, chapter and verse which tells us when the church was set up on the earth for the first time. Its doctrines are traceable all the way back. So of its ordinances; so are its objects. It is an institution of God for man, and in the nature of things, must have been co-existent with man. The church is no second thought with God. It is primary, an offshoot from heaven—the militant a transplant of the triumphant.

J. A. PARKER.

BARTON, LA., Feb. 4, 1885.

## Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)

February 5, 1862: I have entered upon my labors on the Columbus district and held three quarterly meetings. I feel my insufficiency for the position I occupy, and sometimes feel discouraged in view of the state of the country and of the church. Preachers will need more than usually the grace of God in these times of trial; but I feel like trying to do my duty and help to keep the church alive and not

let the machinery of the gospel become damaged. The hope of the country is in keeping up a nucleus of piety in the churches at home, that when the armies are disbanded there may be some religious influence to counteract the flood of ungodliness which will overflow the land through the demoralizing influence of war upon our men who are engaged in it. Oh, Lord! save the country from the floods of wickedness; save us from distrust and unbelief; keep us in the hollow of thy hand till these calamities be overpast. Save the church and ministry from backsliding; take not thy Holy Spirit from us; give us not up to a reprobate mind. Lord, help me to clove closer and closer to thy bleeding side to be more and more diligent and prayerful, and give me courage to discharge my duty to thee and the church.

March 13: I have just returned from Pickens and Greene counties, Ala., where I held quarterly meetings. The country is in a great state of excitement upon the invasion of the enemy. There seems to be a general uprising of the people and all ranks and classes are taking up arms. The preachers are leaving their charges to enlist, and the people seem determined to defend themselves to the last extremity. There will be a great loss of life ere long as we are evidently on the eve of some great battles. The armies are concentrating at different points, and both sides seem determined to conquer. Our country is in an awful condition. The war is destroying railroads, burning towns, devastating the country. Thousands are sick and dying from exposure and neglect. The circulation of religious books and periodicals is stopped, pulpits vacated, and the churches left without pastors, vice and wickedness increasing at a fearful rate. Our country seems given over by God to destruction and ruin. It is awful to contemplate the state of things in this hitherto highly favored land, and what will be the final result no mind can conceive or tongue describe. All my trust is in God in this time of trial. I have faith in his providence and rejoice to feel that God reigns and will do all things well. I thank God that I find religion a comfort to me, and that I can have peace of mind amid all the battle and excitement of the times. I have taken God for my portion and he will not forsake me.

March 18: I returned from Carrollton, Ala., this morning. We had an interesting quarterly meeting. Bro. McVoy, the preacher, has determined to volunteer, and the sacramental services were peculiarly solemn in view of the separation. He is greatly beloved by his people, and they give him up

with great reluctance; but yield to the exigency of the times. I was somewhat revived, although the cross was heavy. I saw in the congregation some who had been converted there under my ministry twenty years ago. They are still striving to get to heaven. Oh, that I may be found worthy to meet my numerous brethren in that bright and happy world where is no more parting forever.

September 6: I preached to-day in South Chapel, in Noxubee county, Miss. Twenty-three years ago I had the pastoral charge of that church, and my visit to it has called up many reminiscences of time past. Great changes have taken place since that time. I saw but two or three in the congregation who were there at that time. Bro. McGee has moved to Arkansas. Bro. Augustus and Sister Stokes are dead. Bro. Koger still lives in this country. He and his old lady are both blind and helpless. Jeff. Koger and Bro. Wm. Augustus, who were youths then, are now in the army. Bro. Moses Cockrell still lives at the same place. He has become an old man, his head is perfectly white; but he seems to enjoy health and vigor. Bro. Dickson is dead. I took him into the church that year a single man, to-day his widow and two grown daughters were at the church. Bro. Eliah Callaway was with us, showing the effect of years, a venerable man of God, who was then my presiding elder. He has been a faithful soldier of the cross, but will soon have to pass to his reward in heaven. I saw several young persons in the congregation who were children when I formerly preached to their parents. Some of them are married and fill their parents' seat in the church. No time fleets away. God has mercifully spared my health and strength and I am still effective. I have had a happy life, been blessed above many of my fellow-creatures. Oh, may I find favor in his sight and stand among the redeemed at his right hand in heaven.

(To be continued.)

## A Statement and a Plea to Southern Methodists.

There were in the communion of the Methodist Episcopal Church, South, at the beginning of the late war, 207,766 colored members. They had for their pastors and religious guides, white preachers, members of the Annual Conference, appointed by the Bishops. Soon after the war, many of these colored members—perhaps a majority of them—entered other Methodist Churches, having headquarters in the Northern States; but thousands of these colored members, in spite of vehement urging, remained loyal to the church through whose ministry they had been brought to Christ. To meet the needs of their case, it was judged best to organize a separate church for them. Under the authority and direction of the General Conference that met in Memphis, Tenn., May, 1870, a convention was called to meet in Jackson, Tenn., in October, 1870. Under the presidency of Bishops Paine and McTear, the "Colored Methodist Episcopal Church in America" was organized; Bishops were elected and ordained; a book of Discipline was adopted; the buildings occupied by these congregations were secured to them by good titles, and the church set going.

At the recent Centennial Conference, this "Colored Methodist Episcopal Church"—the ecclesiastical daughter of the Methodist Episcopal Church, South—reported 155,000 members. They have, considering their poverty and many disadvantages, done wonderfully well. But they are in great need of a well-established and well-equipped training school, in which preachers and teachers may be trained for the great work of the instruction of their people. They can not get on without training any better than white preachers can. If their work is to be rightly done, trained teachers and preachers they must have. They are not able, themselves, to provide the means of training them. They naturally look to the church that sent them forth, in 1870, with its blessing. They earnestly ask help, and they have faith in Southern Methodism that they will receive it.

The General Conference in May, 1882, recognized their great need, and their right to ask it at the hands of Southern Methodism. In response to a recommendation of the Bishops, the General Conference took measures looking to the accomplishment of the great work of providing for this urgent want of our colored brethren. At a meeting in Atlanta, Ga., August, 1882, of the senior Bishop of the Methodist Episcopal Church, South, (Bishop George F. Pierce), and of the Bishops of the colored church, it was decided to establish in Augusta, Ga., an institution to be known as "Paine Institute." A Board of Trustees was named, a charter was secured, and, in 1883, the work was begun. Dr. Morgan Calloway, vice-president of Emory College, was elected president, and the Rev. G. W. Walker, of the South Carolina Conference, professor. Dr. Calloway organized the school, and did two years' good work, and, in November, 1884, at the call of the church, returned to Emory College. Prof. Walker was made president; Rev. W. C. Davis, of the South Georgia Conference, was elected professor, and his sister, Miss Sallo Davis, assistant.

The work of "Paine Institute" is now going on in a hired house, in-

adequate in its accommodations. Enough has been done to demonstrate the utility and practicability of the scheme, but success demands permanent and adequate quarters. The collections hitherto made have been barely sufficient to keep the school going. To raise funds had established the work, the Rev. Dr. J. E. Evans was appointed by Bishop Pierce, January, 1883, commissioner of education for the colored people. Dr. Evans labored with zeal and ability during 1883. Last December, Bishop McTear appointed the undersigned to take up this work, and carry it on. Upon that work he has now entered, fully resolved, by Divine help, to do his utmost to accomplish the enterprise undertaken by the church.

The "Colored Methodist Church" has suffered in many ways by its relation to Southern Methodism. This relation has cut them off from the large gifts from the North that have come to other colored churches. Their relation to us cuts them off from help abroad, if we fail them, their lot is indeed a hard one.

This appeal is made to all who believe that the colored people need instructed preachers and teachers; to all who believe that Southern Methodism should help the church they sent forth and that, by its relation to Southern Methodism, is shut up, for the most part, to what we will do. "Paine Institute" must be firmly established and adequately sustained; it must have a habitation of its own. Eligible buildings can now be procured at a bargain. Send, as the Lord has prospered you, to the undersigned.

W. C. DUNLAP, Commissioner.

No. 174 Peachtree St., Atlanta, Ga.

## A Report.

Mr. Editor: I ask space for an un-called report. While at the Annual Conference of 1881, held in Carondelet Street Church, I was in Bros. J. and L.'s class meetings on Sunday and had the realization of an old interpreted dream. "Surely the Lord is in this place." I knew it; I felt it, and my soul rejoiced to feel that "this is the gate of heaven." This class meeting path I then resolved to follow. An old friend of mine, a Baptist minister, said: "He loved these spiritual communions of Methodism." Another young man, of the Presbyterian Church, said: "Bless God for such afluence. My soul is happy, henceforth my service shall be the Lord's. He was this year admitted on trial to the Louisiana Conference. Many other instances might be given, but this is sufficient for me. The Lord has blessed my resolution, and by his grace I am going to keep up the class meeting. Brethren and sisters of Carondelet, ask your prayers 'that my soul shall bless the Lord and that all that is within me shall praise his holy name.' I pray God to bless you and all other class meetings with a glorious review this year. I now ask all others who are deeply interested on this subject for a brief report.

Your brother,

ST. H. WHATLEY.

BIO CASE, LA., 2nd. 25, 1885.

## From the Work.

FLOYD, LA.

Mr. Editor: There was considerable shaking up of the Homer district at last Conference, and I found that was shaken out of the old nest among the pine hills to fall into the low grounds; but not as yet the "low grounds of sorrow." As soon as the weather would admit we moved on with wife and little ones for our new home in Floyd, on the Floyd circuit. We left Kinggold for Delhi, via Minden Junction, Tuesday, January 27, reaching there next day at two P. M. The night we enjoyed the hospitalities of Bro. J. M. McKee. Having previously notified the people of Floyd of our intended arrival on Thursday, they met us with a hack and wagon to carry us home. On reaching Floyd, to our surprise we found the parsonage lighted up, and a merry pool of ladies' and children's voices coming from within. As we entered the door a good brood of children, welcomed us to our new home. In the sitting-room was a fire burning. In the dining-room, to which we were soon invited, was spread warm and most sumptuous supper: turkey, chicken, potato salad, pickles, salmon, breads, pies, cake, fruit, etc., lay in rich profusion on the board, and we were right royally served by the good sisters as guests of the parsonage. After supper two of those good ladies opened the parson door saying, to my now delighted wife, "This, too, is yours," and her eye beheld a barrel of flour, bins of sugar, coffee, tea, and on down the grocery line to pepper and salt—a supply for weeks. Our hearts were full and we had no words to express our appreciation that night, but we remembered them at the family altar. The good people, by their kindness, commended to our hearts. May we "commend to their consciences the truth in the fear of God!"

J. P. PATTERSON, P. O.

FEBRUARY 3, 1885.



RENTON, MISS.

MR. EDITOR: This is my fourth year on the Mt. Olivet circuit; consequently my last for the present term. Therefore my motive can not be impugned. If I express my high appreciation of the many kindly deeds and tokens of Christian regard which we have received from this people during these three years, reminding us that we are among an appreciative people, and that "the workman is worthy of his meat," I am not among these friendly greetings. A handsome Conference seal for myself and an anonymous box of sundry, needed and valuable articles, with Christmas-greetings to Mrs. Howard—all from Wesley Chapel—a buggy and an overcoat from two friends at Sattalia. The most appreciable feature of these generous acts is that they were the free-will offerings of persons who had contributed most liberally to the support of the work. But for such noble Christians scattered abroad over "these lands," our poor salaries would leave many of the preachers in great want. Reader, "go to the end of the earth," and provoke your pastor and his family to a more entire consecration to their high calling. For who could receive such expressions of Christian sympathy without feeling a rebuke at every discovery of shortcoming or inefficiency? May none of these lose their reward, and may I be able to improve upon my many failures and minister unto their spiritual things as I have been partaker of their carnal things in the prayer of their humble but unworthy pastor.

A Pastor's Welcome.

MR. EDITOR: I am in the parsonage on the Raleigh circuit; landed here on the twenty-second, and this is the first time that we ever lived in a parsonage. After three days of exposure in very bad weather we reached the parsonage and was greeted with a warm reception. A number of the brethren and sisters awaited our arrival, with good fires in our rooms and the table groaning under the weight of its luxuries. And to complete the whole, a large cake was placed in the center of the table, with these words, "Welcome home!" Mr. Editor, I am not able to express the gratitude of my heart and the outpourings of love to God for his goodness toward us. Yours in Christ,

A Mother's Gratitude.

MR. EDITOR: Will you allow a widow to thank many kind friends through the ADVOCATE for meers to send her son to school one session at Coneary College? My son is preparing to be a Methodist preacher. I offer many thanks to his friends at Lake Providence and to Mrs. Dr. Hollingsworth. He was able to go until January, and then would have had to come home had it not been for the kind help of Bro. W. W. Guthrie; for which his mother sends many thanks. That generous offering of Bro. Guthrie will send him until June. May God bless every one that has lent a helping hand to educate my orphan preacher boy!

Peculiarities in Public Prayer.

SOME years ago an eminent minister, recently deceased, who was deservedly loved for his many amiable virtues, and admired for his genius and eloquence, offered prayer in his pulpit. His petitions on that occasion were distinguished by simplicity, directness, and earnestness, and apparently tore all hearts onward to the throne of grace. But while they were being breathed, and the floor of the platform creaked, and caught other sounds which I am ashamed to confess I contained me to look up. To my amazement I found the good brother gesticulating somewhat wildly, moving about nervously as though he were delivering an exhortation to men instead of addressing an assembly of God. Since then I have observed and have been astonished to find not a few of them consulting the same fault; and this circumstance has recalled other peculiarities of public prayer, and has led me to put these reflections on paper.

I remember hearing once—I never wanted to hear again—a very pompous elderman who seemed to take great pleasure in introducing into his supplications a large number of unfamiliar words, who also sought by means of antitheses, alliterations, grandiloquent phrases, and other rhetorical devices to attract the attention of the hearers. As I listened for a while I felt that these verbal protections were not designed for heaven, but for earth, not for the Creator, but for the creature. This impression was deepened when I afterwards read a specimen of this gentleman's declamatory piety in print. It seemed evident that it had not its proper destiny, reported for a newspaper, to be admired and praised by those who regard devotion only as a literary effort. We had heard of that famous Boston preacher who was said to be the finest ever addressed to a Boston audience, but even that memorable performance "paled its intellectual fires" in the presence of the verbal convulsions and bombastic terminology which was declaimed suitable for the ear of him sick at heart as I listened to the close, and felt that "sacred silence" would have been more helpful to all serious souls than this glittering rhetoric, and this noisy and noisy-syllabled twaddle, which displayed more affectation than dependence, and more vanity than heartiness.

It seems to me that ministers cannot be too careful as to their manner in public prayer. In that solemn service they are seeking to voice the cares, woes, the trials and the sins of the people, and at the same time they are seeking an audience of the compassionate Father, who neither desires a

enology from their lips, nor a parade of showy words. Surely their language, under such solemn circumstances, ought to be simple and easily understood on the part of those who are supposed to adopt it as it flows from the lips of the supplicant; and certainly it should gleam throughout with honesty and sincerity, presented as it is to a watery grave, where sham and abominations are out of place, and swelling expressions are equally intrusive, and scraps of poetry are incongruous as they would be in the mouth of a drowning man when calling on his friends to save him from a watery grave. Some ministers are discursive in their prayers, others are informal; some exhort, others are didactic, and others modestly suggest what is becoming in the Almighty, while others manifest a free and easy familiarity, which is absolutely incompatible with reverence. These things ought not to be.

The minister should always try to realize that praying is not preaching. The style, the action, and the voice appropriate to a spoken discourse, are not keeping with the more solemn privilege of supplications. It may be legitimate in the forms to startle the hearer by sudden excited climaxes, by bold figures, by gorgeousness of word-painting; and it may be pardonable, when trying to move him, to employ all the arts of the trained and conscientious orator. I have no criticism to offer on these points. The gifts of eloquence and the highest conferred on man; they are to be valued, and they are to be earnestly employed; but they were never designed by their Author as means of approach to a throne of grace. He is not to be startled, or roused, or terrified, and he is to be awayed by well-ordered and certainly never would be accomplished by declamation.

In prayer there should be absolute immobility. The position once taken, whether standing or kneeling, should be retained to the end. There should be no shuffling of the feet, no moving of the hands, no restless twitching of the fingers, no shaking of the head, and, in a word, no action whatever. The body should be as a thing forsaken. It should not be thrust before the worshiper, distracting his attention from the petitions being offered, and distracting the concentration between him and his God. Not the slightest gratulation should recall his existence. For the time being it should be extinct. The voice, also, should be subdued and low; firm and distinct, but never harsh or loud. Elocution, generally a snare, and in prayer almost a sacrifice, ought to be avoided. The attention given to varied modulation, to excessive emphasis, to musical intonations, renders difficult the due concentration of mind on the Supreme Being, whose presence and blessing are being sought. A merry song at a funeral is not more out of place than a declamatory invocation in prayer. Sometimes clergymen who are anxious to discharge with decent propriety all the functions of their sacred office go to professed teachers of the art of reading and speaking for instruction. These guides who make orators, or claim to do so, but have not been able to make themselves orators, undertake to show ministerial students how to pray, when, in many instances, they themselves are profoundly ignorant of its first principles. The public petitions which are fashioned and delivered by the minister, and which are generally suited in style, and distinguished more by sound than by sound sense, and as a whole are offensive to modesty and spirituality. My advice to our young ministers is, when they go to the altar for the first time, let them leave their education behind, and let the influence of their meekness, silver-tongued, euphonious, sonorous intonations, and their adagio, andante, staccato, crescendo and diminuendo. Thrust away such cheap artifices. The voice needs only the pathos that springs from real sympathy with the sorrows and sorrows of the world, and only the music that is born of spirituality, and the emphasis that comes from sincerity and earnestness; qualities these which no educationist can impart.

May I not be permitted to add in closing that the happiest phraseology for devotional purposes is to be derived from the scriptures; and that the clergyman cannot do better than to familiarize himself with their forms of expression. He will find them simple, and yet sublime, common, and yet impressive, reverential, and yet speaking the language of the heart, but decked with earthy images and metaphors. Taken together they come as near to the language of the soul as it is possible for words to come, and they never can be judiciously employed without enkindling devotion, and ever, precious to the Being worshipped—Standard.

When the history of music and musicians has been confined to the end of the present century, the position occupied by its master, Sir Julius Benedict, will be found in many respects without a parallel. To very few men, even eminent in several departments of art, is it given to celebrate their fiftieth annual concert, nor does a case frequently occur of a composer in his eightieth year producing an oratorio from his own pen. These facts alone would alone form a sufficient claim to honorable remembrance; but—still keeping aside Sir Julius Benedict's right to be considered as a representative musician of his time—there are other respects in which his career merits more than a passing notice. The opportunities which he has enjoyed of studying the works of the great composers, and the musical composition, we think, unique. Benedict knew Beethoven in 1827, and he had the honor of being not only a pupil, but friend of both Wagner and Hummel. Mendelssohn, who labored among the companions of his youth, and later on, while in Paris, was one of the most intimate terms with Rossini, Auber, Meyerbeer, Berlioz, Herold, Halévy, and others distinguished in the musical world. In our country, during his long and honorable career, he has been the friend, and a century later, the patron, of most of the eminent musicians of his time, and has gained for himself a position in our midst such as no foreigner has ever achieved in attaining since the days of Handel—Cassell's Family Magazine.

As a rainbow foretells a storm, so does a plume upon the human body indicate health-destroying virus in the blood, which can be neutralized and expelled only by Dr. Harter's Iron Tonic.

**Excitement Unabated.**  
THAT REMARKABLE EXPERIENCE OF A ROCHESTER PHYSICIAN FULLY AUTHENTICATED.  
Cleveland, O., Herald.  
Yesterday and the day before we copied into our columns from the Rochester, N. Y., Democrat and Chronicle, a remarkable statement, made by J. B. Henion, M. D., a gentleman who is well known in this city. In that article Dr. Henion recounted a wonderful experience which befell him, and the next day we published from the same paper a second article, giving an account of the "excitement in Rochester," caused by Dr. Henion's statement. It is doubtful if any two articles were ever published which caused greater commotion both among professional people and laymen.

Since the publication of those two articles, having been besieged with letters of inquiry, we sent a communication to Dr. Henion and also one to H. H. Warner & Co., asking if any additional proof could be given to us as to the validity of the statements published. In answer thereto we have received the following letters, which add interest to the entire subject and verify every statement hitherto made:

ROCHESTER, N. Y.  
GENTLEMEN: Your favors received. The published statement, which you refer to in every respect, and I owe my life and present health wholly to the power of Warner's Safe Cure, which snatched me from the very brink of the grave. It is not surprising that people should be so interested in the subject, for my recovery was as great a marvel to myself, as to my physicians, and friends.

J. B. HENION, M. D.

ROCHESTER, N. Y., Jan. 21.  
SIR: Acknowledging your kindly reminder, we would say: The best proof we can give you that the statements made by Dr. Henion are entirely true, and would not have been published unless strictly so, is the following testimonial from the best citizens of Rochester, and a card published by Rev. Dr. Hays, which you are at liberty to use if you wish.

H. H. WARNER & Co.

To Whom it may Concern:  
In the Rochester Democrat and Chronicle of December 31, there appeared a statement in the form of a card from Dr. J. B. Henion, of this city, recounting his remarkable recovery from Bright's disease of the kidneys, after several doctors of prominence had given him up, by the use of Warner's Safe Cure. We are personally and by reputation acquainted with Dr. Henion, and we believe he would publish no statement not literally true. We are also personally and by reputation well acquainted with H. H. Warner & Co., proprietors of that remedy, whose commercial and personal standing in this community are of the highest order, and we believe that they would not publish a statement which were not literally and strictly true in every particular.

C. R. PARSONS, (Mayor of Rochester.)  
Wm. PERCIVAL, (Editor Union and Advertiser.)  
W. D. STUART, (ex-Surrogate Monroe County.)  
E. H. FENNER, (ex-District Attorney Monroe County.)  
J. M. DAVIS, (ex-Member Congress, Rochester.)  
J. S. MORRIS, (County Judge, Monroe Co.)  
H. C. SHIPLEY, (Capitalist and Senator.)  
W. F. ROWLEY, (ex-County Judge, Monroe Co.)  
JOHN VAN VOORHIS, (ex-Member of Congress.)

To the Editor of the Living Church, Chicago, Ill.  
There was published in the Rochester Democrat and Chronicle of the 31st of December, a statement made by J. B. Henion, M. D., narrating how he had been cured of Bright's disease of the kidneys, almost in his last stages, by the use of Warner's Safe Cure. I was referred to that statement, as having recommended and urged Dr. Henion to try the remedy, which he did, and was cured. The statement of Dr. Henion is true, so far as it concerns myself, and I believe it to be true in every other respect. He was a parishioner of mine, and I visited him in his sickness. I urged him to take the medicine and would do the same again to any one who was troubled with a disease of the kidneys and liver.

ISAAC L. MOORE, (D. D.)  
(Late) Rector of St. Paul's Episcopal Church, Rochester, N. Y.

**Religious Education.**  
In short, true religious education is not, and never can be, the sole work of any school, however good. Throughout the whole educational movement, especially of these latter days, many of us have lost sight of what true religious education is. We are a great deal too fond of dividing work into different departments; as if it were the business of a school to hammer the three R's, and as much else as it can be got to hold, into the child's head; the parent's business to feed, lodge, and clothe the child, and pay its school fees, till it can begin to earn a few shillings a week; the Sunday-school to provide its share of religious instruction; the church to provide for the religious life of the people, and the sense of obedience to high principles, the sense of respect we owe to God, can never be shut up in, and referred to, a mere department, as if it could be taught separately, like arithmetic. If it is any work, it is intended to pervade all things, all life. The spirit of religion is needed just as much in the Church, as in the school. The Church is not a sort of tank in which so much religion is stored, and out of which people may fill their own buckets if they are so inclined.

Religion is rather more like the rain without which no grass can grow, without which no fruit can swell, and like the dew which needs to fall over the woods and fields and gardens alike, and without which all natural life would be dried up. When we think of religious education, we think of the influence which should descend upon and pervade every so-called Christian society, having, in any but different forms, but having this one thing common: high goals, purposes, and effort to lead a righteous life, desire to know and to do the will of God, desire to do as they know and do what really are the laws by which we should be guided; desire to follow them, and not merely please ourselves. That which concerns our whole course and work is no more educational department confined to one section of instruction.

Religious education is this, or its opposite.

**Temperance Physiology.**  
No doubt something will be gained by calling attention to the subject, but the question is, if the method proposed is the best that could be adopted. We doubt if the appeal to science through such teachers as we have, and such books as most of those that are now appearing, to meet the now emergency, is the best way of securing the end desired. What is wanted is to make the deepest and most intelligible impression upon the minds of youth in regard to the bad effects of indulgence in alcoholic beverages. But the student is not the best way to accomplish this object. The evils of intemperance are evils which only appear in conduct. The incontestable facts of the injurious influence of drinking are direct, palpable, conspicuous, observed by everybody, and open to question by no one. Science does not make them more clear, or add vividness to the painful facts which are seen by all. Good may come, as we have said, but it is a question if more good would not come from the dogmatic statement of facts, that are free from doubt and controversy, and that are based upon unquestionable and established experience. The subject in its scientific aspects is beyond the grasp of pupils in common schools, but maxims and rules can be stamped upon their minds in a way that will exert a salutary and permanent influence. And if it is desired to reach the victims of alcoholic indulgence, to be taken as object lessons, in which what the pupils see himself becomes the basis of the opinions he forms. Every community is full of examples of the effects of drinking, and the effects are all around us, in the streets, in the houses, in the schools, in the churches, in the homes, in the minds of the people. Let the scholars be directed to observe for themselves, and see how much truth they can find out on all sides of the subject; the exercise will at any rate be an excellent means of mental improvement and practical education.

—Prof. E. L. Youmans, in Popular Science Monthly.

**THE ART OF EARLY RISING.**—The proper time to rise, says the "Lancet," is when sleep ends. Sleeping should not be allowed to enter a state consisting in the sleeping or rest of all the several parts of the organism. Sometimes one and at other times another part of the body, as a whole, may be the least awake, and so the first to awake, or the most exhausted, and therefore the last to arise. The secret of good sleep is, the physiological conditions of rest being established, so to work and weary the several parts of the organism as to give them a proportionally equal need of rest at the same moment; and, to wake early and feel fresh, four and a half hours of sleep, if the sleepers should be secured; and the wise self-managers should not allow a drowsy feeling of the consciousness or weary senses, or an exhausted muscular system, to beguile him into the folly of going to sleep again when once he has wakened. After a very few days, of aroused action, the man who resolves not to doze, that is, not to allow some sleepy part of his body to keep him in bed after his brain has once awakened, will find himself, without knowing why, an early riser.—Popular Science Monthly.

**MISCELLANEOUS.**

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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HORNICUTT.

THURSDAY, FEBRUARY 19, 1885.

Renewals are coming in freely by every mail. We do not wish to lose a single old friend, but intend to add many new ones this year.

In the City of Washington there is a population of 147,000, and 1040 places where liquor is sold by license—giving one dram shop to 144 inhabitants. A prohibitory law for that city is in demand.

The bill now pending in Congress for the reduction of postage on newspapers ought to become a law. The present rates are burdensome to publishers and a needless tariff upon the nation's greatest organ of influence and intelligence.

The work in all foreign mission fields seems to enjoy at present a hitherto unknown. Communicants in these missions increased in 1881-82 at a rate six times greater than in the home fields, and in 1882-83 at a rate nine times greater. And yet an occasional objector says converts in foreign fields are secured at a "rather high price." What complacent ignorance!

Bishop Keener left yesterday for the City of Mexico on an official visit to our missions there. He was present at the planting of that mission and has watched with prayerful interest its rapid, vigorous growth. Dr. Kelley will also attend the annual meeting of the mission, but will go by another route. We expect some characteristic correspondence from the Bishop's pen.

Rev. T. B. Holloman, writing from Yazoo City, says: "The session of our Conference made a fine impression on this community. Dr. Hoyte, the Presbyterian evangelist, followed on with good results, and we have made a most excellent beginning. Since Conference we have received eighteen members from different sources. In compliance with the appeal of Drs. Kelley and Young, I took up our foreign mission collection last Sunday, raising \$55—an excess of five dollars over last year's report, with more to follow."

In holding church Conferences, when the disciplinary question is asked, "Is our church literature circulated and read?" we hope brethren will devise ways and means for extending the circulation of this ADVOCATE. One pastor writes that he has a congregation of forty members, in a good farming section, in which not a single copy of the paper is taken, and asks what can be done. We would advise the appointment of an active committee of ladies to canvass the entire membership for subscribers, and that the pastor give them all possible aid and encouragement. Send to this office for sample copies.

An effort is being made in New York City to start a new daily paper that shall avoid sensational accounts of social scandals and the doings of the criminal classes. Whether or not the venture will prove an immediate success, it is worthy of trial. We are not averse to a full publication of the news. The evil is not so much in printing accounts of murders, larcenies, arson, perjuries, etc., as in their display. They are dressed up in jocular, ribald phrase, while other items of news find the barest mention. It is the embellishment of crime that is to be deplored, and for which our great city dailies are sometimes censurable.

The disestablishment of the Church of England will possibly become somewhat of an issue in the next parliamentary election. Against the state connection of the church there has been a rapidly growing sentiment for years. It is now sufficiently strong to materially affect the complexion of the incoming Parliament, which will be elected under the new franchise and redistribution laws. Much of the recent discussion on the modification of the House of Lords was aimed at the severance of Church and State—the retirement of the Archbishops and Bishops from that upper chamber and their participation in matters of political legislation. As the cause of Christ will doubtless be conserved by the independence of the church, we hail the prospect of disestablishment with unalloyed pleasure.

## What is Christian Education?

Bishop McTear has reopened an inquiry as to the function and limit of State education that will doubtless lead to much discussion. Denominational institutions, it is argued, languish because State colleges offer free tuition to all students, and are generally sustained by the public treasury. This statement, therefore, becomes a double plea—on the one hand, to wealthy churchmen to endow denominational institutions, and, on the other, to the State to confine her educational work to a common school curriculum. Into that discussion we have no purpose now to enter. If the State hinders the church in her mission as an educator, the hindrance should be removed. Christ and Caesar should be at peace and their duties never allowed to conflict.

But back of this controversy, and helpful to its right understanding, is the question, What is Christian education? If it is the province and function of the church to educate, how is she to discharge this duty? In what respects are her methods to vary from undenominational or State schools? These are very pertinent inquiries, and lie at the root of this discussion. If the same textbooks are taught, the same round of duties observed and the same influences exercised in State and Church institutions, there is no need for both. The money expended in elaborate buildings and in general equipment is a reckless waste. Unless the church school is conducted on some different plan, and proposes something more and better than mere scholastic drill, then all our eloquence about Christian education is the emptiest cant.

The theory is that, while the best literary advantages are offered, the church school will, in addition and with special effort, aim at the conversion and spiritual culture of the student; that, together with mental discipline, there shall be heart training. The school-room becomes, therefore, the annex of the church and each teacher a co-pastor. An education is thus received in an atmosphere so strongly and positively religious as to secure the largest possible results to the kingdom of God. To educate independently of and without regard to such an influence and result is a gross breach of parental fidelity. The dangers thereof are not to be overestimated.

Now, in endeavoring to meet this grave responsibility, the church must be careful in the administration of her schools. They must be officered not only by scholars apt to teach, but by Christians zealous to communicate. The church has no more use for irreligious teachers in the school-room than in the pulpit. Whatever their scholastic attainments, and however grandly they may adorn a certain department in other institutions, the church has no place for them. She must see to it that the education she offers is positively and thoroughly Christian. If not, her colleges are a misnomer and their patronage falsely secured. Mere textual drill can be secured in other schools. We urge parents and guardians to patronize our institutions because spiritual and moral training will receive special and prayerful emphasis. It is stated in high commendation of the administration of Dr. McCosh that in the eight years of his presidency of Princeton College but four young men have graduated unbelievers. The history of church schools as to conversions and the development of religious character needs to be written.

And what of denominational influence? Much is anxiously said against "sectarian schools;" but, if by that is meant denominational institutions, we have a word to say. Why a church should spend thousands in constructing and equipping a college, and then advertise that no special denominational influence is exercised, we fail to understand. If not, then the Presbyterians and Baptists can do our educating for us without the necessity of spending so much money in brick and mortar. Roman schools make or retain Romanists, and we do not blame them. And Protestants who patronize them, thinking no ecclesiastical bias is given or attempted, are too innocent of history to be entrusted with the training of children. And so we are to do Methodist work. The preacher appointed at Conference to the presidency of a college is the pastor of that student body. As such, he must have the same spiritual solicitude for their salvation as any other preacher in the Conference for the souls in his congregation. If he hasn't, and if his efforts in that direction are not earnest and constant, he has forgotten or mistaken a Divine call to the ministry.

These are important considerations, and may be pondered to profit. When we determine the sphere and practice of the church as an educator, the relation of State and denominational schools is easily ascertained.

## Romanists Becoming Prohibitionists.

We have no disposition to withhold commendation from anyone or any class when deserved. It, therefore, gives us pleasure to note the improved attitude and more pronounced utterances of the Roman Catholic Church on the temperance question. The unparalleled agitation the past few years has affected that great organization to such an extent that her Bishops and councils are speaking out on the subject in no uncertain sound. When we remember that a large majority of those engaged in the liquor business in this country are immediately or remotely connected with the Catholic Church, their movement against the traffic is most significant. In all the public declarations of her Bishops, temperance has been urged, but all insisted that moral suasion was the most effective and proper means of reform. Their appeal has been made to the drinker, with scarcely a word to the seller. But now there is a change, and their efforts are being directed against the business. Cardinal Manning, of England, said recently: "I impeach the liquor traffic of high crimes and misdemeanors against the commonwealth, and I ask you, in the name of common sense and common justice, can you withhold from those entrusted with the high responsibility of the ballot the power of applying their votes in the form of a veto when it is proposed, without consulting them, to put in the midst of them these places for the sale of intoxicating drinks?" These are strong words; but the distinguished theologian advances even to a higher position and ranges himself with the most pronounced and ultra prohibitionists. He concludes:

It is mere mockery to ask us to put down drunkenness by moral and religious means when the legislature facilitates the multiplication of intemperate to intemperance on every side. You might as well call upon me as the captain of a sinking ship, and say, "Why don't you pump the water out?" when you are scuttling the ship in every direction.

That paragraph will do to show to your Catholic neighbor who has been denouncing all this fanaticism and folly.

But even more significant is the formal deliverance of the Plenary Council, in recent session in the city of Baltimore. Composed of all the Archbishops and many other leading representative prelates of the church in America, it spoke by authority. Read the following:

And we not only direct the attention of all pastors to the repression of this abuse, but we also call upon them to induce all their flocks that may be engaged in the sale of liquor to abandon, as soon as they can, the dangerous traffic, and to embrace a more becoming way of making a living.

Now, if that admonition has back of it sufficient conscience for its enforcement, we may expect a wholesale closing of saloons. Indeed, if the Romanists can be induced to retire from the business, it will at once almost cease to be a business. And this we affirm, on the authority of Father O'Connor, of New York, who says that of the 7,000 licensed saloon keepers of that city, 6,500 are Irish and German Catholics.

At the formal opening of the new Roman Catholic Church of the Paulist Fathers, a few days ago, there was a grand temperance demonstration. All the Father Mathew Total Abstinence Societies, numbering thirty-three, were in attendance. There was a congregation of between six thousand and eight thousand people, and three of the most eminent prelates in America were present by special invitation to address the meeting—Bishop Keane, of Richmond, Va., Bishop Spalding, of Peoria, Ill., and Bishop Ireland, of St. Paul, Minn. The last-named discussed the liquor traffic and its effect upon politics and the Sabbath. Right eloquently did he plead for rigid prohibitory statutes and their vigorous, impartial enforcement. He closed his powerful, impassioned appeal with these words:

"It cheers me to see six thousand to eight thousand citizens of New York here, showing their interest in the work of temperance. The Catholic Church has spoken well her wish on this question, and the mandate has gone forth from the Plenary Council that the Sunday laws must be observed, and Catholics must seek to secure even more stringent laws. The words of the church should be ever-present in the minds of Catholics. Priests and Bishops must labor to induce Catholics in the liquor traffic to leave it and to get some other way of obtaining a livelihood. God grant that the word may be listened to! God grant that in New York it may soon be said that Catholics are leaving the liquor traffic!"

If other prelates will follow the lead of Bishop Ireland, the mandate of the Plenary Council will be enforced, for he has publicly announced

in his diocese that communion will be refused liquor sellers.

And now we conclude this volume of striking and gratifying testimony with an editorial extract from the Catholic Temperance Advocate. It has a clear and melodious ring. Nothing has been more tersely stated by any Protestant writer. It must be that we are hailing the dawn of a better day. It says:

There are some people who think that prohibitionists should walk very gingerly lest they should tread on some poor rum seller's toes. "Are you sure," they say, "that you have a right to interfere with the liquor traffic?" We answer: "The right of a man to drink liquor under his own roof may be undisturbed; at any rate, prohibition does not touch that right. Prohibition only says, When you throw open that door and invite the passersby to drink, and when two hundred years of experience prove that by so doing you double my taxes and make it dangerous for my child to tread on those streets, I have a right to say whether you shall open the door or not. I don't care whether you sell alcohol or roast beef—it does not matter. All I know is that, if you undertake to sell something that doubles my taxes, and that makes my passage through the streets more dangerous, you at once invest me with the right to interfere, and, if any grog seller can stand here and show, in the face of an intelligent people, that he is right, under an idea of a democratic government, to flinch from my pocket and make my passage through the streets unsafe, in order that he may catch other men's sins into his gold, let him try it."

## Gladstone and Gordon.

In some observations, last week, on the fall of Khartoum and the untimely death of Gen. Gordon we ventured to dissent from the indiscriminate criticism of the press upon the Gladstone government and its responsibility therefor. Subsequent reflection and reading have only confirmed the justice of our dissent and the unwisdom of popular criticism. Censure is usually administered recklessly and praise with wild extravagance. When the victory of Gen. Stewart near Metemneh was first reported and the gunboats from Khartoum brought news from Gen. Gordon there was great rejoicing, and Gladstone's star was in the ascendant. But when the cables of next day were freighted with sorrowful tidings from this beleaguered brave the ministry was loudly denounced and the resignation of Mr. Gladstone defiantly demanded. These, however, are the outbursts of passion when the public mind is inflamed over an unexpected or supposed calamity. By the time Parliament meets, a few weeks hence, we may expect a calmer national temper, and that the traditional English conservatism of sentiment will be dominant.

Many of the embarrassments of the present government were inherited from the Beaconsfield administration. This is especially true of the difficulties which have environed Egyptian affairs. The people were ready to revolt at the excessive taxes levied to pay foreign bondholders, while English capitalists were exciting the public mind at home in favor of protecting their imperiled millions. Then followed the rebellion of Arabi and the expense of its suppression.

The troubles in Soudan succeeded the overthrow and capture of Arabi. A number of tribes revolted under the leadership of El Mahdi, who has bewitched them with an assumption of prophetic inspiration. Now, it must be remembered that England has never governed Soudan nor claimed authority over the people. Military posts here and there have been occupied for the protection of commerce. Beyond this England had no interest or purpose there. Mr. Gladstone, therefore, determined to ignore the Soudanese rebellion and withdraw from the country. This policy Gen. Gordon severely denounced and volunteered to go unattended by any army, and by personal persuasion satisfy the chiefs and restore peace. A mission so humane and philanthropic was everywhere applauded, and Gen. Gordon was allowed to go and test the virtue of his theory and the talismanic power of his presence. He went, and with what result we too sadly know. But after the failure of his mission was apparent he was advised to leave Khartoum, to which he replied in these words: "I shall hold on here as long as I can, and if I can suppress the rebellion, I shall do so. If I can not, I shall retire to the equator, and leave you the indelible disgrace of abandoning the garrisons." He furthermore added that he could "hold out a year." Now, when these facts are considered the course of the Gladstone government is less obnoxious to vehement criticism. Indeed, our opinion remains unchanged that in broad, philosophical statesmanship, united with vast scholarship, lofty Christian purpose and profound piety, the present premier of England is without a peer in the world's politics.

When he retires from office the grandest parliamentary figure of this generation will cease to be.

## The Truth Well Told.

In one of our exchanges we find this pithy paragraph:

"The church would make a long advance if she could at once settle in her mind the conviction that she is not patronizingly assisting the forlorn band of missionary pensioners, that she is not aiding secretaries or Boards, that she is not compassionating nations as such inferior races of men; but that she is doing the work to which she is called by her Redeemer, and to which, in every syllable of her creed and every utterance of her vows, she is pledged."

But just that discrimination is made by few; hence the criticism and complaint we hear daily. The officers of these Boards are not appreciated as simply the authorized, commissioned representatives of the church, but as the personal advocates of a cause to be aided or neglected at pleasure. To make a home application—How often do we hear such expressions as these: "I see Dr. Young is calling for money, and I'll have to help him a little." "Dr. Kelley is a zealous, able man, and I always liked him; so you can put me down for a contribution." Now, these gentlemen are not flattered by such expressions because they discover in them a gross, humiliating misconception of spiritual obligation. Personally, they are not to be helped or applauded, neglected or censured. Their administration should be reviewed, and, if unsatisfactory, they should be removed. But in office they are the church's chosen representatives, and, as such, deserve and demand unvarying, liberal, loyal, prayerful support. To do that is to honor Christ and show forth our true allegiance to his cause. We are not aiding individuals or expressing personal preferences, but obeying the commands of our Lord and honoring the imperatives of a true spiritual loyalty.

## American Influence in Turkey.

Under this title Dr. Wm. H. Ward contributes an able article to The Independent. He wrote from Midhat, Mesopotamia, and gave the results of his own observations. His strong testimony as to the gratifying success of American missions in the land of the Saracen is at once a refutation of the silly objections of those who prate about the failure and expensiveness of foreign missions, and an eloquent appeal to the church to larger liberality and greater diligence in prosecuting her work abroad. And Dr. Ward found that the results of mission labor were not confined to statistical tables—the number of conversions, baptisms and probationers. But in all directions—in moulding public thought, in liberalizing political institutions, in reforming social customs, in improving methods of commerce and agriculture, etc.—their work was telling upon the general progress of the nation. He met the graduates of our American Robert College at Constantinople in the highest positions in the government, and many of these declared that but for that college important offices now held by natives would be filled by Russians. In the interior cities American missionaries set the fashions in almost everything. They first introduced potatoes, tomatoes, (called "red egg-plant") window-glasses, chairs, tables, bureaus and roomy houses outside the city limits. They also afford models of teaching and preaching to the other churches, especially the Armenian. The English language is most popular and has been everywhere introduced by Americans.

In confirmation of our recent reply to a certain objector to foreign missions because they were burdensome—expensive—rather high-priced—we are glad to add the clear testimony of Dr. Ward. This short extract is to the point:

I have found that it is not their converts only whom the American missionaries are converting, but the whole community about them; that they are the great, and, I may say, the only power at work to civilize the land. One of our party, who had seen in Greece the differences and quarrels of missionaries, and their failure to accomplish anything of value, and who had come to imagine that missions must be a failure everywhere, has told me how "astonished" he was when, in a trip of exploration in Central Asia Minor, last year, he would find in villages after villages, and town after town, the work of American Christian missions meeting him as he was searching for Greek inscriptions. The American who loves his God and his native land will be moved almost to tears of joy as he sees what America is to this land.

## This is the true temperance creed:

"Mental suasion for the man who thinks,  
Moral suasion for the man who drinks,  
Legal suasion for the drunkard suaver,  
Prison suasion for the statute breaker."

## Death of Rev. J. H. Shelton.

A note from Rev. S. J. Cotton, dated Angulla, Sharkey county, Miss., February 12, brings us this sad news:

"Rev. J. H. Shelton, of the Mississippi Conference, died last night shortly before midnight. He passed away calmly as falling asleep." And thus for the fourth time our Conference has been bereaved since the recent session at Yazoo City. In a few short weeks four comrades sleep on the tented field. Bro. Shelton's health had not been robust for several years, and at the last Conference he was given the superannuated relation. He was a preacher of ability and had rendered long and faithful service to the church. Yet in the prime of life, we had hoped for him many more years of itinerant labor. Dignified in bearing, gentle in manner, and strong in his attachments, he won to himself a large circle of friends. In the pulpit he was clear in exposition, sound in doctrinal statement and often forceful in exhortation. He understood thoroughly our Arminian system of theology and subscribed without reserve to its every syllable. In death he illustrated the power of the gospel he had preached through life. A postal just received from Rev. W. L. C. Hunt, of this conference, says: "His dying testimony was, 'Christ is the only hope for sinners. All our works, when we have done our best, can avail nothing save through his merits.'" We shall expect a more faithful tribute to his life and labors from some Conference comrade familiar with his itinerant career. As our brethren are falling on every hand and so rapidly, we are warred to labor diligently while it is yet day, for the night is hastening.

## From Ruston Circuit.

The work on the Homer district has opened well. There is encouragement in the fact that six district stewards came to the district stewards' meeting. The first Quarterly Conference for Ruston circuit was largely attended. Ruston is of rapid growth and is fast becoming a place of great commercial importance. The court-house is now located here; there are several fine hotels; the Methodist Church—a handsome structure—is moving on to completion, and there is a large school building, where Rev. Mr. Friley, assisted by Bro. Ives, conducts a school of nearly one hundred pupils. The merchants have come mostly from Trenton and Vienna, and as every one in business knows are among the most reliable and honorable in the State. It is true that the universal curse—the saloon—is found in Ruston as elsewhere, but the leading citizens are of the highest moral character, and we can not think that the traffic in the liquid fire will be allowed here much longer. Bro. Pearce, a progressive Christian gentleman, edits the Ruston Calligraph. These Ruston folks all seem to have comfortable and, in not a few cases, elegant residences, with wide streets in front of them, and abundance of yard and garden room around them. We noticed a whole neighborhood of homes that would be no discredit to St. Charles Avenue or Prytania Street. The District Conference is to be held here in the summer, by which time, judging from the past, the town will have extended her borders and added many more to her population. We heard of no houses to rent, and it is a very difficult matter to get board. It is thought that Ruston has a future, and we pray that God may take possession. The Methodist pastor, Rev. J. H. Stone, has a good field for labor, and so soon as the church is completed, the class and prayer meetings started, the Woman's Foreign Missionary Society and the Woman's Christian Temperance Union at work, there will surely be fruit to the glory of God. The people of Ruston circuit are a live people, and we confidently look for a perfect report from them at the Baton Rouge Conference, i. e., all the collection raised and the pastor paid in full. Today, with Bro. W. W. Guthrie, we leave our genial, whole-souled host, Bro. Lee M. Kidd and his accomplished wife, in order to hold the Vernon Quarterly Conference tomorrow.

RUSTON, LA., Feb. 10, 1885.

To the Louisiana, Mississippi and North Mississippi Conferences:

DEAR BRETHREN: Please read "A Statement and Plan to Southern Methodists," in the NEW ORLEANS CHRISTIAN ADVOCATE, to your congregations, receive their Centenary free-will offerings to Palmo Institute and remit to me by postoffice order or draft to this place. Should anyone wish to subscribe, payable later in the year, take their name and remit amount to this office.

Your brother in Christ,  
W. O. DUNLAP, Agent.  
ATLANTA, GA., Feb. 5, 1885.











Christian Advocate.

Marriages.

JOHNSTON-WATKINS.—At the residence of the bride's mother, Mrs. L. M. Watkins, in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, D.D., Charles H. Johnston to Miss Beattie Watkins.

PHILLIPS-TRAVIS.—At the residence of the bride's father, D. S. Travis, Esq., in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. William E. Phillips to Miss Mattie Travis.

ANDERSON-ARMSTRONG.—At the residence of the bride's father, Mr. J. M. McKee, in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. John Anderson to Miss Belle Armstrong, both of Franklin parish, La.

HAYES-TRAVIS.—At the residence of the bride's father, Mr. J. M. McKee, in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. Morris Hayes to Miss Jennie Travis.

UPSON-CURTIS.—At the residence of the bride's father, Mr. J. M. McKee, in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. Thomas J. Upson, Jr., to Miss Maggie Curtis, all of New Iberia, La.

FOSTER-DOYLE.—At the residence of S. D. Dore, Esq., in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. Henry C. Foster to Miss Laura W. Dore, all of Bolivar county, Miss.

SMITH-LINDESEY.—At the residence of H. McKee, Esq., in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. David A. Smith to Miss Josephine E. Lindsey.

O'NEILL-MEADORS.—At the residence of the bride's father, Mr. J. M. McKee, in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. J. E. O'Neill to Miss Emma Lee Meadors.

WILSON-SPELLE.—At the residence of the bride's mother, Mrs. Spele, in the parish of St. Charles, La., December 23, 1884, by Rev. J. M. McKee, Mr. John A. Wilson to Miss Marie C. Spele, all of Claiborne parish, La.

Obituaries.

DRUMMOND-THOMAS W. DRUMMOND was born in West Tennessee, January 18, 1831. He grew up to manhood and engaged in business in his native State, remaining there for some years. Afterward he removed to Mississippi, and in the counties of Warren, Scott and Hinds, he made his home until his death occurred in the last named, near Edwards, January 10, 1885.

Mrs. Drummond was a woman of religious principles, and one who loved to be thankful recognizing the blessing which had been to him. His early manhood was religious, and it was only in middle life or beyond that he gave himself to the service of God. His conversion to Christianity was effected in the year 1874, under the ministry of Rev. J. M. Weems. That conversion was bright, clear and joyous, a blessed realization of God's grace, satisfying to his own heart and convincing to others. His confession of Christ was followed by a marked change in his hopes and aims, and he devoted his life to the love of God and the cause of Christ.

Bro. Drummond was a man of marked features of character. He spent a useful life in agricultural pursuits, in which God blessed him with more than ordinary success. He made a fine soldier in the army of his country, and he lived at home at the close of the war to find his former accumulations swept away, with a brave heart he went to work again.

In the social circle he was entertaining and instructive. He was scrupulously faithful in all his dealings with his fellow-men. He was refined in his feelings, and always you felt that you were in the presence of a Christian gentleman. In the house of God he was an attentive and interested listener, and therein most helpful to his pastor. When he was taken away the earthly life of a good citizen, a loving father and husband, came to a close.

For some time before his death he was the subject of lingering, wearying disease, the victim of consumption; and he went to different places, to Virginia, Tennessee, Texas, seeking the restoration of his health. But, in December last he came home knowing that his course was run. All along desiring to live, for he was bound close to the associations of life, yet he left resigned to the will of God.

In those last days his faith had firm hold on the realities of the heavenly world. He felt that to depart would be to dwell with Christ. He seemed to be waiting just outside the gates. The promises of God were precious to him, and to his heart of faith the hopes of another world were as actual as the realities of this one. Among his last words were, "All is glorious." He died in the peace and hope which Christ gives, and amid the fond regrets and benedictions of all who knew him.

HARRIS-HEWARD EUGENE, son of R. E. and Mattie Harris, of Coldwater, Tate county, Miss., was born June 16, 1883, and died December 8, 1884. Little Heward had been sick a good part of his stay below, and suffered intensely several weeks before God took him to heaven. He believed, and lived while on earth, now a beautiful angel in our Father's house. Lord, comfort and direct his parents. May they be religious in this world and useful in the church of Christ, as to meet their child.

SAVAGE-JAMES A. SAVAGE was born in South Carolina September 20, 1825. He was converted and joined the Methodist Church while young. He was married twice, and leaves a wife and seven children to mourn their loss. He died December 20, 1884. Brother Savage was for many years a consistent member of the church of God. I know him to love him for his earnest piety and sterling worth. I have never known a man who stood higher in any community as a man of solid worth, the strictest integrity and simple, unaffected piety, than did Bro. James Savage. In the community where he lived for nearly forty years, those who had known him for only a few years and those who had known him from boyhood, bear the same testimony to his worth—that he was a prudent man, a true man, a good man, a man of God. He had a high regard for the church, and held at different times all the offices at the disposal of the preacher in charge and Quarterly Conferences, and in all things he was faithful. He was regular in his attendance upon the services of the church, and conscientious in his contributions to the cause of God. He had the confidence of the unconverted in his community—they regarded him truly as a man of God.

During our meeting at Pleasant Hill Church in Winston county, Miss., near his home, in August, 1884, he was regular in his attendance. He would praise the Lord for blessings received, and express his desire for a holier life. Within less than six months after the meeting closed he passed away. God moves in a mysterious way, but he makes no mistakes. All his works are done in wisdom and righteousness; blessed be his holy name! He was sick about two months, and after the most excruciating pain "he fell on sleep." His last was all peace and joy. Our loss is his eternal gain. He left a living testimony to the power of Jesus to save; a living testimony extending through a long series of years; a living testimony clear and bright; a living testimony borne under the cloud and the sunlight, borne in adversity and affliction, borne under trials that try men's souls, and under all circumstances it was the same clear testimony—Jesus saves. Jesus sustains. Jesus keeps. His family will feel his loss, the church will feel his loss, the community will feel his loss. The world is poorer and heaven is richer in a good man's death.

BELL—Miss ALICE E. BELL, daughter of J. P. Rogers and Martha E. Smith, died in Washington county, Miss., November 23, 1884. Her death was such as her friends had a right to expect, and proves again that Methodist also well, and illustrates once more the glorious results of religious association and training in childhood. She was born in the year 1867, under the ministry of Rev. J. M. Weems. That conversion was bright, clear and joyous, a blessed realization of God's grace, satisfying to his own heart and convincing to others. His confession of Christ was followed by a marked change in his hopes and aims, and he devoted his life to the love of God and the cause of Christ.

Bro. Drummond was a man of marked features of character. He spent a useful life in agricultural pursuits, in which God blessed him with more than ordinary success. He made a fine soldier in the army of his country, and he lived at home at the close of the war to find his former accumulations swept away, with a brave heart he went to work again.

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MISCELLANEOUS.

LEMONS AS MEDICINE.

They regulate the Liver, Stomach, Bowels, Kidneys and Blood, and cure all Throat and Lung diseases, as prepared by Dr. H. M. Nozley, in his Lemon Elixir and Lemon Hot Drops.

Lemon Elixir.

Cures indigestion, flatulence, malarial, kidney disease, fever, chills, loss of appetite, debility and nervous prostration by regulating the Liver, Stomach, Bowels, Kidneys and Blood. Lemon Elixir is prepared from the fresh juice of Lemons, combined with other vegetable liver tonics, cathartics, aromatic stimulants and blood purifiers. Fifty cents for one half pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

LEMON HOT DROPS.

Cure all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Tracheitis and all Throat and Lung Diseases, as prepared by Dr. H. M. Nozley, in his Lemon Elixir and Lemon Hot Drops. Fifty cents for one half pint bottle; one dollar for pint and half bottle. Sold by druggists generally, and by all wholesale druggists.

A Prominent Lady's Experience.

I have not been able in two years to walk or stand without suffering great pain. Since taking Dr. H. M. Nozley's Lemon Elixir, I can walk half a mile without suffering the least inconvenience. My health is now as good as ever. Mrs. R. H. Johnson, Grifolia, Ga.

A Prominent Minister Writes:

Dr. H. M. Nozley—Dear Sir: After ten years of great suffering from indigestion, dyspepsia, with nervous prostration and biliousness, chronic catarrh and constipation, I have been cured by your Lemon Elixir, and am now a well man. Rev. C. G. Davis, Elder M. E. Church, South, No. 25 Tenth St., Atlanta, Ga.

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Article 40, 41, 42, 43, 44, 45, 46, 47, 48, 49, 50, 51, 52, 53, 54, 55, 56, 57, 58, 59, 60, 61, 62, 63, 64, 65, 66, 67, 68, 69, 70, 71, 72, 73, 74, 75, 76, 77, 78, 79, 80, 81, 82, 83, 84, 85, 86, 87, 88, 89, 90, 91, 92, 93, 94, 95, 96, 97, 98, 99, 100.

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Loss of appetite, bowels constipated, pain in

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back part, pain under the shoulder-

blade, fullness after eating, with a dis-

tention to the eyes, head or mind,

irritability of temper, low spirits, a

feeling of having neglected some duty,

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Digestive Organs, regularity is secured.

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Product. Price, 25 cents. Murray N. Y.

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Glossy Black by a single application of this

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securely, so available

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that we have no equal

in the world.

John C. Jewett &amp; Son,

Lynchburg, N. Y.

REFRIGERATORS.

## Weekly Market Review.

(For Week Ending February 17, 1885.)

## COTTON.

Low ordinary	74	@
Good ordinary	74	@
Low middling	104	@
Middling	104	@
Good middling	104	@
Middling fair	11-16	@
Fair	11-16	@
Galveston middling	10-16	@
Mobile middling	10-16	@
St. Louis middling	10-16	@

## SUGAR.

Inferior	34	@
Common	34	@
Good common	34	@
Fair	34	@
Good fair	34	@
Fully fair	34	@
Prime	34	@
Strictly Prime	34	@
Choice	34	@
Yellow clarified	34	@
Gray clarified	34	@
Choice whites	34	@
Granulated	34	@

## MOLASSES.

Syrup	25	@
Strictly Prime	25	@
Choice	25	@
Fancy	25	@

## RICE.

Fancy	3	@
Choice	3	@
Prime	3	@
Good	3	@
Fair	3	@
Common	3	@
No. 2	3	@
Rough	3	@

## FLOUR.

Minnesota bakers	4	@
Minnesota patents	5	@
Winter wheat patents	5	@
Choice	4	@
Fancy	4	@

## CORN PRODUCTS.

Corn meal	3	@
Grits	3	@
Hominy	3	@

## GRAIN, ETC.

Oats	57	@
White	57	@
Yellow	57	@
Mixed	57	@
Barley	43	@
Western	43	@
Texas rust-proof	43	@
Brass	43	@
Choice	21	@
Prime	10	@

## PROVISIONS.

Pork	14	@
Mess	14	@
Prime mess	12	@
Rumps	11	@
Bacon	10	@
Fancy breakfast	10	@
Shoulders	10	@
Sides, clear	8	@
Sides, clear rib	8	@
Bams	10	@
Sugar-cured	10	@
Shoulders	5	@
Sides, clear	7	@
Sides, clear rib	7	@

## FISH.

Mackerel	14	@
No. 1, in hbls	14	@
Half hbls	7	@
No. 2, in hbls	13	@
Half hbls	6	@
No. 3, in hbls, large	13	@
Half hbls	7	@

## GROCERIES.

Coffee	94	@
Rio, choice	12	@
Cordova, choice	12	@
Java, choice	22	@
Butter	20	@
Western dairy	21	@
New York dairy	21	@
Country	18	@
Lard	74	@
Choice	74	@
Teas	50	@
Choice	50	@
Fair	25	@

## VEGETABLES.

Cabbages	2	@
Western, bulk	2	@
Country, in crates	2	@
Peas	1	@
Western	1	@
Krout	4	@
hbl	4	@
Onions	3	@
hbl	3	@

## BALING STUFFS.

Baggings	10	@
2 lb	10	@
Baling twine	12	@
1 lb	12	@
Ties	1	@
bundle	1	@

## SUNDRIES.

Poultry	4	@
Chickens, Western	3	@
Young	3	@
Chickens, South'n	2	@
Young	2	@
Turkeys, Southern	9	@
Eggs	25	@
Western	25	@
Wool	17	@
Lake	15	@
Louisiana	7	@
Hides	7	@
Green salted	10	@
Dry salted	10	@
Staves	50	@
Oak, kegs	50	@
Oak, barrels	50	@
Oak, casks	50	@
Oak, hogheads	50	@
Hoop poles	35	@
Hogheads	18	@
Half barrels	12	@
Fertilizers	12	@
Meal	21	@
Pure ground bone	42	@
Muriatic acid	3	@
Sulphuric acid	2	@
Bone black	34	@

## NEWS OF THE WEEK.

## DOMESTIC.

HUNTSVILLE, Ala., Feb. 10.—Rev. Sam Jones, the Georgia evangelist, closed a week's labors here last night. The effect of his services has been phenomenal. Four meetings a day in a church seating a thousand people, have been daily so crowded that standing room could not always be obtained. Every grade of society has been constant attendance, and nearly three hundred converts from all classes attest the power of his seven days' work. He goes hence to Charleston, S. C. Seven hundred and fifty dollars were raised by general subscription and presented to him here.

INDIANAPOLIS, Feb. 10.—Brazil (Ind.) special says: An explosion occurred at 6 o'clock this morning in the Central Iron and Steel Works. Mayor Collins, owner. Four men were killed, eight dangerously wounded, and a large number slightly.

PHILADELPHIA, Feb. 13.—The fire last night at the almshouse entirely destroyed that portion of the institution set apart for the insane. During the night many insane persons were found wandering in different parts of the city, some nearly naked. The poor creatures generally seemed unable to understand the situation, and in some cases begged their captors pitiously not to throw them into the river; others seemed to take it a grand joke, and laughed gleefully when the captors were found to-day in the ruins. They were removed to the deadhouse, and placed side by side with the bodies of the seven allocated, and removed from the building last night. After a day's thorough search the almshouse authorities are convinced that the eighteen bodies alluded to, all of whom occupied cells on the third floor of the building, are all that perished, and that all the other 608 inmates were rescued, and are now in custody in other departments of the building.

WASHINGTON, Feb. 16.—The bill for the putting of Gen. Grant on the retired list of the army was defeated in the House to-day.

## FOREIGN.

LONDON, Feb. 10.—The Daily News appears this morning mourning for Gen. Gordon, and publishes the following from Gakul: "Natives who escaped from Khartoum say Gen. Gordon was killed while in the act of leaving his house to rally his faithful troops. The latter were cut down to a man, and for hours the best part of town was a scene of mourning and wailing, not even women and children being spared. All the notables were killed, except the treacherous pashas and their followers."

The following additional details of the killing of Gen. Gordon and the fall of Khartoum are at hand. "On the day of the capture, which is variously given as the 26th and 27th of January, Gen. Gordon's attention was attracted by a tremendous tumult in the streets. He left the so-called palace or government building, in which he had made his headquarters, to ascertain the cause of the disturbance. Just as he reached the street he was stabbed in the back and fell dead. The tumult was caused by the Mahdi's troops, who had gained access to the interior of the town through treachery and were soon in complete possession of the place, including the citadel. A fearful massacre of the garrison followed. The scenes of slaughter are described as surpassing the Bulgarian atrocities and revealing the worst horrors of the Sepoy mutiny. The panic-stricken Egyptians were captured in flight and put to death with the most fiendish torture. Some were transfixed with spears and then killed by death. Most of the victims were mutilated in a horrible manner. Eyes were gouged out, noses slit and tongues torn out by the roots. In many cases mutilated parts of victims' bodies were thrust into their mouths while they were still living. After the slaughter, many Arabs were seen rushing about the streets with heads of Egyptians impaled upon their spears. The next night was spent in a saturnalia of blood and debauchery. Since the capture of Khartoum the Mahdi repaired the fortifications and made the place well nigh impregnable. He has made it his permanent headquarters, and is said to have abundance of guns, small arms and ammunition.

LONDON, Feb. 11.—Gen. Gordon, before his departure on his mission to the Sudan, told a personal friend, who now makes the story public, that he would never return from Khartoum was distinct and he could not touch it. Throughout the entire life, he said, he had been strongly and correctly affected by presentiments. During his military career in China he was guided by them but never, even in the most perilous, had he men of that eventful period, had he been in the presentiment which covered him with its shadow, before he started for Khartoum Gen. Gordon virtually bestowed upon his chosen friends all his trinkets and mementoes.

Gen. Earle was killed Tuesday during the storming of the enemy's position at Berli. The British troops advanced to attack the enemy, who held a strong position on the hills. The fighting lasted five hours. There was great slaughter among the enemy. Those who survived escaped by swimming the river.

PAMS, Feb. 11.—De Losseppe, in an interview, says he cannot say if the English expedition dropped to failure. It may reach Khartoum, but the Sudanese will not submit, and the English, in going or returning, will fall a prey to hundreds of thousands of fanatics who are ready to die.

NEW GLASGOW, N. S., Feb. 11.—Last night an explosion occurred in an oil pit of the Vale colliery, seven miles from this place. Twenty-two men were killed in the colliery at the time of the explosion. Thirteen perished. The others were taken out alive, some of them badly injured. Most of the victims have large families, and the scene around the mouth of the shaft was heartrending as the bodies came up from the mine and others attribute the explosion to the sudden opening or closing of a heavy iron door of gas, which, rushing out, was ignited by the lamps on the caps of the men.

LONDON, Feb. 15.—A telegram was received at the War Office to-day from Gen. Wolke. He sends an account of the fall of Khartoum, as given by a native eye-witness to the entrance of the rebels into the town. Khartoum, this informant says, was entered by El

Mahdi's forces at daybreak, Jan. 26. Gen. Gordon was killed by a volley from rebel riflemen while on his way from his headquarters to the Austrian consulate. The Austrian consul was killed in his residence, and the Greek consul is held a prisoner by El Mahdi.

The press association states under reserve that late Saturday night the War Office sent telegrams to Mias Gordon, at Southampton, to the effect that Khartoum had not fallen and Gen. Gordon was safe.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

## ASSESSMENTS FOR HOMER DISTRICT, LOUISIANA CONFERENCE, FOR 1885.

CHURCHES	PREVIOUS YEAR	THIS YEAR	PERCENTAGE	REMARKS
Boston circuit	100	100	100	
Verona circuit	100	100	100	
Indian Village circuit	100	100	100	
St. Charles circuit	100	100	100	
St. Louis circuit	100	100	100	
St. Paul circuit	100	100	100	
St. Peter circuit	100	100	100	
St. John circuit	100	100	100	
St. James circuit	100	100	100	
St. George circuit	100	100	100	
St. Andrew circuit	100	100	100	
St. Nicholas circuit	100	100	100	
St. Basil circuit	100	100	100	
St. Constantine circuit	100	100	100	
St. Helena circuit	100	100	100	
St. Agatha circuit	100	100	100	
St. Catharine circuit	100	100	100	
St. Elizabeth circuit	100	100	100	
St. Ann circuit	100	100	100	
St. Mary circuit	100	100	100	
St. Michael circuit	100	100	100	
St. Gabriel circuit	100	100	100	



# Christian Advocate.

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## Christian Advocate.

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## LIGHT AND LOVE.

The light  
Gives many shades, and each shade to the sun;  
The shadows are many, the sunlight is one.  
Life is a rainbow still fluctuating: God's love does not  
And his love is unchanged when it changes our lot.  
Looking up to this light, which is common to all,  
And down to those shadows, on each side, that fall,  
In time's silent circle, as various for each,  
It is thrilling to know that they never can reach  
So far, that light lies beyond them forever!—  
—Owen Meredith.

## Symmetry in Religion.

BY REV. W. H. ANDERSON, D. D.

Symmetry is correct arrangement of parts to preserve order, beauty, strength. It is observance of rule to effect harmony, to inspire agreeable emotions. A tree is symmetrical when proportion of trunk and limbs is present. Symmetry is seen in the animal form, where there are mutual adjustment and dependence, and where arrangement and order, development and comparative size have reference to some wise and benevolent design. In this regard the human body is the most symmetrical of all material things, because designed to be the magnificent home of the immortal mind. It is God's complete specimen of created material substance, indeed the crowning act of creation itself. Symmetry in mind is relative and mutual culture, development and use. Thought, emotion, will, should act in uninterrupted harmony. Each power or faculty of mind should receive its own proper education and employment to preserve the proportions and harmony of brain creations. Mental statuary should be harmonious with itself and its surrounding. Any undue development of one department of mind may break up the general harmony. The head, body and limbs must preserve proper proportion while the position or posture, the expression of the face or the associated gesture impresses us with mental action or fixed character. No where is symmetry of greater beauty and larger value than in religion. Religion is the association of mind and heart and strength by divine love in God's service. Mind studies God in his works and word, appreciates the reason and the excellence of his claims on the homage, trust and obedience of created intelligences. Mind recognizes the lovely adaptation of truth and promise and provision to human wants and necessities. The heart loves the goodness and mercy of heaven to man. The will accepts and purposes to obey the requirements of God. The character is adorned by grace and the life is consecrated by the truth and spirit of God. It marks the divine beauty of our holy religion if the intellect alone is chitly cultivated. Thought, though grand and towering, may be but a huge aggregation of intellectual icebergs. They glow in the sunlight like huge gems, but their breath is chilling, their touch is death-like. Religion proposes to have man in his triple nature—soul, body and spirit. To cleanse from sin, afford moral purity and inspire a new, divine life within the soul that shall illustrate its beauty and power in lofty character and useful, happy life. All intellect could not accord with the claims and uses of religion. The truths searched for in the Bible, in the revelations of providence and of grace by the intellect,

must be accepted by the loving, trusting soul. Love must vivify them and incorporate them in character and interweave them in active religious life.

Religion is largely a matter of the affection. The heart is the home of love and trust, of fidelity and consecration. Love is the divine definition of God, and God's family mark on all his spiritual children, "God is love." Love is the fulfilling of the law. "They that dwell in love dwell in God, and he in them," and many other Scriptures express the same. Love is the great principle of God's spiritual world as gravity is of the material world. Simple, sublime, mighty in nature and results. Love rejoices to obey, to labor, to suffer as his will may direct. Love measures success and determines value and defines happiness as God is honored in the acceptance of his truth and obedience of his will. To make our religion all emotion, regardless of the teachings of reason, the calls of duty, the action of correct principle, obedience to the monitor of the Spirit, would make us live in dream-land and utterly disqualify us for our solemn duties and, indeed, rob us of some of our higher and sober pleasures. If emotion were the standard of religious life, it would be to have no fixed standard at all. It would rob reason of its noble offices and substitute mere glow for principle. Religious life would be ever varying and religion loose some of its chief attractions of its consistency and stability. Emotions are glorious pulsations of love, joy, hope. They spring from truth accepted, duty done, grace revealed, a sense of the approbation and blessing of heaven. These emotions are in harmony with the blessedness of the gospel and themselves foretastes of heaven. Some make religion to consist largely in pious efforts, in holy attempts. It is true a holy life, a consecrated existence, is the design and ultimate standing of religion; but religious principles, directing and harmonizing with holy emotions and sacred purposes, are necessary harbingers and inviolable attendants of this devoted life. Without the light of well-digested, well-arranged truth, action would be ill directed or irregular; without the solace of the promise and spirit of God, hope could not cheer the soul with songs of gladness; without the blood and intercession of Jesus, the soul would sink under its load of care and toil. The divinest carving in all of heaven's statuary is in the character, life and labors of our divine Lord. Sense of personal responsibility humbly, but trustfully, associates with help from on high. Prayer for divine aid keeps pace with individual effort for resistance of temptation as well as for benefit to others. The human and the divine blended in him their loveliness and power and constituted him the world's redeemer. It is our privilege and our duty to take him as our model. No asceticism mingles with his piety. He honors the marriage at Cana with his presence and first miracle; he loved the family at Bethany; he had three favored disciples.

Symmetry in religion is daily piety, not impulsive, erratic, spasmodic in character and influence. It remembers that Israel wandered forty years before they reached Canaan, and does not attempt to get ready for heaven in a single day. It honors truth and Jesus, and loves heaven, and trusts in the aid of the Holy Spirit. It does not judge itself by mere frames or states, but by its plans, every-day living. It impresses itself on the public mind by its humility and patience, gentleness and perseverance. Its presence is a continued Sabbath and an impressive and convincing "evidence of Christianity."

Human nature is seen in its weakness leaning on the almighty arm. Sin, though it still tempts and annoys, is restrained in its work of death, and the grace of God is more lovely because of his blessed contact with human wants and woes. Symmetry in religion is God's lovely revelation of the power of his truth, the glory of his grace. It presents in beautiful harmony "the love of God, the grace of the Lord Jesus Christ and the communion of the Holy Ghost," each person of the

Godhead engaged in human salvation. The loftiest efforts of genius, the most splendid creations of thought, the grandest treasures of learning associate with the most childlike trust and filial love at the cross of Christ. The Holy Trinity is engaged in polishing gems for Christ's coronal and triumph, educating citizens of heaven for their reward in the royal and priestly honors of God's glorious home forever.

CARLE, Kentucky.

## Whoever Hath Not—Lost.

BY REV. J. B. A. AHNES, D. D.

"Whoever hath not, from him shall be taken away even that he hath."—Matthew xiii, 12.

The peculiar undulation, or, as it is familiarly called, the hog-wallow condition, of the Texas prairies led me to inquire for the cause. An old settler explained it. During a protracted drought the ground, at intervals of twenty or thirty feet, cracks, forming deep clefts. Subsequently, during the rainy season, the apertures are rarely ever fully filled. Puddles are formed, preventing vegetation to take root. In the course of time the elevated surroundings accumulate matter and develop into hillocks while the indentures proportionally deepen. Behold, said a traveling companion, an illustration of the text: "Whoever hath, to him shall be given, and he shall have more abundance; but whoever hath not, from him shall be taken away even that he hath."

Many years this text and illustration occupied my thoughts. The meaning, doubtless, is, that grace is being withheld for grace. Whoever truly yearns for truth will be satisfied. But each gratification begets increased desire for more. On the other hand, if the heart is devoid of an honest longing for light, if hypocrisy is at home in the soul, if it is studded with "hog-wallows," in which worldliness, vanity, enmity, lust and deceit, Satanic vermin, creep and crawl, the capacity for apprehending and appreciating religious truth will gradually decrease, finally cease, so that with open eyes man sees not, and hears not with open ears. Saving faith can not be acquired nor maintained unless we honestly and earnestly will comply with the requirements of our Lord and God.

There is a condition of the human heart analogous to that of physical putrescence. Not long ago I witnessed the attempt of the police to lift a corpse from the waters of the Mississippi to the shore. But the body was already much decomposed. The weather had kept the constituent members in shape; but as soon as a human hand laid hold on them they became disjointed. The hand was filled with foul matter. No hold. Some men are morally equally decomposed. No hold. No basis on which to build; no soil in which to plant.

A few years ago the intelligence reached our shore that the King of Wurtemberg, a Protestant, had joined the Roman Catholic Church. I mentioned it to Doctor, now Bishop, Parker, and remarked that, presumably, as the king had become cognizant and conscious of his sinful state, and lost condition he had vainly sought for instruction and comfort in the Lutheran, or State, Church. The impressive exterior of the Roman Church had beguiled the sin-sick king. The Bishop did not fully agree with me. He remarked that, according to the evangelical construction of the plan of salvation, it required a certain amount of will power in order to attain to the life in Christ Jesus. It required turning away from sin and turning to Christ. Though a sinner could not possibly save himself by anything he might do, nevertheless, in order to be saved, he had to do a great deal for himself. He must repent and prayerfully turn to God. This, however, was impossible for man already morally decomposed. It was quite different in the Roman Church. Whether he will or not it absolves the sinner from sin and with mass and extreme unction ostensibly fits the soul for heaven. Lying a life of debauchery and voluptuousness brutalized, intellectually and morally a bankrupt, his heart a mere of-

bucket of hell, the Suabian king was, perhaps, incapacitated to embrace the grace in Christ Jesus, notwithstanding the biblical offer. No hold. He had not, and what he had was taken away.

Everybody is conscious of the fact that, if we slight the offered mercy of God to-day, mercy has receded from our possible grasp on to-morrow. If the faint longing to commune with God in prayer is not heeded, we will soon become utterly prayerless. Perusal of the lessons of the Bible and attendance on public worship will prove to be spiritual food, but it habitually neglected they will soon seem superfluous.

In spiritual matters growth and decline are subject to similar laws as those in the material world. This dirty, lily clad tramp, everybody turns away from the door. Had he been well dressed, riding a gay steed, he would have been gladly entertained. A business man who is industrious, punctual, conscientious, thrifty, will secure unlimited credit; but the man whose breath is pregnant with the odors of beer or rum, who is seen with lottery tickets in his pocket, is soon beset by his numerous creditors. Bankruptcy follows as a matter of course. Intemperance or neglect of the laws of sanitation having undermined the general health, medical skill avails nothing when an acute sickness makes fierce onset because of the lack of the necessary reserve for reaction. Had the general health been good, the acute malady would have been readily overcome.

Let me exhort you, my dear reader, diligently to cherish what little spiritual life you may have in order that it may develop and acquire vigor. If it is neglected, it will cease entirely. Then, with Esau, you may afterward find no place, no ability, for repentance, though you seek for it carefully with tears.

## Pacific Notes.

It seems that news items from the Pacific are "like angels' visits, few and far between." But few years have transpired since we read with emotion and anxiety "wails from the sunset sea" and of "gold bricks." Where are those correspondents? California is all here—is still the gold State, but "all is not gold that glitters." We have many difficulties to overcome before Methodism will have fair play. A floating population renders the organization of our forces difficult and uncertain. Californians march to the tune, not of "My Maryland," or "Hall Columbia," but a gallop. Have little or no time to devote to religion. People coming from the East fall into line and are soon immersed in the eager pursuit of gain. Men who were class leaders there are saloon keepers and gamblers here; this has no little weight with the lucubrations. We have no Sabbath; this is the day set apart for trade, repair of machinery and carousing, skepticism and infidelity is indigenous. Not that there is more of it here, but being a popular theme it is held and increased. Another almost insurmountable difficulty arises from the fact that we occupy the field with our twin brother, the Methodist Episcopal Church. Oh! father, did you say, "The child is father of the man"? It is astonishing and grievous the amount of prejudice that exists. True fraternity is conspicuous at all the Conferences, but like a dressed-up monkey, it requires only a glance into the face to betray its identity.

"They stand aloof, the scars remaining,  
Like cliffs which had been rent asunder."

Where the Church, South, has an organization and the Church, North, none, as a rule their members will unite with any other church or remain out entirely in preference to ours; the same is true with regard to the Church, South. "Every kingdom divided against itself is brought to desolation, and a house divided against a house falleth." While the Methodist Church in the West surpasses all others numerically, and its grand old principles can not fall in time or eternity. Just at this time, under the present circumstances, we suffer untold loss; the enemy is in our own ranks; the foe is in the citadel. Just how it is to be averted

none can tell. We can but labor and wait for this time, which we trust is not far distant, when the good Spirit will brush aside the ominous cloud and gain us strength in unity. Not all is shadow; we have light as well as darkness. Many of our members, both lay and clerical, are indefatigable, and, notwithstanding the inconveniences, are here to stay. We expect to conquer; right must prevail. Are our principles right? We have but to refer to our record of the past hundred years. Nearly four millions have been brought to Christ. The natural beauty of our State is unsurpassed. The Sacramento Valley is almost an unbroken wheat field, dotted here and there with town and vineyard. Rain has been abundant; the wet season is over; the cloud swept away; the lately bleaked soil awaked from its torpid sleep stands out in its new dress of beautiful green. At the head of the valley North, with perpetual snow cap, like a sentinel of eternity, stands old Mt. Shasta, keeping silent vigilance over the plains nearly fourteen thousand feet below. In the West, stretching away like a black cloud over the sea, is the Coast Range. In the East are the Sierras, which,

"Like fragments of an uncompleted world,  
From bleak Alaska, bound in ice and spray,  
To where the peaks of Dartmoor curled  
In clouds, the broken lands loom bold and gray;  
The seamen nearing San Francisco Bay  
Forget the compass rose; with darks hand  
They seize the wheel; look up, then bravely try  
The tide to shore by rugged peaks that stand  
The stern and proud patrician fathers of the land."

Now, Mr. Editor, we need more laborers in the vineyard. Can you send us some? If you can, let them be men that are weaned. Let them bring their baggage and stay awhile. We will give them all the work they wish. We may not station them at San Francisco, or Sacramento, the first year, but after remaining with us awhile we find them competent they will get there in good time. We have no church aristocracy in the Pacific Conference. A man is worth his market value whether he is a son of a D. D. or not. It is the grandest country in the world for a young man of pluck and energy.

Yours fraternally,  
FEBRUARY 6, 1885.  
PACIFIC.  
The Unruly Member.

One of the churches of a sister denomination on Long Island is reported as being seriously exercised on an essential point of administration. An unfortunate man with a wooden leg presented himself for immersion. The question was instantly sprung whether the member that was all matter and no spirit was a fit subject for baptism, and a conflict arose. "The lame" man naturally, like impulsive Peter, wanted only his head, but his feet washed. The clergyman, probably foreseeing the difficulty of holding that wooden appendage under water whilst arrayed in his "patent," vulcanized India rubber baptismal robe" and having enough to do to look after the bulky man of flesh, seriously opposed the project. The applicant evidently had Scripture precedent on his side in the immersion of eunuchs, barge vessels and of tables. Besides, do not men with wooden members feel thrills of pain in the places where feet and toes ought to be? May not the life of the body subtly project itself into the wooden substitute? And if it be absolutely necessary that the whole body should be sunk under the water, why not the wooden leg, when it is doing its level best to supply the place of the departed member? Have wooden limbs no rights that their owners are bound to respect? If so, then the question extends to the immersion of all artificial substitutes for any portion of the bodily tabernacle, a suggestive argument that we need not follow out to its legitimate conclusion. But why not immerse the wooden leg as well as the purely material clothing in which the applicant arrays himself? If the wooden limb is to go, then everything that has not life in it should also go along. The immersion would not sanctify the wood, and it would certainly not deprave it or do it any harm. If it would do either the fleshly body or the wooden leg any good, then both should be served alike. The figurative should have a fair chance.

The case is reported as finally going against the disappointed applicant. The minister, immersed only three-fourths of a man, the latter had to unscrew his leg in order to be properly submerged. He must leave the unregenerate member behind and hop on one foot to the baptismal pool. All this bother would seem to have been hardly necessary. But it has settled an important technical point of baptismal ethics.—The Presbyterian.

## Pastoral "Calls" or "Visits."

What are the main objects of pastoral visitation?

1. To make each family realize that the pastor feels a personal interest in each of its members, and that he cares for them as a neighbor would.
2. To remove all feeling of timidity, distance or bashfulness between the pastor and the younger members of the family.
3. To ascertain the extent of the acquaintance which each one has, with the doctrines of redemption, so as to make the preaching fit the wants of the hearers.
4. To discover the difficulties which hinder one and another from accepting Christ as a personal Savior, and to remove those difficulties.
5. To learn the griefs and sorrows which are oppressing them and to mitigate them with words of comfort.
6. To arouse and warn the heedless and thoughtless.

Some people want their pastor to call very often. Probably the pastor would "take" pleasure in going frequently, if he could. But if he were to go often, he would have to make, not pastoral visits, but brief social calls. Then comes the question whether the objects of pastoral visitation can be accomplished in short, hasty calls.

Perhaps the first and the second of these objects might be gained. But not the others. People are shy about talking on religious themes at once; very few men have the tact to introduce these subjects abruptly, and those who try it often do harm by their abruptness. It takes time to lead them to tell their difficulties, to make them free enough to speak of their griefs, or to win their attention so that words of warning may enter the heart without arising hostility.

What would be thought of the physician who should go to the house of the sick, indulge in a mere ten minutes' chat, and leave without inquiring as to the nature of the malady, or prescribing for its cure? But if the pastor is to do all this, he must take time for each visit. And if he takes the time needed at each house, he can not reach many homes in a day; nor can he visit each house every month. Do not be impatient with your pastor about visiting.—Christian Observer.

## Good Words.

Let us be content, in work,  
To do the thing we can, and not presume  
To feel because it's little.—Mrs. Browning.

—It is always a choice of masters to which Christ is urging men. It is not by striking off all allegiance, but by finding your true Lord, and serving him with a complete submission, that you can escape from slavery. Then give yourself to him completely. Let him mark you as his by whatever marks he will.—Phillips Brooks.

—I have been much self-accused for not referring all to God as the last end; that I do not eat, drink, sleep, journey, speak and think for God; that practice was so short and narrow, light so long and broad.—Samuel Rutherford.

—Who has ever consoled like him? There may be situations when an angel's word would bruise the heart. But the Holy Spirit does not articulate a single word; he only pours drop by drop the divine oil upon the wound, and the wound closes.—Gasparin.

—Enjoy the blessings of this day. If God sends them, and the evil of it bear patiently and sweetly; for this day only is ours; we are dead to yesterday, and we are yet born to to-morrow.

—We must lend an attentive ear, for God's voice is soft and still, and is only heard of those who hear nothing else. Ah, how rare is to find a soul still enough to hear God speak!—Feuilon.

—It is a happy thing for us that this is really all we have to concern ourselves about—what to do next. No man can do the second thing. He can do the first.—David Elginbrod.

—The moralist says, "Every man is occasionally what he ought to be perpetually." Then again some men are perpetually what they ought to be only occasionally.

—By so much as the gospel method is removed from the probabilities which natural reason would affirm, it is unlikely that natural conceived it.—Dr. J. Parker.

—The deepest trust leads to the most powerful action. It is the silencing of that restless machine which the motive power with greatest readiness and result.

—If you can not learn to work peacefully with persons who are not congenial to you socially, you are not suited for Christian service in a world like this.

—You might give a new and better direction to the life of an entire family by setting one of its members to attend church. Yet you make no effort to do it.

—There are sweet surprises awaiting many an humble soul fighting against great odds in the battle of a seemingly common-place life.



## Christian Advocate.

THURSDAY, FEBRUARY 26, 1885.

For the New Orleans Christian Advocate.  
BY THE WATER.

Soaring far on wings of rapture thro' "the sunset  
gates of gold."  
Past the stars, like silent watchers, onward, upward  
I behold.  
In its radiant, smiling beauty, that unclouded land  
above.  
Where the King of earth and heaven reigns supreme,  
The God of Love.

Open wide, ye angel wardens—open wide the gates  
of light.  
That a way, home-gleaming spirit may find entrance  
there to night.  
Open unto the shining portal that my eyes may look  
within.  
Tho' the feet of sinful mortal can not until freed  
from sin!

Hark! the music's sweetly falling from the harp of  
angels fair.  
Now to me they're softly calling, tho' I can not  
enter there.  
Lo! the vision, as on palm-tops, far beyond the even-  
ing star—  
Visions of the white-winged seraphs sweeping thro'  
"the gates of light."

From the Jasper walls of heaven, beaming, smiling  
sweetly down,  
Are the faces of our angels—on each brow a shining  
crown.  
Oh! with eyes no longer hidden I behold the city  
light.  
Where the streets are pearl and golden—where they  
walk with him in white.

Oh! that I could see the shadows, radiant with  
the smile of God—  
Where no tear, no sigh of sorrow—where no weary  
feet are trod.  
Trees of healing by the river, flowing to the crystal  
sea;  
Oh! that, Christ, the gracious Giver, would pluck  
one green leaf for me!

There celestial fruits and flowers bloom thro'out  
the golden clime.  
Sweetest music cheers the hours, gladder than earth's  
gladdest chime.  
For the harps are tuned by angels—peace and joy  
and love the themes  
Of the songs of fair evangelists; every face with radi-  
ance beamed.

Oh! I long to swell the chorus—long those golden  
harps to sweep!  
And to join those gone before us—oh! alas! can only  
weep.  
Oh! the time of my departure seems to me so far  
away.  
When shall end "the night of weeping" when  
shall dawn eternal day?

But 'tis waiting, watching, praying patiently in  
pain and fear;  
By the waters I am staying for the angel of release.  
Long I've waited, and am weary, shall I wait an-  
other year?  
Hark! a voice—the great Physician—"Daughter,  
rise! be of good cheer!"

Ended is the heavenly vision—closed "the gates  
of light" again.  
Hushed the harpings of the harpers, lost the echoes  
of each strain.  
But to me the Saviour speaketh never as he spake  
before,  
And in faith I ask this New Year, "Jesus, even me  
restore!"

"The Church," by Rev. J. A. Parker, of  
the Louisiana Conference.

It is a fact to be lamented that there is among the ministers and laymen of our church, including Bishops, editors and all, no sort of settled doctrine or understanding about the church: what it is, how it came into being, or by what practical authority it is conducted. There are not wider differences between ourselves and Roman Catholics on any subject than among ourselves on this. Why is this? I wish I could emphasize that question so as to extort a reply, if not an answer. Can we not harmonize so as to have a definite doctrine that our preachers may preach and our people understand it? The one single, vital, fundamental question underlying all these scores of questions about the church is this: Did Christ abolish the old church and create a new one, or did he suffer the mere, simple continuance of the former? A distinct answer to that question, with a consistent and practical adherence to it, would reconcile our multitudinous and discordant teachings on the subject.

Mr. Watson (Dic. Art. Church) says: "It is common with divines to speak of the Jewish and Christian Churches as though they were two distinct and totally different things; but that is not a correct view of the matter. The Christian Church is not another church, but the very same that was before the coming of Christ, having the same faith with it and interested in the same covenant."

Now, if that is true, it is a matter of unspeakable importance, and, if practically carried out in our various teachings, would settle a vast amount of discordant and contradictory views among us. But this doctrine is not believed nor is it taught by probably more than one in ten of our preachers and writers. The general belief is that Christ, on his coming, utterly dismantled and abolished the Jewish Church then existing and build or framed a new one. And this belief of a "new church," a thousand times repeated, carries with it the cognate doctrine that, instead of "having the same faith," as Watson says, the "new church" opens with a new dispensation, by which it is understood that now, in Christian times, Divine grace is dispensed to men upon new and different conditions from the grace of the Jewish Church.

On this subject our church papers—all of them, so far as I know—pursue a singular course. Incidentally they frequently speak, with general reference to the church, as though the "new church" and "new religion" doctrine was understood and assumed. But when a book appears denying this doctrine, and roundly asserting the uninterrupted continuity of the church, they endorse it; and when one appears implying the severality of the church—the old defunct and the "new" doctrine—they endorse that. But if one of our church papers, except here and there a

correspondent, has in twenty or thirty years past spoken out on either side of this question, it has escaped my notice; and I never read a religious book or paper without an eye to this point, because I consider it of the highest importance in ministering the gospel. This reticence is remarkable.

This doctrine of church severality—new church and new dispensation—though so generally assented to by our books and other writings, has never had an argument in its support, long or short, good or bad, that I have been able to find—and I have looked for them—if I except a page or two in Archbishop Whately's "Kingdom of Christ," and a far better argument by a Roman Catholic priest by the name of Smaurius. And if you ask a hundred Methodist preachers, one by one, if they believe the church has had an uninterrupted continuity from Moses and the prophets through the period of Christ and the apostles to the present time, ninety and nine will assent to it. And yet most of the books he reads, including several in the course of study, teach the contrary. We are certainly in a muddle on this important subject.

The author of the book under notice has done the church no small service just here. He has ripped up this whole subject from the bottom, and in a plain, simple and historical way presents it to the reader in a clear and unmistakable light. The book is less than two hundred pages in volume, and, in my opinion, gives a clearer view of the church as it is presented in Scripture and in the common sense way of thinking than is to be found in a clever argument of larger volumes that could be easily named.

Mr. Parker is modest. He says the book is for the young and for persons unread. I sincerely wish our Bishops would read it, and our editors, book writers and other teachers of teachers. It will help everyone of us. The literature and teachings of the church must come to this. It must. I regard a popular Protestant understanding of this church question as one of the conditions precedent to a very large and healthful growth of the church.

It is proper, however, lest I be misunderstood, that I notice a limp in the history. This will no doubt be corrected in another edition. If 3,000 persons joined the church on the day of Pentecost, what church did they join? They were Jews declared, moreover, to be religious. They could not join the church they were already in and, there being no other, they could join none. The three thousand were "added" to the few who by more favorable opportunity had already settled their faith that Jesus was Christ. They could not believe this until they had sufficient evidence, and this they now had for the first time. As others and still others had opportunity and became convinced of the Christhood of Jesus, they, of course, joined or were "added to" those who had done so before. But all this was in the church.

I am glad to say to my younger brethren and older ones, too, that in this little book you will learn more about the church than by laboring through many larger and more pretentious volumes. And then, too, what is equally necessary oftentimes you will unlearn several crooked and twisted lessons that you will do well to get rid of. If our church papers and others would encourage the circulation of this book, so as to give it a general reading, I think it would be well. Why not circulate a hundred thousand copies of it?

YAZOO CITY, Mississippi.

R. ANNEY.

## Conference Brotherhood.

(We are requested to publish the following constitution of the Mississippi Conference Brotherhood.)

The charter incorporating the Brotherhood of Traveling Preachers of the Methodist Episcopal Church, South, was given February 23, 1884.

## PREAMBLE.

Feeling that we may mutually aid each other by the organization of a Brotherhood on the mutual insurance plan, and that our families might derive benefit therefrom; therefore we, the undersigned, traveling preachers of the Methodist Episcopal Church, South, in the State of Mississippi, with a view to affording immediate assistance to the family of a deceased brother, do pledge ourselves to each other according to the terms of a Brotherhood hereinafter described.

## CONSTITUTION.

Art. I.—This organization shall be known as the Brotherhood of Traveling Preachers of the Mississippi Conference, of the Methodist Episcopal Church, South.

Art. II.—Every effective traveling preacher of said Mississippi Conference, in the regular work, shall be eligible to membership, provided that after January 1, 1885, no one shall be eligible to membership who has passed the age of fifty years.

Art. III.—The membership of this Brotherhood shall not extend beyond the limits of said Mississippi Conference, except in case of the transfer of a member to another Conference, when said member so transferred may continue his membership by complying with the constitution and by-laws of said Brotherhood.

Art. IV.—Any person may become an honorary member of the Brotherhood, with all its privileges and obligations, except to be a claimant on the mortuary fund.

Art. V.—The officers of said Brotherhood shall consist of a president, a vice-president, a secretary, who shall also act as a treasurer, and such officers as may be from time to time appointed.

Art. VI.—It shall further be the duty of the secretary and treasurer to notify each member of the Brotherhood of the death of any brother through our Conference organ and by postal card; to keep a correct roll of the members of the Brotherhood and their beneficiaries; to notify each member, who falls to pay his dues within sixty days, of his suspension; to receive all dues from each member, and immediately on receipt of dues to forward a receipt to each member therefor by postal card; to keep a correct account of all moneys, remitting to beneficiaries so soon as he shall receive dues to the amount of one hundred dollars—thus remitting until full amount has been paid to beneficiary; to keep on file receipts of beneficiaries; to make a full exhibit at each annual meeting of all moneys received and remitted since last annual meeting, and shall execute a good and sufficient bond to be approved by the president.

Art. VII.—The officers of said Brotherhood shall be elected annually at the time and place of the meeting of this Annual Conference by receiving a plurality of the votes cast by those present, and shall serve without compensation, provided they shall be reimbursed for all moneys expended in the faithful compliance of duty by an assessment of each member.

Art. VIII.—It shall be the duty of each, upon official notification of the death of a brother, to remit to the treasurer by express, postoffice money order or registered letter the sum of five dollars; and if any member shall fail to pay said mortuary dues within sixty days after official notice of the death of any brother, he shall be deprived by suspension of all the benefits of the Brotherhood, and if such dues shall not have been paid within four months, such delinquency shall work a forfeiture of membership. Immediately after the death of any member the beneficiary shall give notice to the secretary of said death.

Art. IX.—No part of the foregoing constitution shall be changed or amended except by a majority vote of the members of the Brotherhood.

## OFFICERS FOR 1885.

President, J. M. Weems, Enterprise, Miss.; vice-president, T. S. West, Woodville, Miss.; secretary and treasurer, Inman W. Cooper, Madison Station, Miss.

Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Continued.)

November 30, 1863: The Annual Conference commenced its session in Columbus, Miss., on the twenty-fifth instant. Bishop Andrew presiding. In consequence of the unsettled state of the country about one-third of the members were absent. We met under melancholy circumstances. Our country is overrun by our invading enemies. Our citizens have been huddled by thousands. The country is full of widows and orphans, and every neighborhood has marks of the ravages of war in some form or other. The land is in mourning. The churches are suffering; their best members are in the army. The resources of the country are diverted from the promotion of piety and civilization to the destruction of life and property. The citizens are heavily burdened, and all the best interests of humanity are sacrificed at the shrine of Mars. We have lost seven of the Conference since the last session, and most of us have loved ones in the army exposed to privation and death, and many are mourning the loss of those who have fallen in the field of strife. I deeply sympathize with my afflicted country, and am conscious that if we are unhurt, desolation and ruin will be the consequence; and I, with my fellow-citizens generally, will be brought to utter destruction. Yet I possess my soul in patience, and trust myself, my family, the church and country all in the hands of my God, who does all things well, and has promised that all things work together for good to them that love him. I was reappointed to the district.

January 12, 1864: I held quarterly meeting for the Crawfordville circuit last Saturday and Sabbath. It was extremely cold and we did not have preaching on Saturday, but held the Conference at the house of Bro. Minns; had a very harmonious session. I preached on Sunday to a small congregation in a very dirty house; no sacrament for want of wine. The church is very cold at that place and needs a revival very much. I thank the Lord that I felt that he was with me. I start into this new year in the spirit of consecration. I feel that I am not my own, and rejoice that I belong to Christ. May I honor and glorify him in all I do or say, and see his pleasure prospering in his hands.

May 9, 1864: We are now on the eve of tremendous battles in Tennessee and Virginia. The Federalists have concentrated their forces at both points, and to have won. The battle has commenced in Virginia already. It will be a fearful fight. I suppose the North will have between two and three hundred thousand men engaged in all. It will be the greatest battle of modern times. I dread the result; but I know that our men will do all that can be done by human courage; but the disparity in numbers is overwhelming. May the Lord deliver us and enable our soldiers to repel the invasion! I

put the cause in his hands, knowing that he will do all things well, and overrule all for his glory and the good of mankind. My son, Charlie, will be in the Tennessee fight, and probably Brett. May God protect them and shield their heads in the hour of danger! We hear of extensive revivals in all our armies. This is very pleasing, and I trust that thousands of our brave soldiers will experience the saving power of the gospel. I feel that our civil and religious, our possessions and privileges of every kind are at stake. May the Lord protect us in our hour of great extremity.

August 11: I have held three quarterly meetings in succession recently, which have been greatly blessed; several conversions have taken place at each. The congregations have been very large and deeply interested. I have been blessed in preaching the word, and have seen many bowing under conviction and rejoicing under a sense of pardon. I feel that my own spiritual strength has been renewed and my faith increased. I feel that I am consecrated to the work of preaching the gospel, and shall endeavor to do my duty to God and the church. Our country is being overrun by the enemy, and dark clouds lower over our land. Multitudes of our best citizens have fallen victims to this cruel war, and the whole land is in sackcloth and mourning; but I thank God that my peace is undisturbed and I can resign all into his hands. I firmly believe in his special providence, and rejoice that God reigns. I shall trust in him, though he slay me.

(To be continued.)

## What Should be Done?

MR. EDITOR: I saw in one of our papers, of Saturday last, an advertisement in doggerel rhyme that, for blasphemous impiety, was the grossest outrage and insult to the religious sentiment of a Christian community that I ever saw offered by what purports to be a family newspaper, circulating in such a community. It was entitled "The Gauge of Prayer," and portrayed the Almighty, on his throne, passing judgment upon the merits of the whisky it advertised before the assembled universe and pronouncing that the said whisky had done more good to mankind than prayer or anything else. The Christian people of every community have a power which, if intelligently and conscientiously exercised, would suppress many, if not all, of the open indecencies and outrages to which a mercenary press subjects them and their religious convictions. That power is the withholding of their encouragement and patronage from those who do so. United action in this direction would work a wonderful change. I commend the subject to their consideration and your elucidation. Respectfully,

"Safe into the Haven Guide."

We are all sailing over the sea of life; but in many different ways. We each have an individual craft which bears us along. Some of us find our course to be through calm and quiet waters, and are carried along by the gentle breeze of good fortune; others have to contend with rough and turbulent waves, and it is a continual struggle to stem them. Now, we are the builders of our own crafts, and they are constructed out of what we term character. Not made all at once, but is moulded slowly and steadily. If we wish to have it perfect and strong so that it may be shaken and tossed about without injury, we must see that this timber character is of sound material, and that it is arranged in a skillful and workmanlike fashion, and this must be attended with great care, for it is a very easy matter to slip in unstable and decayed timbers and thereby to disarrange the entire structure, rendering it unfit to weather wind and gales and tempests. If we wish to make a safe voyage our bark must be staunch and strong; it must be securely caulked and rigged with correct moral principles, and steadfast determination should grasp the helm and guide its course with unflinching firmness through the deceptive breakers of temptation over tempest-tossed billows of disappointment. Never wavering until anchored safely into the promise haven of rest. But if our bark is frail and we neglect to strengthen it, what a sad fate awaits us! We will have scarce entered upon the voyage when we will find that we are unable to buffet the heavy seas of sorrow and trials which gather thick around us. We will be driven by the winds of adversity to the onward shore and cast a wreck upon the hidden bowlders of lunaticism. Then only to drift, drift, without rudder along with the deceptive current that leads to the dark and yawning abyss of despair and remorse. There is a divine pilot who offers to guide us safe into the haven if we will only place implicit reliance in his advice and warnings. Have confidence in him and follow his commands and it will little matter how frail your craft happens to be. You will pass safely through the most formidable squalls and tempests; for his spirit will strengthen your courage, renew your hope and cheer you continually with the blessed promise of a future reward. He will place beacon lights off all the treacherous coast of sin. Only trust in him, and he will not only insure you a safe voyage, but will also receive you with joyful welcome into the harbor at last. Let me illustrate how he can under the most adverse surroundings,

impart peace and courage to one who trusts in him, by an incident which I have gathered from a little poem called "The last hymn." Some of you have probably seen it. It was a Sabbath evening, on the rocky coast of Wales, and the good people tenderly touched by the uttered benediction was wondering their way homeward for "God's" blessed boon of rest; but they chanced to look out on the sea which washed their coast, and they perceived that the lately calm waves was disturbed by a storm that roared and shook and thundered. Soon they beheld a large vessel a short distance rising and falling with the raging billows. They thronged the beach anxiously peering out into the darkness and their hearts grew cold with dread, for full well they knew the fate of any ship riding so near that shore among such waves. It was not long before they beheld the vessel parted in the middle and a half of her sink beneath the foaming waves. As the wreck drifted nearer the watchers they saw clinging to a spar, one man only. They were powerless to help him; but they had a trumpet, so they sent a short message. The preacher took it and shouted to him:

"Look to Jesus! Can you hear?"  
"And 'aye, aye, aye,' came the answer o'er the waters loud and clear.  
Then they listened, he is singing, 'Jesus, lover of my soul.'  
And the waves brought back the echo; 'While the nearer waters roll.'  
Strange, indeed, it was to hear him 'mid the storm of life he sang."  
Singing bravely o'er the waters, "Oh, receive my soul at last!"  
He could have no other refuge, "Hange my helpless soul on thee."  
Leave, ah, leave me not,"—the singer dropped into the sea.

So you see the vessel, shaped and guided by human hands, was unable to withstand the surging billows. And the brave sailor's voyage of life was ended amid the tempest's awful roar. But, oh, how bright and glorious must have been the eternal anchoring of his soul in the peaceful haven, guided as he was by the Savior who supported and comforted him through the storms of life. If you wish to anchor at last in this peaceful harbor, see to it that your bark be substantial and that you are following him who promises to you to "safe into the haven guide."

NATCHEZ, Mississippi.

From Lake Charles, La.

MR. EDITOR: As you see, we have reached our new field of labor. We "packed up" at Opelousas, after the Minden Conference, in the rain and mud, in the alet and ice, for they followed each other in quick succession. And, sir, in our haste we boxed up small fragments and loose bits of the storm; but they immediately lost their nettle as disconnected atoms of steam do their fire. So we have literally come through the storm and met brethren with their wives and children, trunks, boxes and valises in the same dismal canyon, and all suffering from its twisting, dripping, freezing winds.

Oh! that our Conference would in its better wisdom adopt the summer instead of the bleak, desolate winter for its seasonal! Let us have one long Conference year in order to reach this summer land where winter and storms are feared no more.

Our people here were expecting us. Bro. "Gue" Mayo met us at the depot with a big carriage and soon rolled us away to the parsonage, where were assembled several ladies and some of the brethren who gave us a hearty welcome, after which we were conducted into the eating department of the parsonage, where was spread a most excellent supper; and we were in a most appropriate condition to appreciate quantity and quality. Thanks to these good friends! We hope all of our moving preachers were treated as well. Alas, these friends showed the right sort of spirit, and the pastor, wife and even the youngest of his children realized it.

Of course, we have some live stewards here—no fossils. They hold stewards' meeting, have a breathing, moving secretary who keeps a big book—keeps it in order—and everything goes down in black or blue words and figures. They have printed envelopes and blanks, and the "assessment plan" and all of its machinery. And it looks like a big gun—is one. And they discharge it monthly, and it is heard all about this lake and the regions beyond, and the muck is hit. Then they have smaller artillery—all of which seems to be effective and doing good.

Lake Charles (the town) is made up of black smoke, hot steam and whizzing saws; hence there is a good deal of real fire here—the fire of substantial progress. The people are awake while the sun shines, and they do while they wake. I asked a gentleman of the growth of the town. He told me that twenty years ago he could have stood at the "hub" and hurled a cat (a live one) beyond the tire; but now he would despair even of an approach to the undertaking. Many new houses have been built in the last several years. Some of them are really costly and beautiful. Why, sir, we are to have a bank—a real bank, with all the appurtenances. The building, which is on the outside of the town, is well built, so I have been told, not less than twenty thousand dollars, and will not only be an ornament to our town, but doubtless of vast use to our business men.

Our town is crowded with stores and shops, markets and busy people, while churches and schools are not lacking. We have no cotton nor sugar

to embarrass us, for which we should rejoice; but we have lumber—files of lumber, hills of it—enough to build up a right sharp planet and dot it over with "mooring-buoys." The late W. R. L. runs through the northern side of the town, and the beautiful Lake Charles forms its south and western border, while the flashing waves of the ending space forever roll over the zenith side. JAMES E. BRADLEY, JANUARY 28, 1885.

## "Over the River."

BY REV. W. O. BLACK.

My youngest sister, Mrs. Frances Pandora Baskett, breathed her last, January 16, 1885. She was born February 1, 1852, and was, therefore, in the thirty-third year of her age. She had been connected with the Sunday-school either as a pupil or teacher since her infancy. She also became a member of the church in early childhood, and since that time her life has been uniformly consistent with the solemn vows she then assumed. I do not believe that she had for years been guilty of an intentional wrong. She may have fallen into errors; but, if so, they emanated from the head—not the heart. She was so exceedingly gentle and amiable in her disposition that I do not think she ever had an enemy. Though her religion was not of the demonstrative kind, yet her faith had laid hold upon the eternal verities of the Divine word and appropriated them.

Her last illness was of only one week's duration; yet during that brief period she suffered more than tongue can tell. These sufferings she bore with that calm resignation which is begotten of Christian faith. In the midst of her intense agonies she spoke of the manifold goodness of God. She realized some days before her death that the days of her earthly pilgrimage were numbered and expressed herself as being ready for the solemn change. During the last night of her stay on these mundane shores she sang several of her favorite hymns. Among them was "Rock of Ages." When she came to the words, "In my hands no price I bring," etc., she repeated them four times in a clear, audible voice. She also sang with great zest, "O! how I love thee," repeating it several times. She sang other hymns, and then said, "I want to go home to rest, rest, rest." After this she was able to talk but little. On Sunday, January 18, "the house she used to live in" was deposited in its last resting-place in the presence of a large number of friends and relatives. She is "in bright mansions above," watching and waiting for those she loves.

## A Preacher "Pounded."

MR. EDITOR: When a preacher gets a "pounding" it is in order that he sound a note on his Conference organ. On last Thursday our little paragon, newly repaired, was pronounced ready. Our trunks were hauled over and we left the pleasant home of Bro. J. E. Smith, whose generous hospitality we had enjoyed for three weeks past. The moon, nearly full, was shining, and the weather was charming. A short walk after supper ended at "home." Now we had possession. What better employment, after prayers, than reading your paper just from over the lake?

Suddenly there was a surprise, complete, pleasant and profitable. A hymn was struck up outside as footfalls touched the floor. The door was hushed open, a crowd of good people, heralded by a steward of the church, filled the room and each one deposited a parcel. A general introduction to the astonished preacher and his wife was followed by anecdotes, speeches and hymns. Wit, beauty and liberality contributed to pleasure, and our first hour of paragonage life ended. Our company left us with a larger well supplied. Besides, about twenty varieties for the table and pantry there were sundries for the toilet and general use.

We have made one round of Sunday appointments. Our new field was partly surveyed. Can we cultivate it? Only one furrow turned and some precious seed sown. The soil is diversified, but the seed is warranted good for all soils and climates. But just now what a loss of efficient laborers in our section of the Master's vineyard! The demand for earnest work and prayer is increased. As we all respond, may the Lord give us an abundant harvest.

J. WILSON BROWN, COVINGTON, LA., Feb. 2, 1885.

## Notice.

We are building a church-house for the Methodist Episcopal Church, South, at Homewood, Trenton circuit, Brandon district, Mississippi Conference, and are greatly in need of help. We have the material paid for and have commenced building, but have no money on hand, and without help will be forced to delay the completion of the building for some time. We need the house very badly, and when finished, it will be a neat church. If any one reading this notice feels an inclination to help us, we will gladly receive any amount, and with the permission of the editor, acknowledge receipt through the Advocate, praying God's richest blessings to rest upon them continually, and that he may restore to them fourfold for any help they may give us in this worthy enterprise. Submit by registered letter to A. D. Miller, Trenton, Smith county, Miss. A. D. MILLER.



I have the honor to acknowledge the receipt of your letter of the 10th inst. in relation to the above matter. I am sorry to hear that you are not satisfied with the result of the investigation. I have been unable to find any other persons who have been in the city of New York at the time and place mentioned in your letter. I have, however, been able to find a number of persons who have been in the city of New York at the time and place mentioned in your letter. I have, however, been unable to find any other persons who have been in the city of New York at the time and place mentioned in your letter. I have, however, been unable to find any other persons who have been in the city of New York at the time and place mentioned in your letter.



## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HUNNICUTT.

THURSDAY, FEBRUARY 26, 1885.

There is a gentleman in your community who never attends a church service. Let some one venture to invite him next Sabbath. By so doing a soul may be saved.

A little attention to strangers in church will improve your congregations. A pleasant smile, a warm hand-grip and an invitation to come again will fill empty pews. Brother, you ought to be a member of the "committee on shaking hands."

The Catholic Examiner calls. Lent the "somer season of prayer and penance." We have a little song, entitled "Sweet hour of prayer," which more properly expresses the true Christian's experience. The hour a child spends with his Father—the communion of a grateful spirit with its adored Redeemer—surely ought not to be somber, but rather the brightest and best of all the day. This Lenten season, made dull and heavy by a little less fashionable folly, encourages the idea of a periodical play. And these forty days of fish diet, and no parties, are considered an adequate atonement for eleven months of sinful indulgence.

The authorities in Switzerland have treated the Salvation Army with censurable opposition, even to persecution; but their prompt disposal of certain Mormon missionaries is worthy of all praise. A number of these emissaries and a lot of their perverts stopped for the night in a certain town. They were arrested, the deluded people sent back home, and the leaders fined \$100 each and twenty-five days imprisonment. A like application of the law in some of our States, even on a strained construction, would rid the country of a pest and avert greater evils in the future. As Joseph Cook well observes we are "face to face with Mormonism," and the issue must be settled in the next few years. Another decade of growing power allowed them, and nothing less than a civil war will ensue.

We publish in another column a timely letter from Bishop McTear on Centenary work for 1885. The proposition is so practicable as to commend itself at once to the good judgment and Methodist loyalty of every active pastor and intelligent layman. Those churches that failed for any cause to make a special offering last year will have another opportunity. And those that devoted all their collections to local objects can now show forth their connectional liberality. What was accomplished in the way of educational, church and parsonage buildings was not unworthy of the great centennial year. Indeed, we are on a better vantage ground for a forward movement than ever before known in our denominational history. And our responsibility is proportionately increased. The Lord will expect larger things at our hands.

Our article on "Proselyting in Mission Fields" has stirred the Baptist Record to make response. The brother says our statement about Baptist proselyting in Mexico "is not according to facts," and then gives what he "believes them to be." Flat denial and flouting assertion are very simple, but common methods of argument with that journal. We have not been to the City of Mexico, nor has this brother. But, on general principles, he says it isn't so. Well, we repeat that the facts were given us directly by a man of high position who has spent years of labor in that field and knows whereof he speaks. There is no use, brother, in losing your temper because this iniquity is exposed. Taking our people by the hand, calling them "brethren," acknowledging them to have a clear Christian experience and a sure hope of heaven, praying in our meetings occasionally for the prosperity of this church and its pastor, and then trying to disintegrate the membership and wean them away from the organization for which you have prayed, is an inconsistency that deserves rebuke and an inquiry that needs the censure that it universally receives. And then the brother proceeds to defend the missionaries—says "nothing could be more consistent." Proselyting, therefore, is a part of the commission under which those brethren proved. They pray for us as a church, and then try to prevent their prayers being answered.

## Denominational and State Education.

On our third page this week will be found published in full Bishop McTear's letter on the relation of denominational and State colleges. As with everything he writes, our senior Bishop has stated the case with remarkable clearness, and has certainly caught the ear of the church. He is a faithful watchman and gives timely warning of real, and not imaginary dangers. As an eloquent appeal to the church in behalf of Christian education, it is a word in season. The educating function of the church, always prominent in our Methodism, needs repeated and special emphasis. Never in the history of the world has the question of mental culture received such conspicuous and universal attention. By many it is considered the great panacea for all our ills, social, political and moral. The relation of illiteracy to crime and pauperism has been the subject of profoundest investigation, and upon its startling revelations are grounded much of our legislation and our theories of public education. The Churchman, on the other hand, considers culture divorced from religion as a positive evil, and that the church must stamp the Christ spirit upon the curriculum of every primary school and university. Hence one of the earliest schemes of Mr. Wesley was the founding of the old Kingswood School, and of the American Methodists, the establishment of Cokesbury College. And it is indeed refreshing to read such an entry as this in Bishop Asbury's diary: "There is a great work of God going on among the students at Cokesbury." We want to exhort after the Bishop in his efforts to awaken the church to her duty in this regard.

But some words of caution we feel constrained to utter in the beginning of this controversy. Unless a cool, conservative pen leads in this discussion, we may expect excited speech and for the church to be forced into an unfortunate attitude. Under the plea of fostering a "sanctified education," the Romish Church is the avowed enemy of our entire public school system. Denying the validity of the underlying principle of State education, she seeks in every possible way to accomplish its overthrow. No language is too severe to be employed in characterizing her righteous contempt for these "godless schools." Into a like antagonism our Methodism must not be driven by a passionate, illogical advocacy of denominational schools.

Bishop McTear accepts and defends the principle of State education. As illiteracy is a dangerous element in the body politic, and the government is imperiled when ignorance rules at the ballot-box, the State claims the right to remove this evil by a system of free education. Accepting this as a correct theory, he would limit tuition to the rudiments—instruction in "the three R's." Academic, scholastic, professional and technical training, it is argued, should be paid for by the student, and not furnished as a gratuity. Logically, that position would dismantle every State college and university and convert every professor into a primary school teacher. The buildings, apparatus and appliances themselves would become an unjust expenditure of public money. Without considering the logical tenability of the position stated, what is the wisest course to pursue? What attitude should the church assume? This is a delicate question, and, unless carefully presented, harm will follow, and no good.

Some facts must be accepted:  
1. State colleges and universities exist, and by the popular will.  
2. They are sure to remain and be sustained.

3. They are factors of powerful influence in our modern civilization. Young men leaving those halls carry with them the stamp and spirit of the alma mater.

Recognizing these facts, the church has sought representation in their faculties and Boards of administration. She would fill these positions with religious men, that a Christian atmosphere might pervade the institutions, and the students start forth with characters developed and guarded after a divine idea. To sever all connection with State colleges would be to surrender positions of vast influence and opportunities of the greatest value. But if we antagonize their existence, in all fairness and consistency we must withdraw from any share in their endowments and administration. The Bishop's letter does not take this position; but, catching inspiration from it, one or two writers have already gone to that extreme. He argues against free tuition in State colleges; but they have attacked the colleges themselves. He would modify administration; but they seek annihilation. Into that attitude the church is not ready to be led.

Whether our denominational col-

leges will reap increased patronage from aggressive opposition remains to be seen. Our opinion is that an improved spiritual tone and a more distinctive church life in these institutions will be a surer guarantee of liberal support. By providing a better education we will get a larger patronage. Let us have colleges so wholesome in religious culture, along with thorough scholastic training, that parents will send their sons without fear of evil results.

## Two Lines of Work for 1885.

BY BISHOP MCTEAR.

Of the \$1,200,000 thus far reported on Centenary thank-offerings over \$250,000 has been directed by the donors, as was their privilege, to education.

This cause is worthy of all that has been dedicated to it. New and better buildings have been secured, debts extinguished and apparatus and endowments increased—an achievement worthy of the occasion.

In the matter of church building local needs were urgent. The best Centenary offering in many places was a new or improved house of worship or a parsonage, and for these purposes it is estimated that three-fourths of the whole amount have been expended. Grateful monuments these for the year we celebrate, involving, as they do, an outfit for present and future usefulness.

In one sense this is church extension, but not according to the benevolent and aggressive principle on which a Connectional Board has been organized. We must go beyond ourselves to fulfill the commands and exemplify the spirit of Christ, our Savior.

The Sunday-school interest is growing, and we trust this system of godly instruction for the rising generation is improving in its methods and in its yield of fruit in conversion. The medal plan ought steadily to increase the income for helping the weak, while making Sunday-school membership cheerful and loyal.

The Foreign Mission Board has realized less than \$10,000 from the special Centenary collections. Indeed, it may well be considered whether the stress laid on a few of the other collections the past year has not lessened the whole amount which otherwise had flowed into the connectional treasury for foreign missions and for church extension. Objects at a distance, however needy and worthy, are liable to be forgotten in the presence of those at home. Many of the assessments in behalf of these two objects, partaking so distinctly of a charitable nature, fell short at the late Annual Conference sessions avowedly for the cause stated. Their wants, therefore, are entitled to special emphasis during the remainder of the centennial year, which, it was determined by the Centennial Conference at Baltimore, should run through 1885.

Other branches of the Methodist family are now making their largest Centennial gifts. There is yet time and opportunity for us to give a more benevolent and, therefore, a more religious character to the offerings of Southern Methodism. Upon consultation of the Central Centenary Committee with the officers of other Boards, and with the Bishops, the following proposition and announcement is made:

All collections above the assessment for foreign missions, reported by any station or circuit at the next session of the Annual Conference, will be credited to the same as a Centenary offering for that cause.

Likewise all collections above the assessment for church extension, reported by any circuit or station at the next session of the Annual Conference, will be credited to the same as a Centenary offering for that cause.

Blank forms for statistics, containing these two in addition to the usual items, will be prepared, so that gifts so much in demand, and so justly measuring the true spirit of Christianity, may appear at a glance in detail and in aggregate.

Without neglecting other legitimate interests, it is earnestly requested that these two items be magnified for the time that yet remains, and before the memorable era closes let us respond to the call for help from "the regions beyond" in a way that shall place the church on strong vantage-ground for beginning the work of the next century, and shall demonstrate that in the history of our first century the original spirit of Methodism has not been lost or lessened.

FEBRUARY 17, 1885.

MR. EDITOR: I want a report from each secretary of an Annual Conference Board of Missions within the bounds of your crenellation. I am nearly ready to put my annual report to press, with several southern Conferences not heard from.

Yours,

R. A. YOUNG.

NASHVILLE, TENN., Feb. 19, 1885.

## Line upon Line.

Seneca tells us that nothing is too often repeated that is never effectually learned. This is eminently true of those great practical lessons which uproot long-established errors, and must, therefore, be learned slowly. Such is the lesson of the practicability and propriety of suppressing the liquor traffic of America and the world. To this great undertaking the minds of men are everywhere advancing in the daily increasing conviction that it ought to be done and that it can be done. Meanwhile the curse is but slightly abated. While men sleep and while they wake, in the darkness and in the light of day, the ravages of the chief of earthly destroyers are going on. We dare not hold our tongues or pens till the evil be abated.

That the traffic in ardent spirits is a source of great evil none deny. All agree that it would be a good thing if the traffic were stopped. Even the few who have written against the prohibition movement admit the evils of the traffic, and only doubt the expediency or practicability of the proposed remedy. The author of several strong articles against prohibition, recently published in The Clarion, at Jackson, Miss., concluded his arguments by admitting that he would have restrictive legislation upon the traffic carried almost as far as the advocates of prohibition themselves would ask. We have, therefore, this strong ground of hope—that a practical movement which commands the approval of the judgments and consciences of all men can never ultimately fail. As certainly as men continue to live, it must prevail.

But the forms of objection to actually doing this universally approved thing are many and wonderful. Some think the very word "prohibition" suggestive of an abridgment of liberty, forgetting for the time that the majority of all laws are prohibitions. I was surprised to find a learned theologian, who is distinguished as an author, announcing that he is opposed to prohibition as a principle, but, as a necessary expedient, he accepts it. How one who approves of the Decalogue can be opposed to prohibition in principle is hard to be perceived. Eight out of the Ten Commandments are simple and absolute prohibitions. Those who oppose prohibition as a principle fail to perceive that they have already assumed the right to prohibit in the act of permitting the liquor traffic. Let it be remembered that it is not intended to prohibit men from drinking directly, but to prohibit or stop licensing a traffic which has the sanction of the law.

Others believe that prohibition is unconstitutional. This position is erroneous both in thought and in fact, and is contravened by the entire course of legislation on the subject. In the first place, it is an error to suppose that an evil may be fastened upon a whole people by a constitution. Constitutions were made, and can be unmade and remade at the will of the people. In the second place, it is a fact that prohibitory legislation has been declared repeatedly to be constitutional by several of the highest tribunals of this country. In the third place, all the legislation on the subject, both national and State, has, from the beginning been and was intended to be restrictive and, in a degree, prohibitory of the traffic.

The first great rebellion which tried the strength of the general government was only a protest against what was believed to be oppressive legislation in the form of an exorbitant tax upon whisky. Bradford and his armed thousands defied the government, burned the excise officer's house and tarred, feathered and rode upon a rail the collector, in retelling the injustice of the tax. Troops called out by Washington terrified them into submission, but deepened their sense of the injustice of the government in discriminatingly taxing the fruits of their industry. Looking back upon that great conflict, are we not compelled to see the fatal error of the government's position. If whisky was as good a thing as its advocates claim, ought it not to have been as free from tax as the grain from which it was distilled? On the other hand, if it was as bad a thing as the exorbitant tax implied, ought it not to have been suppressed altogether? Did not the government virtually fix a bribe for which it would sell to its citizens the privilege of making and selling poison by the wholesale and retail? Prohibitionists to-day do not propose anything new in principle. They propose improved legislation upon a traffic which has been the subject of legislation from the beginning of the government. They propose that the government and the States shall cease to derive any portion of their revenues from licensed speculation in the fortunes, the health and the lives of our citizens.

zens. They propose totally to prohibit a traffic which has brought incalculable evil upon our country, and no good save the price paid for permission to do the evil.

But some fear that prohibition will not prohibit. That is the old source of do-nothing since time began. You can not; therefore, do not try. You can not do all you wish; therefore, do not do anything. We can make prohibition effective if we will. Men made whisky and the appetite for it. They can stop making both, if they will. It has been done in many places, and may be done in others as well. No law was ever known to prevent entirely any evil; but shall we, therefore, have no laws? The whole world is alive and moving on this great question. Money and political tricks may prevent the success of the movement for a time in some places; but the solemn convictions of men are everywhere in its favor and can not be long prevented from expressing themselves in the form of law.

In Mississippi the law is absolutely prohibitory, but provides that a majority of the voters may authorize the sale in any locality. The Legislature, like Pilate, washed its hands of the guilt of licensing the traffic and, like him, relegated the responsibility of the sin of doing so to the people. Will a majority of the voters in Mississippi continue to be partners in drinking saloons? Let them cease to sign petitions for license, and the traffic will be stopped. If to members of churches would sign petitions, no licenses could be granted. God save his church from the fearful guilt of perpetrating this monstrous crime!

W. L. C. H.

## Pastoral Courtesy.

A correspondent inquires of the New York Christian Advocate editor about the propriety of ministers accepting invitations to conduct funerals or solemnizing marriages within another charge without the pastor's concurrence. It is a delicate question, but of sufficient importance to be controlled by some well-known unwritten law. Pastors should discharge all official duties within their parishes, unless in peculiar and exceptional cases. When to gratify a mere fancy the pastor is ignored and another invited to perform such service, he suffers in influence. But Dr. Buckley has answered the question so admirably that we take pleasure in reproducing it:

This is signed by a preacher's wife. We can not guess from her question whether her husband had the invitation, or had to submit to some one else having been invited within the bounds of his circuit. Her name duly accompanied the communication, however, according to our rules. It is not courteous for any minister to perform any function of a pastor within the bounds of that church without an understanding with the pastor. Wherever it is done it tends to break down the influence of the pastor in the community where he lives. Observe, we do not say that friends should not have the privilege of choosing who should marry themselves or children, as the case may be. But when this is done it should be done in such a way as not to wound the feelings or diminish the influence of the pastor. A note to the pastor, or a verbal communication to the effect that the minister who is to be invited is an old friend, and it is the desire of the friends that he should perform the ceremony, and an invitation to the pastor to be present and take some part, cover the case on the part of the people. The minister who is invited can drop a note to the pastor, stating that he has received such a communication, and hopes that he will participate in the ceremony. Concerning funerals, the pastor should have charge, whether he do little or much, and the friends should notify the pastor that they desire such and such a person to be invited. Even when there is no good feeling existing between the friends and the pastor, a decent regard for propriety will lead to his formal recognition. All civilized persons pursue this course, though even the enlightened may sometimes be thoughtless.

The Bishop of Gloucester, in a recent address, inveighed strongly against the introduction of objectionable ceremonies in the Church of England. He sees in these Romanizing tendencies great calamities that will soon fall upon the Establishment. When her daughter on this side the sea begins to make monks and hood nuns, as was recently done in New York, the good Bishop's counsel ought to echo across the waves. He says:

"Such things are digging the grave of the Establishment; first by supplying arguments to ascetics, grown sick at heart by the tormented existence of such things, almost welcome disestablishment as, at any rate, carrying with it reconstruction; and some chance of maintaining some where the Articles and homilies of the Church of their baptism."

Commenting on these words the Guardian facetiously observes that, "The Church of England is in a state of ceremonial anarchy. Every man does that which is right in his own eyes."

—Bishop Wilson has so far recovered at Hot Springs that he was announced to preach last Sunday.

—Bishop and Mrs. Warren received two thousand Methodists at their home in Denver on the evening of January 29. Quite a grand affair for a successor of Asbury and McKendree.

—Bishop Parker preached at Carroll last Sunday morning and the Rev. Wm. Merritt, of Canada, at night. The Bishop leaves this week for the session of the Baltimore Conference.

—We regret to learn that Rev. G. W. Bachman, of the North Mississippi Conference, is still dangerously ill, and the gravest fears are entertained as to the result.

—The Rev. Josiah Lewis, D. D. for several years a professor in the Southern University, died in Sparta, Ga., on the thirteenth instant. He was a cultured gentleman and a faithful minister of the word.

—At the dedication of the Washington monument in the city of Washington, last Saturday, the Hon. John W. Daniel, of Virginia, delivered a magnificent oration. It was in all respects a worthy tribute to the "father of his country."

—We are sorry to see that our church in Vicksburg was damaged by fire on Sunday last. The loss was considerable, but we understand was fully covered by insurance. And that leads us to say that the insuring of churches and parsonages is much neglected by our people.

—After a long contest Judge Houston has decided to admit neither of the presented wills of the late Mrs. Myra Clark Gaines to probate. The obitography will claim to have been written the day before her death was pronounced fraudulent, and the other was declared informal.

—To all simple souls troubled about Methodism's lack of antiquity, Dr. Vincent says: "Go into the church that prides itself on a venerable liturgical service, then go into an old-fashioned Methodist prayer-meeting, then read the Acts of the Apostles and see where the antiquity is."

—Rev. J. H. McLean, acting Regent of the South-Western University, Georgetown, Texas, is in the city and made a pleasant call at the Advocate office. He reports well of the great institution over which he worthily presides and of our Methodism generally in the Lone Star State.

—Joseph Cook closed his first lecture in the present course with this magnificent passage: "Never in the world's history, since the apostolic age, has Christianity stood more proudly erect on the evidence of her rendered reasons in the field of exact research, than she does at the present moment."

—We see it stated that Gov. Robert E. Patterson, of Pennsylvania, will probably enter the Methodist ministry when his term of office expires. His father was an itinerant preacher, and he has been an active member in the church and an able representative in the General Conference.

—Rev. J. W. Ellison, of Greensburg, La., is having sad family affliction. All of his children have been sick, and on the night of the nineteenth instant his little daughter, Chesley, passed away to the better land. His wife is now quite ill. May the Father of all shield and comfort our brother in his sorrow.

—We have a note from Mrs. M. Belcher, of Raymond, Miss., requesting each auxiliary of the Woman's Missionary Society of the Mississippi Conference to send the name of its delegate to the approaching meeting in April as soon as possible. A cordial welcome awaits the ladies and the most generous hospitality.

—Mrs. Lowell, the wife of Hon. James Russell Lowell, American Minister to the Court of St. James, died in London on Thursday last, after a long and painful illness. She was an accomplished woman and worthily filled her position as the companion of a literature so cultured as her husband and so able a representative to a foreign government.

—Rev. Dr. Abel Stevens, the great Methodist historian, recently celebrated his seventieth birthday at Geneva, Switzerland, where he has been residing for the past thirteen years. He left America for that climate because of a chronic insomnia from which he had long suffered. That is much relieved and he is doing a large amount of literary work.

—Dr. William B. Carpenter, of London, a distinguished scholar and scientist, is the author of this striking statement. It compresses volumes in a few words: "I deem it just as absurd and illogical to affirm that there is no place for a God in nature, originating, attracting and controlling its forces by his will, as it would be to assert that there is no place in man's body for his conscious mind."



The Rev. Thomas Cook's evangelistic meetings in Dublin, Ireland, have resulted in a glorious Methodist revival. The Irish Christian Advocate reports that "some six hundred adults and more have been to the evangelistic room and professed to accept the Lord Jesus as their Savior. It was simply glorious to see the crowds of wanderers returning from the far country and finding such a welcome as the heavenly Father gives."

The preachers' meeting on Monday was well attended by brethren visiting the city, but several of the resident pastors were absent. Dr. Carter was confined at home by sickness and Dr. Ahrens president. Besides the ordinary reports Rev. Dr. C. G. Andrews, of Jackson, Miss., Rev. J. H. McLean, Regent pro tem of the South-Western University at Georgetown, Texas, and Rev. Moses U. Payne, of Iowa, made short addresses.

According to Ex-Gov. Long, in his speech on the naval appropriation bill in Congress, last Friday, the United States has a pitiable prestige on the high seas. And he has hardly exaggerated the lamentable facts. He said: "Our navy is an alphabet of wooden washbuds. There is scarcely a nation so poor to do it reverence. There is not on these wooden ships a piece of ordnance of more value in war than a child's pop-gun. People laugh at the navy and relish the joke of the Tappanosa being run down by a coal barge. They laugh at it as a Falstaffian burlesque."

When Thomas Jefferson was inaugurated President of the United States, he rode unaccompanied on his own horse, "the magnificent Wildair," to the Capitol and latched him to the palfrey while he went in to deliver his inaugural address. Now what a change! Multitudes of thousands are spent in equipages, escorts, and paraphernalia. We do not advise President-elect Cleveland to take a horse-back ride on inauguration day after the illustrious example of the author of the Declaration of Independence, but we're only noting the progress of less than a century.

This from the Wesleyan Methodist Sunday-School Magazine indicates the vast achievements of a hundred years, and is an appeal to American Christians to greater diligence in this department of church work: "Out of every five persons of the entire population of England and Wales one is a Sunday-school scholar. The present Sunday-school population of England is greater than the entire number of inhabitants of the kingdom in the days of John Wycliffe. There are more Sunday-school scholars in England than there are inhabitants in London and its suburbs."

A meeting of interest to all temperance people will be held at the Florida Chautauqua, Lakeland, Fla., on Tuesday and Wednesday, March 3 and 4. Among the speakers announced are Hon. J. N. Stearns, of New York; Col. Geo. M. Bain, of Louisville, Ky.; Gen. Clinton B. Fisk, of New York; Rev. W. W. Hicks, of Florida; Rev. C. H. Mead and Bishop J. M. Walden, D. D., of Kentucky. All the meetings to be held in the new tabernacle on the Assembly Grounds. To engage rooms or inquire about rates, write to C. C. Baulitt, Lake de Funik, Florida.

The International congress of educators met in Werlein Hall on Monday last for a formal welcome to this city and the South. Hon. Louis Bush, President of the Louisiana Educational Society, presided and conducted the exercises. Rev. Dr. Palmer offered the opening prayer, and addresses of welcome were delivered by Judge Penner, of the Supreme Court, and Col. Wm. Preston Johnson, President of Tulane University. The leading address in response by Hon. Jno. Eaton, LL. D., Commissioner of Education, Washington, D. C., was an able discussion of education as a factor in modern civilization. He was followed by Dr. A. D. Mayo, of Boston, whose lectures here last winter before the Educational Society attracted such immense audiences. Daily sessions of the Congress were held Tuesday, Wednesday and Thursday in Tulane Hall. Such a gathering and the character of the proceedings prophesy a grander era in our national history.

The Southern Cultivator. From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickinson's "System of Farming," in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

We met on the cars last week a Kansas visitor to the Exposition returning home, and had much talk about things social, political, educational and religious. He played the interrogation point, and we responded as we had utterance. Having come on a limited ticket which allowed no "stop-over" at any point, he was en route homeward with little or no knowledge of the South except what he gathered in the streets of this crowded city. Of our social customs, our agricultural resources, etc., he was entirely innocent. When told of the liberal provision made for the education of the colored people in our public schools, he looked a bit incredulous. He was amazed at such a possibility in this political Nazareth. But another Southern visitor, Col. A. K. McClure, of the Philadelphia press, was more careful to inform himself. His report to the North through the columns of his paper contains this paragraph:

The educational facilities for the blacks are better in the South today than they are in the North, in proportion to the facilities proffered to all. South Carolina employs and pays out of the State treasury more black teachers than are employed in all the states of the North, and Alabama employs 1,100 colored male teachers and 500 colored female teachers. And they provide the best means for fitting the colored people for teaching. The normal schools for whites and blacks in both Alabama and South Carolina are exactly equal, and the treasury of the State is largely drawn upon to qualify the colored race for teaching itself. North Carolina, Georgia, Mississippi, and indeed most of the old slave States, each sustain more colleges for the blacks than do Pennsylvania or Massachusetts; and just as educational facilities have increased for the whites, whether in common or normal schools or in colleges, they have been equally increased for the blacks so far as State appropriations have aided them. In Georgia the colored university ranks with the white university, and even in Mississippi, presumably the most barbarous of the Southern States, the State does much more for the collegiate education of the black race than does Pennsylvania.

The Eucharist and Unfermented Wine.

At our last Conference the question of the use of unfermented wine was discussed, and it was agreed that it was safest to use the unfermented juice of the grape, and I was requested to give notice where it could be had. By writing to J. N. Stearns, agent of the National Temperance Society, 55 Read street, New York, he will send it in pint or quart bottles, as desired.

I give also the following information: If it is desired to keep the remaining portion of a broken bottle, this may be done by putting it in cool water, and bringing water and wine to a boil, corking and hermetically sealing it while hot.

My brethren will please excuse me for delay. I am necessarily very busy all the time.

B. JONES.

"The Church: What It Is, and Whence It Is."

This is a neat volume of 192 pages by Rev. J. A. Parker, of the Louisiana Annual Conference. It is a historical outline of the church's origin, progress, and doctrines written in the catechetical form. It is a valuable contribution to theological literature. The size of the volume by no means represents the research and labor it must have cost its studious and scholarly author. He must have gone over a wide field of reading, biblical and historical. The author has not aimed to air his vocabulary, but to say the most in the fewest words—hammering down his matter until all the clusters of needless words were beaten out, and that which was left is good to the use of edifying. I know of no volume that contains so much that is valuable and clearly expressed in so small a space. The reader gets at what he wants without circumspection or loss of time. I heartily commend it to the favor of our people. I hope our preachers will buy it and give it a wide circulation among us.

J. B. WALKER.

The following from the New Zealand Methodist, in discussing the work of their late Conference will be interesting news to our readers from a far country. See how our Methodist prospers in the island of the sea:

A model died was drafted, on which it is intended to settle all the property held by the Australian Wesleyan Methodist Church. The importance of such a piece of legislation as this will be widely appreciated, and the steps have not been taken too soon. A flock of discipline, that has been in process of preparation for the past three years, was revised and finally adopted by the Conference, and we shall now have in our hands an authoritative and most useful compendium of the laws and regulations of our church. By the upholding of the two departments to the point of the law, we trust, to be done to conserve and foster our missions in the South Seas. The resolution adopted on the subject of Methodist Union will, if heartily taken up by the Annual Conference,

stand out in the coming time as one of the most gratifying results of the New Zealand General Conference.

Books and Periodicals.

WITHIN THE SHADOW. By Dorothy Holroyd. Boston: D. Lothrop & Co. This admirably written work we read to the end with profit. The plan is happily conceived and executed with artistic skill. Every page is replete with good, wholesome religious instruction.

The Quarterly Review of the Methodist Episcopal Church, South, Rev. J. W. Hinton, D. D., editor, is on our table. The first article, "The Freedman's Case in Reality," is an unsparing discussion of an exciting question. The author states his case extravagantly and offers no hint at a solution of the difficult problem. The paper by Dr. Long may be very learned, but it is intensely dry. Our literary young friend, Mr. Thomas Dabney Marshall, contributes a readable paper on "Matthew Arnold." The article on Preaching is exceptionally fine.

Always believe that those things which elicit the most patience and prayer and humility, are your best things, and those which the most please and excite your pride and self-complacency are your worst; let them come in what garb they may.

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Roses, Balls, etc., Planks and Bottles, Bath Brick, Ink and Chalk, Blank Books, Japanned Ware, Blacking, Lamps, etc., Brooms, Live and Soap, Cages, Matches, Coffee-Mills, Mirrors, Corks, Oskum and Oat, Cotton Cards, Perfumery, Curry-Combs, Padlocks, Cutlery and Sewing, Fishing Tackle, Stoves, Furnaces, Tacks, etc., etc.

### J. C. MORRIS,

40, 42 and 44 Tchoupitoulas Street.

### SECOND ANNUAL STATEMENT

### Southern Insurance Company,

OF NEW ORLEANS.

Office—No. 31 Camp street.

In conformity with the requirements of its charter, the company publishes the following statement for the year ending December 31, 1884:

### PREMIUMS RECEIVED.

On fire risks	\$28,956 58
On river risks	17,425 75
On marine risks	11,911 01
	\$58,293 34

Add unearned premiums of 1883	47,333 11
Total premiums	\$105,626 45

Interest on "discount"	\$17,430 81
Profit and loss	819 85
	\$18,250 66

Total receipts	\$123,877 11
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Fire losses paid	\$100,043 94
River losses paid	2,551 32
Marine losses paid	1,520 77

Total losses paid	\$104,116 03
Cancellations and reinsurance	\$6,907 01
Rebates and commissions	\$9,450 07
Taxes and licenses	\$3,537 00

Expenses office and agencies, Board of Underwriters, Sub-committee and Patrol Committee, advertising, contributions, etc., etc., \$7,708 27

Surplus	\$10,225 54
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Distributed as follows—

Reserved for unearned premiums	\$19,275 56
Reserved for adjusted and unadjusted losses	16,376 59
Interest dividend paid in July, 1884	5,475 99
Interest dividend payable in January, 1885	8,486 39
Reserved for doubtful accounts	1,549 50
	\$51,164 03

### ASSETS.

\$30,000 United States 4 per cent. bonds	\$30,000 00
\$25,000 city consolidated bonds (Crescent issue)	24,400 00
\$12,000 Louisiana consols	8,090 00
Stock notes payable at fixed dates	50,000 00
Demands loans on pledge	107,725 00
Loans on pledge due within 60 days	22,850 00
Loans on franchise mortgage improved city real estate	5,000 00
20 shares capital stock World's Industrial and Cotton Centennial Exposition	500 00
Real St. Bernard Steam Fire Engine Company	60 00
Premiums in course of collection	37,094 31
Office furniture and fixtures, sales, maps, etc.	3,332 81
Surplus on claims	5,713 54
Cash on hand	24,237 35
	\$387,749 97

### LIABILITIES.

Capital stock	\$50,000 00
Reserve fund	3,586 80
Unclaimed dividends	3,191 32
Reserved for unearned premiums	49,279 68
Reserved for adjusted and unadjusted losses	16,376 59
Interest dividend payable in January, 1885	8,336 19
Reserved for doubtful accounts	1,549 50
	\$131,919 07

The foregoing statement is a just, true and correct transcript from the books of the company.

J. C. MORRIS, President.  
SCOTT McGUIRE, Secretary.

Seen to and subscribed before me at New Orleans, La., this fourth of January, eighteen hundred and eighty-five.

W. J. CASTELL, N. P.

NEW ORLEANS, LA., Jan. 4, 1885.

At a meeting of the Board of Directors, held on the 13th of January, 1885, it was resolved to pay to the stockholders on demand, out of the profits of the year 1884, the regular semi-annual dividend of FIFTY PER CENT. on the capital stock paid in to the 31st of December, 1884, making EIGHT PER CENT. for the year.

SCOTT McGUIRE, Secretary.

See our Agents throughout Louisiana, Texas, Mississippi and Arkansas.















# Christian Advocate.

VOL. 31.—NO. 10.

NEW ORLEANS, THURSDAY, MARCH 5, 1885.

WHOLE NO. 1492.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.  
CARVER & JAMIESON, Publishers.

OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, . . . \$2 per annum.

Advertisements and notices of deceased persons and prices.

For the purchase of the M. E. Church, South, are authorized Agents to whom payments may be made.

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REV. O. W. CARTER, D. D.,  
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REV. W. P. BARTON,  
REV. J. D. CAMERON.

## THIS LIFE IS WHAT WE MAKE IT.

Let's often talk of noble deeds,  
And rarer of the bad ones,  
And sing about our happy days,  
And none about the sad ones.

We were not made to fret and sigh,  
And when grief sleeps to wake it;  
Bright happiness is standing by—  
This life is what we make it.

Let's find the sunny side of me,  
Or be better in it;  
A light there is to every soul,  
That takes the pain to win it.

Oh, there's the slumbering good to all,  
And we perchance may wake it;  
Our hearts contain the magic wand—  
This life is what we make it.

There's here to those whose loving hearts  
Shed light and joy about them;  
Thanks be to them for consoled gems  
We've had known without them.

Oh! this should be a happy world,  
To all who may partake it;  
The fault's our own if it is not—  
This life is what we make it.

## System in Church Work—A Plan.

BY REV. D. B. RAYNER.

We believe it is possible to bring every member into the active systematic service of the church. And if this can be done, then farewell to sloth and death. The abundant success of the gospel will at once be insured. We may divide the church into two classes: 1. Those who are willing to work; 2. The indifferent—those in a state of careless satisfaction. Now, the first, for want of some systematic form of labor, and an account of general discouragement, can do but little. The second, of course, do nothing. Hence, the very little that is being done. We have thousands of faithful souls who are earnestly praying and anxiously waiting for an opportunity to do something for the church; but they know not what to do, nor how to do. We verily believe that our present inactivity, and embarrassment, are the result of the want of some systematic division of labor. Would not any manufacturing establishment in the world fail in which there was no more system than we have in the church? Can we hope to succeed while nine out of ten, or more, are doing nothing? And while the few who are doing, work under such great disadvantages? We believe that the trouble is more for want of proper organization than from unwillingness upon the part of the people to work. With these views we are endeavoring, in the Seashore district, to work our people up to an equitable system of labor. For this system we furnish each member with blank form, covering a thorough course of church service, for a month's report.

For the benefit of our people of Seashore district that they may, with uniformity, take hold and proceed with this work, we beg leave to here state the whole outline, which is as follows:  
1. Divide each church into classes or class meetings.  
2. Appoint a leader over each class.  
3. Hold monthly meetings, in which the report of each member, including the leader, shall be read. If any member should fail to be present, it is the duty of the leader to see him at once, learn why he was not present and get his report.  
4. The pastor shall hold a leaders' meeting monthly, in which the leaders shall make to him, in condensed form, the reports of all the members. (The classes should meet

a sufficient length of time before the leaders' meeting, to give the leaders an opportunity to see any member not present and get his report.)

5. The reports made by the leaders to the pastors, in the monthly leaders' meeting, shall also be made by the leaders in the church conference.

6. In these meetings of classes and leaders more particular inquiry may be made into the spiritual condition of each member, experiences may be related, etc.

The meeting should be opened, conducted and closed according to the regular form of class meetings. Members may read, sing, pray, talk and shout as much as they please. In this plan the original design of class meetings will be fully met. Now the importance of this work is apparent. It brings the life of each member before the pastor and before the church. The spiritual condition of each is known. Any sick or disorderly are reported, and better than all, it brings every member into the active systematic service of the church. It gives a proper and equitable division of church work. And church prosperity must be the result.

## "Turn on More Light."

BY REV. J. M. WELLS.

The fact is, the pastors must have more practical aid from those who are able, and whose duty it is, to aid them. I do not believe that any preacher who feels the obligation of the great commission resting upon him would or could fail of duty to the cause of missions. If there should be one among us who imagines he fills the measure of obligation by personal effort to save souls, he needs an Aquila and a Priscilla to "exhort unto him the way of God more perfectly." As well might he fail to teach his people to pray or to read the word and feel that he had discharged the round of duty as neglect the cause of missions and hope to escape condemnation of God.

I know it is sometimes hinted that pastors are afraid to press these collections lest it cost them their own salary. If there is one such among us, and he should be, I would not like to preach his funeral and be in possession of a knowledge of the fact; for has not Christ said of all such: "Depart from me, ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink; I was a stranger, and ye took me not in; naked, and ye clothed me not; sick and in prison, and ye visited me not." To say that I doubt the salvation of any person who would refuse to urge the claims or to support the cause of missions from any mere mercenary motive, is a mild expression of my interpretation of these words of Christ. Yet what is to be done? In my heart I feel ashamed of what our church is doing for missions. To say we are doing nothing would not be exactly true; but to say that what we are doing is unworthy of our faith is as true as it is to our shame. Still the question: "What is to be done?" Certainly no higher pressure can be put upon the preachers. In addition to the high moral conscience that must control each of us in this duty to God and man, we have a sort of blue-ribbon policy at our Annual Conferences, and those who have their congregations well in hand get a premium, while hundreds, who are just as true and faithful, go from year to year without one word of praise or encouragement. I want to say this is no disappointed lover's wall. I have been wearing one of those blue ribbons for five years, and to-day, as I look at the general results, I feel like I had been invited to a big dining table to be fed on syllabub.

I am hungry for larger results. I long to see these brethren who are bearing the heat of this mighty conflict for Christ receive the aid they have the right to expect and that the exigency of the times demand from those who are able to give it. We must have more light direct from the great centre with a less dependence upon intermediate reflection. Either this, my brethren, or else cease to devise larger plans of extension until the preachers work up their people to the measure of present obligations

and proclaim a readiness for another advance. If you give them time these faithful pastors will preach, pray, talk and sing this duty into the people. But while they are doing this what is to become of the lost world and of the opportunities now open before us for bringing it to Christ?

"Turn on the light," brethren, by putting missionary information in a shape that it will be read, studied and prayed over by the whole church. "Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light unto all that are in the house." I have nothing to say against the Advocate of Missions *per se*; for it is a good paper, and if it was read by the whole church would be the means of accomplishing the end proposed. But let it tell its own story: "The mailing list is being overhauled, and many presbyters' names added; a few laymen who have not paid will be left off the list for December, unless they indicate their wish to continue."

There are twenty-six thousand members in the Mississippi Conference, and without knowing certainly I will undertake to say, if you except preachers' families, there is not one for every three thousand who subscribes for this Advocate. If this estimate is not overdrawn it is certainly suggestive. Now, if the Advocate of Missions is a necessity (and I do not call the fact of its being in question,) let us have it at a subscription of ten cents, and then we can get our people to take and read it. But at its present price we can not. I do not think such a publication should be held at a price that a mere nominal subscription would prove a source of revenue. It is like taxing the salt in your bread to pay for the sugar that goes in your coffee. Indeed, I think it would be far better to make an annual appropriation to sustain it and let the people have it at a low price. But if this can not be done, give the paper an honorable burial and establish a missionary bureau that will give the whole church information through the several church papers.

## Proselyting in Mission Fields.

Just before Bro. Powell left Mexico he received a very promising young Presbyterian into the church, who had been studying the subject of baptism for years. He will be a tower of strength to the work there.

—Texas Baptist.

## WHO THIS TOWER OF STRENGTH IS.

He is a tailor of no education, and of very small capacity, who, less than three years ago, was an ignorant Catholic without the knowledge of God and his worship. Through the influence and great skill of the Presbyterian he was brought under the power of the gospel, professed faith in Christ and was baptized. Some months after his reception into the church it was rumored that he was dissatisfied on the subject of baptism, but after an interview with his pastor he said that all doubts had been removed, and should he have more trouble he would so inform his pastor. But instead of the interview he soon afterwards was found at work among the people trying to disaffect them, etc. As stated above, he was received into the Baptist Church, and while he has expressed doubts as to the inspiration of some parts of the Bible is almost mad on the subject of immersion. This is the tower.

## HOW THE GREAT SUCCESS WAS ACHIEVED.

The Baptist version of the New Testament by some means was put into his hands. Perhaps this accounts for his doubting the inspiration of the Scriptures. Then he was loaded down with tracts on the Baptist doctrine, especially on immersion and apostolic succession. Then came buggy rides and dinners with the foreign missionary. All this well seasoned with flattery. If your readers desire to see the electioneering and patrolling schemes of a New York politician excelled, let them come to Saltillo. The impression was made that the Baptist Church is the richest and most influential church in the world, and that, doubtless, all Mexicans will soon be Baptists. Just see what a school-house they have bought with

actual cash, and have, besides, anywhere from \$25,000 to \$150,000 to build in Saltillo, while the other denominations have nothing! It is understood here that their usual course in proselyting young men was not strictly adhered to in this case, i. e., a promise to send them to the United States to be educated; but the indications are strong that in this, as in other cases, a money consideration was held out as an inducement for him to be a Baptist. This case of making Baptists in Saltillo is only an index to the methods used.

## TWO STRANGE THINGS.

1. "Do you believe that the Baptist Church is the only apostolical church on earth?" This question is put to the candidates for membership into the Baptist Church in Saltillo, Mexico. The strangeness of the question will appear when it is known that these persons have never seen a church history, that many of them can not read, and that many of them are so ignorant that they do not comprehend the terms used in the question. But they all said: "Yes, sir; I believe it."

2. For the purpose of forcing a controversy on the other missionaries of this place, or to make the impression that Presbyterians, Methodists and Roman Catholics are about the same, the Rev. W. D. Powell, of such wonderful fame, has offered to give two hundred dollars to any one who would show him a text of Scripture authorizing the baptism of infants or baptism by affusion. When asked if he meant this as a challenge to discuss these subjects, he said they were for the priests of Saltillo. If there had been a desire to provoke a discussion with the Catholic clergy of Saltillo, why did he not challenge the worship of saints, the mass, the confessional or some doctrine in which we could present a solid front? Shall it be inferred from this that the Baptists regard the mode or the subjects of baptism as of greater importance than the giving of God's word to the people? We might, with equal propriety, offer the same amount for one text from the Bible authorizing apostolic succession and close communion as taught and practiced by Catholics and Baptists. When told of this proposition one of our members said he would give a like sum if shown the word immersion in the Bible in connection with baptism. If our dear brother desired to do his own church and the Mexican people a real service he could do it by explaining and practicing the fourth and tenth commandments of the decalogue.

Our Baptist friends are very successful in making impressions. They have succeeded in making the impression in this part of Mexico that they are the richest and most powerful church in the world, and that they are doing everything for the conversion of the people. While judging from the press and private letters received, they make the impression in the United States that great men in Mexico are going into their church, that much property is being given, etc.

I regret to spend one moment in regard to others, but when our work here is being hindered and misrepresented I deem it just to let the public know what is being done.

J. F. CORBIN.

Missionary M. E. Church, South.

Saltillo, Mexico, Feb. 18, 1885.

The Woman's Missionary Society, of Vicksburg District.

Will each society in this district (adult and juvenile) please, as soon as possible, send me a full report; if necessary, call a meeting. Dear sisters, I had written an appeal urging preparation for our Annual Conference in Raymond, April 8, 9; but our president's wise counsel renders my words unnecessary. This I would add, appoint delegates who will attend the Conference. I hope your future vice-president will find the Woman's Missionary Societies in good working order.

MRS. C. G. ANDREWS.

Vice-Pres. W. M. S., Vicksburg Dist.

JACKSON, MISS., Feb. 27, 1885.

If the forces of Satan are active over all the earth, much more so are the forces of Christ.

## Washington Letter.

The dedication of the Washington Monument, on Saturday last, was a memorable affair. It was a national event, and, I may say, the whole nation united in expressions of joy and gratitude over the completion of the memorial, for the ceremonies brought to the capitol military and civic organizations from every part of the country. It is a consummation which ten years ago seemed not likely to occur during the present century. To-day it is a perfected structure, piercing the sky, the highest monument ever raised by human hands, and it will be a wonder and delight forever to all who gaze upon it.

The dedicatory programme was admirably carried out, both at the monument and at the capitol. The procession presented a splendid appearance on the smooth, cleanly swept floor of Pennsylvania avenue, and a finer military display has seldom been seen, even in this city of memorable pageants. At the head of the line, mounted on a fine black horse, and enveloped in a large black cloak, rode the general of the army, "Little Phil. Sheridan," followed by four aids. Gen. Ayers marshaled another division of the procession, and Gen. Fitz Hugh Lee, on a large bay stallion, brought up another. President Arthur followed about midway in the procession. He was in an open carriage, the only one in the line drawn by four horses. He was cheered and jeered along the route. One uncouth individual shouted: "Hello, Chet! old boy, I am sorry I can't go fishing with you next summer." The sun shone upon the celebration, but the winter wind was piercing. The crowds on the streets begged the lee-side of the buildings in their efforts to keep comfortable, and seemed far more desirous of witnessing the military display than the ceremonies. The programme at the base of the monument comprised a prayer; remarks embodying a history of the monument by W. W. Corcoran, the first vice-president of the Monument Society; Masonic ceremonies; remarks by Col. Casey, the engineer of the commission delivering the monument to the President of the United States, and the dedication of the monument to the name and memory of George Washington by the President. Senator Sherman presided and prefaced his introductions by saying no one was expected to take off his hat, not even the speakers. The wind came to the monument from every point of the compass; from Virginia, across the frozen Potomac on one side, and across icy Babcock lake on the other, and the crowd seated on the grand stand kept their feet moving to get warm. At the close of President Arthur's speech, the assemblage broke into cheers, and at a signal from the chairman, Senator Sherman, the military wheeled into line, the civic bodies and distinguished participants in the proceedings of the day sought their carriages, and the pageant proceeded to the capitol. There it was reviewed by the President from the East front and dismissed. The procession was an hour in passing a point, there being about five thousand persons in line. The programme at the capitol was as follows: Prayer by the pastor of Pohick Church, near Mount Vernon; oration by Hon. Robert Winthrop, of Massachusetts, read by Representative Long, also from Massachusetts, oration by Hon. John W. Daniel, of Virginia, and benediction by the chaplain of the House of Representatives. Among the favored two thousands who were invited by ticket to these proceedings were the surviving kindred of Washington, thirteen of whom bear his name. They came in a body together, and naturally attracted curious observation.

The history of the national monument is almost coeval with that of the republic itself, for at the close of the Revolution the subject of erecting a memorial to the general of the Revolutionary Army was brought up in Congress. The corner-stone was laid on July 4, 1848, in the presence of President Taylor, both Houses of Congress and a vast concourse of people. At the outbreak of the war it stood for years and years

forlorn and neglected, and while standing thus it settled an inch or two out of the perpendicular. This obliquity was corrected by one of the most remarkable engineering feats ever performed; a new foundation of broken stone and cement being placed under the entire structure. Hundreds of tons of weight have since been added, but it has not swerved a hair from the line. The structure is 55 feet square at the base, 555 feet high, its walls are 15 feet thick, and it has cost up to the present time \$1,187,710 31.

FEBRUARY 21, 1885. CORRESPONDENT.

## THE SABBATH.

A bright spot, no oasis  
And earth's desert drear,  
The sweetest, but that blooms  
Upon the rose tree of the year.  
A miniature of heaven hung  
Upon a chain of days,  
Worn on the breast of Father Time,  
To cheer his weary ways.

A soothing poem written in  
A volume of dull prose,  
A wisp of soft spring melody  
Heard at the winter's close;  
The golden clasp that binds the leaves  
Of a day's episode  
That God's own fingers shall unloose  
Across the Jordan's flood.

## Good Words.

He who doth teach the little birds  
To find their nest in field and wood  
Who gives the countless flocks and herds,  
Each day, their needful drink and food,  
Thy hunger, too, will surely satisfy,  
And all thy wants in his good time supply.  
Be thou content.

—Paul Gerhardt.

—To cure us of our immoderate love of gain, we should seriously consider how many goods there are that money will not purchase, and these the best; and how many evils there are that money will not remedy, and these the worst.

—Heaven and earth, and all the elements, obey and minister to the hands which are often lifted up to heaven in earnest prayer. Yea, all works, and which is yet more and greater, all the words of God obey it. —Leighton.

—It is comparatively easy to do a momentary deed of daring that will startle everybody; it is not so easy to do little deeds of quiet courage from day to day, unheeded by all and unheeding all.

—An earnest Christian is always peculiar and half incomprehensible to the world. He has something which they have not, and which they do not know how to reckon in their calculations.

—There is a growing impatience with that type of religion which concerns itself solely with personal salvation, and refuses to move a finger for the salvation of others.

—Perhaps you are not called to do the great deed. But you are called every day to do the little deeds, which more surely wear out life and strength in the long run.

—There are many men that never know what right or wrong is until shame interprets it to them. Of all venomous fangs, none is so poisonous as shame's.

—God is a sun. He is the infinite good. Nothing but a living, sensible communion with him can displace heaviness from the heart and shed happiness over the life. —T. Pearson.

—It is a poor policy to attempt to save time in foundation-laying, for a mistake there may bring the whole building to the ground.

—Dew falls in calm nights, when the air is still and soft; even thus peace sweetly distills upon the quiet and trusting heart.

—If a man has any brains at all, let him hold on to his calling, and in the grand sweep of things his turn will come at last.

—It is no help to the sailor to see a flash of light across a dark sea, if he does not instantly steer accordingly. —F. R. Havergal.

—It is better to have thorns in the flesh with grace to endure them, than to have no thorns and no grace. —Evangelical Messenger.

—He who reforms himself has done more toward reforming the public than a crowd of noisy, impotent patriots. —Lavater.

—Just commendation is every one's due. Even our Lord himself has promised to say, "Well done" to every loved one of his who does well.

—The bogus reformer and "friend of the people" always overdoes his part. Apply this test; it never fails.

—The Scriptures were written not to make us astronomers, but to make us saints. —Henry.

—Trust not so much to the comforts of God as to the God of comforts.

—A just recognition of a child's well-doing is a parent's duty.

—Fidelity is seven-tenths of business success.

—Heaven is never deaf but when man's heart is dumb.



Christian Advocate.

THURSDAY, MARCH 5, 1885.

For the New Orleans Christian Advocate,  
KETS, HARRIS, CALLAWAY AND RUSH.

BY JAMES G. SHELLEY.

One in shades of evening,  
One at dawn of day,  
One in life's meridian—  
They thus all passed away.

One, an aged warrior,  
Of fame and skill and might,  
Who in the blood of battle,  
Put all his foes to flight.

One, like the rising sun,  
In grandeur, shed great light,  
Whose course was not to run,  
Then set in death's dark night.

One, lamb-like in mildness,  
Who worshiped God aright,  
Strove to heal all blindness,  
With science's purest light.

Alas! how sad my heart!  
Great tears bedim mine eyes,  
Dear brethren, must we part  
To meet above the skies?

Alas! a forced farewell,  
Dith swell my heart to say:  
My grief no tongue can tell,  
To see you fade away.

You've fought the fight of faith,  
You've laid your soul down;  
Give earth, this lovely place,  
For heaven and a crown.

Your troubles are all past,  
Your souls forever blest,  
May we all meet at last  
In that eternal rest!

AGUSTA, Miss., Feb. 11, 1885.

"The Church: What It Is, and Whence It Is," by Rev. James A. Parker, of the Louisiana Conference, M. E. Church, South.

When one of the family group that warms itself at the hearth fire of the Christian Advocate commits the indiscretion of writing a book all the others should feel called upon to do something about it. Even if it is a bad book, each member of the family should purchase a copy and read it, and unless it should prove a very bad one, which could be supposed only in the case of a very recent subscriber, he should deal gently with its faults, hiding them, so far as possible, under the ample folds of his mantle of charity. And should it prove—as is, of course, a far more reasonable supposition—that rarer, production, a good book, why, then, every breast in this family group should expand with the pride of proprietorship, and every member who can write at all should proceed at once vigorously to assail the new production or to do anything else likely to increase its circulation. But, having planted ourselves upon these indisputable premises, we are not a little embarrassed by the conclusions that are their inevitable sequence. For if we proceed to say that the book in question is a "good book," our readers may conclude that we are merely expending our "mantle" in the most approved form; while, on the other hand, should we pronounce it a "bad book," it might not be altogether understood that we were speaking in a strictly Pickwickian sense.

So we will merely say that it is "a book," "a new book," not a very good-looking book, certainly, for, though fairly printed, and on reasonably good paper, yet it has a "store-clothes" look suggestive of inexperience, and a somber hue that repels rather than wooes to its perusal. A book, new and dainty from an experienced hand, in these latter days of artistic work need not be costly to be very attractive. And the book in question lacks that very essential factor in every book of this character—for it aspires to be a *volume*—for a large class of students—a verbal index. As a rule, we say, give us a house with all the doors and windows nailed up, and the only place for entrance or exit through the chimney, rather than a book without any doors and windows whatever—that is, with no "verbal index" or "analytical table of contents."

In the book before us, however, the fault is in a large measure excused by the brevity of the book—a quality, by the way, in which the author excels, and which is the more remarkable and commendable, perhaps, when we consider the inextricable character of the subject and the profession of the writer. In order to understand the case fully we need to be reminded that our author was a lawyer before he entered the ministry.

Still the remarkable fact remains, and the fact remains remarkable, that here is a church-history commencing with Adam and ending with Dr. Haygood, containing all the prominent facts printed not in a crowded, condensed style, and with small type, but with wide spaces, with large, clear, wholesome, eye-saving type, in the paper-consuming and, oftentimes, patience-consuming style of questions and answers; and all, including title page, dedication, contents, preface, introduction, forty-eight chapters, a conclusion, and the usual number of blank pages numbered by the printer as basis for a charge for nothing done—all this within the compass of one hundred and ninety-two small pages with wide margins.

Within this exceedingly brief space Bro. Parker has given us a very useful work, and one which will commend itself, we are sure, to every student of church history. The catechetical style, usually an encumbrance, here has not only the warrant of usage as being the first form of Christian instruction as well as being after the analogy of our Discipline, but really plays the seemingly paradoxical part of economizing

space, as it dispenses with the necessity of connecting phrases and, by its point and staccato like emphasis, performs the office which the close observer will find hidden in the very word itself of "dinning down into one's ears" the truths thus sought to be conveyed.

And what are these truths? Of course we have not space to present them in detail. We have not had time even to verify the accuracy of their statement for the most part, though we have given to the book, both before and after its publication, a very considerable and well-paid degree of attention. Such verification is, in fact, rendered, so far as we are personally concerned, quite unnecessary by our knowledge of the author and of the conscientious, painstaking character of the work bestowed upon it.

The most important feature of the work—of more value by far than even the convenient arrangement of the historical facts—is the argument that was almost unwritten through the whole, half concealed by the arrangement of the less important facts—the argument which amounts in the end to a complete demonstration of the glorious truth that "the church of God is a thing of principle, and not of name and form," and that, as such, "the gift and means of applying the saving grace of God is not a secondary, but a primary thought in the Divine mind." In short, that the church substantially as it appears now was in existence no less at the time of the birth in Bethlehem than at the crucifixion upon Calvary; that the office of the Messiah was to continue an existent church rather than to plant a new one; that he came "not to destroy, but to fulfill."

But as a history and as an argument this little book merits an extensive circulation, and could be adapted with great propriety, we think, into the ministerial course of study. And really it doesn't look so very bad after all.

W. H. GOODALE.

Baton Rouge, Louisiana.

The Scriptures, the Authority for Baptism, and Not Direct Inspiration.

MR. EDITOR: A short time ago you noticed a reference made by a Baptist paper of some proselytes from the Methodist Church by a careful reading of the Bible on the subject of the mode of water baptism, and, as a result, they were convinced that immersion only was to be found. This occurs the more strange when the word "immerse" is not found in the entire word of God, and it appears the more absurd that immersion is contended for as a mode at all—much less, the only mode. It will be evident to every Bible student that the so-called careful reading did not include the Scriptures—that part of the Bible which contained the elementary principles and doctrines of Christ.

The course pursued by all immersionists and some commentators is to assume that our Lord instituted baptism when he was here on earth, and that baptism was never heard of before. This assumption has been repeated again and again by many great and good men, and as yet no one has ever been kind enough to point out the place and give any of the circumstances of its institution. Recently I saw in the Record the assumption that our Lord instituted baptism when he gave his commission; yet the would-be successful debater failed to tell who instituted baptism before this time. As this was among his last words on earth, it must appear evident that it existed long before this time. Could we go no farther than John's ministry on this subject, it is evident to all that John baptized for six months before our Lord assumed any authority at all. John and Christ both observed the law of the church and the authority of the Scriptures, the Old Testament, as to the time ministers were permitted to qualify for their ministry, which was at the age of thirty. Just at this point immersionists fail to tell us how and when John got his baptism, or how Christ directed John when as yet he had not entered upon his ministry or in any way made any pretensions to authorize any one. It would be well for the cause of immersionists that they settle this difficulty. They tell us that John immersed the people and Christ, but fail to produce any authority for it. Every person of any thoughtfulness knows that the New Testament was not in existence then, and yet they adduce no other authority for baptism, and generally no other authority is embraced in the so-called careful reading. Before I had paraded my overmuch earnestness and faithful effort before the world as a means of influencing others or settling Bible doctrines I should have prepared myself to account for the above discrepancies.

Those who hold to sprinkling have no such difficulties or discrepancies. We know that the Scriptures, the Old Testament, was the authority for Christ and John and the apostles. Our Lord's own words show that his course and doctrine were in conformity to the law and the prophets, even to a jot and tittle. As might be expected, St. Paul affirms that the principles of the doctrines of Christ were plainly set forth in the Holy Scriptures, and that, it was not necessary to lay the foundation of religion again or re-formulate his doctrines, for these were the first principles of the oracles of God. (Hebrews vi, 1-4.) Every Bible student knows that Paul's reference here is to the Old Testament and to the doctrines therein taught to the Jews. One of the most

was baptism. Not only was baptism taught, but even its doctrine was well known, and for the purpose of baptism there was a brass laver made for the water.

We declare that baptism was instituted of God in the days of Moses as one of the prominent symbols setting forth a prominent doctrine—namely, the baptism of the Holy Ghost. In the first chapter of the Acts mention is made that the promise of the Holy Ghost baptism had been made by God, and this as much as the promise of the Lamb of God. This doctrine was set forth in symbol as well as the doctrine of a sacrificial Lamb whose blood took away the sin of the world. After reproving the Jewish Christians for his ignorance, "for when for the time he ought to be a teacher" of these doctrines, "he had need that one teach him again which he the first principles of the oracles of God"—the Scriptures which had been committed to them for keeping, he says: "Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection." This shows that Christ taught only that which was set forth in the Scriptures, which is in accord with his own words that he came not to destroy the law or the prophets, not to abrogate what was taught there, but to bring to pass and maintain the word of God to man. For this purpose he was made "a minister of circumcision for the truth of God, to confirm the promises made unto the fathers." (Romans xv.) "Not laying again the foundation of repentance from dead works and of faith toward God, and of the doctrine of baptism," etc. After what Paul says here let immersionists, and especially the Baptists, cease to assert that the Old Testament does not teach baptism. Nothing is so plainly taught or its doctrine set forth as baptism. It was taught in the law of Moses and foretold by the prophets; the prophets foretelling even the mode of it—how John and others were to perform it. Ezekiel xxxvi, 25: "Then will I sprinkle clean water upon you," etc. Unless prophecy fails, somebody was baptized by the sprinkling of clean water. No immersionist can produce such clear scriptural testimony as an expression of God's will.

It is useless to argue that the Old Testament is done away with. This old cry, like that of babies, should be put away after becoming acquainted with the Scriptures. Immersionists try to evade the force of these facts by a flat denial, without supporting evidence, that baptism was taught back there. Say they: That was purification. But St. Paul settles this dispute at once, for he called it baptism, which establishes the fact that purification and baptism are one (and the same thing—namely, a symbolical washing, which is precisely the meaning of *baptizo*—the word used to relate the baptism that took place under the ministry of John and the apostles. If the word had no meaning but "dip," an argument would have been made that a change in the mode of baptism was designed; but as it carries the meaning, "to wash" or "cleanse," and as St. Paul called symbolical purification baptism, and that, too, as the doctrine of Christ, the idea set forth in the Old Testament is transmitted in the New. And, as God had expressed his will as to the mode of baptism by prophecy, it precludes the possibility of a change.

"Then will I sprinkle clean water upon you," etc., forever kills the immersionist idea as originating with John or Christ by inspiration, for the question of mode was previously fixed by the will of God. Nothing in this line of evidence and authority has ever been advanced in favor of immersion. As to baptizing the people in Jordan, being advanced as evidence in favor of immersion, it carries nothing as authority for the circumstance, as baptism by sprinkling could be performed in Jordan without wetting the entire person, which is entirely reasonable from the fact that they were in the wilderness without vessels; and, as the object of going into the wilderness was to establish the fact that spiritual worship in this wilderness of sin may be conducted anywhere, to carry out God's will and plan they, in defiance of any preparation, went right down into Jordan, to the water—one of God's natural basins—and upon a sandbar at the water's edge John stood, doubtless, with a bush in hand, fulfilling the prophecy upon which the people relied as scriptural evidence of spiritual baptism promised and looked for, sprinkling the clean water upon them, thus symbolizing the pure influence of the Holy Spirit upon the mind and heart, purging away the filthiness of the flesh—thus carrying out the other part of the prophecy: "From all your filthiness and from all your idols will I cleanse you." (Ezekiel xxxvi, 25.) This explains somewhat the nature of John's baptism. It was an assurance of something better—namely, "the baptism of the Holy Ghost and with fire."

For a short time, while sacrificial worship was being laid aside, baptizing in this crude manner was kept up (not immersion), but was to be no more a permanent rule of the church than worship in the woods was to be kept up. To hold to the one would force us to hold to the other, which was not the case, as is evidenced by the baptisms that took place in houses. This crude mode of worship does not seem to have lasted even to the close of Christ's ministry, as he baptized his apostles in the upper room that had been prepared for the eating of the Passover. A careful study of the washing of the disciples' feet will convince any one that it was performed as the symbol of the washing of the Holy Ghost baptism. For more light on this subject read "The Lost Key Found," to be had from me or Southern Methodist Publishing House, Nashville, Tenn.

J. W. ELLISON.

GREENSBORO, LA., Feb. 15, 1885.

Always Grand, Always Majestic.

BY REV. J. W. HARMON.

What volumes of meaning lie wrapped up in the word "faith," and what amazing results have been accomplished by its persistent and heroic exercise!

Countless volumes have been written and millions of sermons have been preached to explain its applications and its results, because the actors on the changing theatre of human life may pass away, but the inspired thoughts and the grand results of faith remain, shedding their light across the troubled bosom of a dark and guilty world, like beacon fires, lighting up the distant horizon, guiding the pilgrims to a heaven of rest. The grand utterances of faith in the ages past, as they were allied to God, goodness and truth, have outlived the battle-throes of the hearts and minds who gave them birth, and thus the garnered truths of the past, intensified by ten thousand lives and thousands of experiences, are still held as a cherished heritage to be again reproduced, and then roll on with increasing power to lift other minds and hearts into the pure realm of faith.

But the Author of all faith, and the Giver of all faith, and the Exemplar of all faith, humble, alone and on foot, the living embodiment and express image of God, the personification of the Father's love and the fullness of the Godhead, walked through the streets of Jerusalem, and none of all that living multitude, save the large-hearted Martha and the two disciples at Emmaus, invited him to the comforts of an earthly home. "The foxes have holes, the birds of the air have nests, but the Son of Man hath not where to lay his head." Humble, alone and on foot, he was rejected by the wise rabbis, the rich and the multitude, as he taught a band of fishermen, nineteen centuries ago, the eternal truths of a mighty faith that was to light up and gild the mountain ranges of thought in all future ages as the sunlight then gilded the Temple's blazing dome at Jerusalem and the mountain ranges and hill-sides of Judea. He then and there taught a majestic faith that was to change the thoughts, the customs, the habits and the hearts of mankind, working out a grand revolution in the worship of the world.

Wonderful epoch in the world's history when the supernatural gift and power of faith was to belt the earth with "the foolishness of preaching!" Wonderful teachings—so grand in outline, so wide in their grasp and so majestic in power—to live forever! Wonderful faith that called down cloven tongues of fire upon the head of humanity that was to beam and blaze in vestal purity in the gospel of the Son of God! And these grand truths and this majestic faith, which the divine Teacher taught in the Jewish synagogues, on Jordan's banks and at Siloam's still waters, have become our personal heritage, attesting their spiritual power and their Divine origin.

Age has not dimmed the lustre of these truths nor shaken the foundations of this majestic faith. These grand truths have held their triumphant way amid the perils of the field and fire and flood; amid appalling disasters and bloody deaths; amid the cruel strokes of plotted vengeance and the red blood of martyred millions, and still they stand serene in majestic faith amid earth's stormy scenes the only hope of perishing millions, and the only light that pierces eternity and casts anchor within the vale.

What we need now is majestic faith in the prophet and an intensified faith in the power, carrying us across the leprose of nineteen centuries, bringing us face to face with the divine Master; a faith that holds the omnipotent God at our right hand; a faith that rides upon the high mountain tops of redemption; a faith that holds fast by the truth "that heaven and earth may pass away," but the truth and faith enunciated by Christ in the synagogues, and by the sea-side and hill-sides in Palestine, "remaineth and abideth forever." O, for a sublimer consecration to the life-work of the great Master! O, for Christianity in earnest, with its tongue of fire and majestic faith!

From the Work.

PEARLINGTON, MISS.

MR. EDITOR: As some of our brethren have been writing about their reception I thought I might say a few things about mine. I was not received with a smoking dinner at the parsonage, owing to the fact that we were not expected. But if we did not find a sumptuous spread we found an abundance of provisions in the larder. A good sister invited us to take dinner with her. The people have been very kind to us here, which we fully appreciate. Owing to the bad weather and sickness we have not formed many acquaintances, yet we are well pleased. Our congregations are good. I do trust that the Lord will pour out his spirit upon us and that we shall have a

gracious revival. Pearlington is situated on the bank of Pearl river, containing about six hundred inhabitants. The other appointments, Gainsville and Logtown, are small villages. J. D. HAYS.

FARMINGDALE, N. Y., 1885.

Sketch of the Life and Ministry of Rev. Geo. Shaffer.

(Continued.)

December 2, 1864: The Alabama Conference was divided at the last session into two conferences, to be called the Montgomery and the Mobile conferences. Ours is the latter, and consists of about one hundred and twenty members. The seat of our Conference this year was Tuscaloosa, Ala. We had a very pleasant session. Bishop Andrew presided. He is greatly venerated by the preachers. He preached on Sabbath from, "Take heed unto thyself, and unto thy doctrine; continue in them; for in so doing thou shalt both save thyself, and them that hear thee." It was very appropriate, and calculated to do great good. Dr. Garland, the president of the Alabama State University, delivered an address to the Conference on the religious education of children, which was a great thing. Dr. Summers was the pastor of the church in Tuscaloosa. He is very active on Sabbath-school, and devotes himself to the Sabbath-school, lecturing there every Sabbath. I was appointed to a new field—a mission to the hospitals and soldiers in Columbus.

December 5: I visited the hospitals on Friday and Saturday, and conversed with the sick. I found several professors of religion who seemed to realize the presence of God, and all received my conversation kindly. I preached Saturday night to the soldiers. There were eight or ten mourners at the altar, and two joined the church. We are holding meetings every night. The Baptist missionary, the Presbyterian chaplain and myself uniting and opening the doors of our churches at the same time. There are, perhaps, 1,000 men here now, and many more expected. The hospitals are in a fine state of discipline and kept in the most perfect order and cleanliness.

January 12, 1865: We are holding a meeting for the soldiers in our church in Columbus every night. Dr. J. B. McKerrin is preaching for us, and I trust we shall have a revival of religion. I feel great anxiety to see a revival, and am praying for it with great earnestness. The soldiers appear interested in our meetings, attend church well and many of them evince a desire for salvation, and have availed an interest in our prayers. There are quite a number of wounded Yankees in our hospitals at present. I have visited them and conversed with them on their beds. Many of them seem to regret the war. I tried to direct their thoughts to the subject of religion. A few of them appear pious, but most of them are very wicked. They seem pleased with the attention they receive from our surgeons and nurses, and I hope the kindness of our people will improve their wickedness and make them ashamed of their treatment of our people.

November 12, 1865: I have within the last five or six months been strangely affected. My first serious attack was after working in my garden before breakfast. I came in to hold family prayer, and while reading a chapter I suddenly became unconscious for several minutes. When I recovered consciousness I found my wife and daughter, Eliza, bathing my head with cold water, much alarmed. I did not fall from my chair, my eyes were opened I was informed; but I had no consciousness. Two physicians were sent for, who applied remedies, among other things putting a large blister on the back of my neck. I was only conscious at intervals during the whole day, although I was told I conversed with my friends who visited me. I recovered at the close of the day my right mind. It is a strange affection, and may result in sudden death or in the total derangement of my mind. I wish to record my gratitude to my kind and gracious heavenly Father for the grace which he has imparted to me under such trying circumstances. He has blessed me in an unusual manner. I was not only resigned, but happy and rejoicing. I am perfectly delivered from all foreboding apprehensions as to the result. I have placed my case in his hands entirely, and feel willing to die soon or live long, to labor or to be laid aside as useless lumber by the church. I have proved the faithfulness of my Redeemer during thirty-five years, in which I have been engaged in his service. I have found all his promises yea and amen. He has blessed me in health and in sickness. He has provided for me and my family. He has sustained me in trials and afflictions. He has given me kind friends. He has given me the comforts of life. He has educated my children. He has given me one of the best of wives to help me and sympathize with me. What have I to complain of? Nothing. On the contrary, who has so great cause of thankfulness? Not one. I would, therefore, call upon all that is within me to praise and magnify his holy name for his goodness to me and my family. God is good, and worthy to be praised and adored by all creatures in all places of his dominion. I can never be sufficiently thankful for the grace which brought me into covenant with my blessed Savior and for the spiritual blessings conferred upon my poor unworthy soul. Glory be to his holy name forever! I can be

a witness for my Savior. I can testify, from my own blessed experience, that the Bible is true, and every promise will be fulfilled that is believed and tested. God help me to believe with all my heart, and feel willing to risk my soul and all I have and own upon the faithfulness of the God of the Bible. (To be continued.)

Retrospective.

SEVENTEENTH PAPER.

COLE'S CREEK CIRCUIT.

After the appointments were read out by Bishop Paine, at Vicksburg, I was interviewed by that good man, and consecrated preacher, Rev. Thomas Clinton, so long and favorably known as one of the pioneer preachers of the Mississippi Conference, who informed me that my colleague, Bro. Newcom, was a young man, inexperienced in the ministry, and in social life that, properly advised and cared for, he would, in time, render the church valuable service, said he would kindly any advice calculated to improve his mind and heart, etc. Bro. Newcom was early at his post of duty and applied himself to the prescribed course of study. At the ensuing Annual Conference was reported as having acquired a thorough knowledge of the books prescribed. He was modest and unassuming; for a young preacher, well received on the circuit; so youthful in his appearance, that when he called on old Bro. W., quaint, but clever man, to spend the night, he said to him: "You left your mamma too soon, when you came here. You will have to feed your own horse, grease your shoes and change your own tobacco." In reply, the "boy preacher" said: "If I fed my own horse, he will be well fed; I can grease my own shoes if they require it, and as for chewing tobacco, I never use the weed." On the tobacco question, our young brother furnished an example worthy of imitation by many of his seniors. Bro. Newcom acquired a reputation of being eloquent on the terrors of the law and the doom of the impenitent. As he is still an effective preacher in the North Mississippi Conference, and has had the advantage of thirty-seven years' experience in circuit work, I presume he has learned to "rightly divide the word of truth, giving to each their portion" in due season. No doubt he loves to dwell upon the precious promises to the faithful and the pleasing theme of heaven. While we read the fearful denunciation that "the wicked shall be turned into hell and all the unrighteous that forget God," We also read "Glorious things are spoken of the O city of God." In that glorious city there remaineth a rest to the people of God.

When my appointment was read out for Cole's Creek circuit, knowing that I was to succeed some of the best and most gifted men in the Conference, I confess to a degree of distrust as to my ability to fill so important a charge. Dr. B. M. Drake, Green Rogers, A. T. M. Fly and other leading ministers had traveled this circuit. When I joined the traveling connection I did so with a purpose of submitting my case to the judgment of my superiors. My greatest fears were that my ability to perform duties belonging would be ever, not under, estimated, and such I confidently think has been the case up to the present writing. More about Cole's Creek circuit in a next.

DANIEL MORSE.

MAHARRELL, TEXAS.

Starkville—Sardis.

On the afternoon of Thursday, November 11, we were in due time at the Illinois Central depot in Starkville. While stopping here and there to change a pleasant word with friends, getting tickets and looking after baggage, a shrill whistle gave notice of an approaching train. Hastily, yet cheerfully as possible under the circumstances, we say "good-bye" to a number of friends who had come down to take leave of us and to three dear ones who were to stay behind us. Boarding the train, we are borne away, and Starkville, with its comfortable district, its friends, its kind friends, its memories and warm attachments strengthened by a four years' growth, vanishes rapidly from view. We are alone; my other self, myself, three younger children, Baker, Sr. and Gertrude, who thus turn our backs toward the setting sun and toward the North—our destination, Starkville, in the South-eastern, Sardis, in the North-western division of the North Mississippi Conference.

A day at Grenada, the scene of former home and labors, is rendered most enjoyable by the generous hospitality of Bros. Thamba, Nowell, Markham and their pleasant family. Here we meet also Bro. T. Y. R. Jr., returned to his last year's tour of Grenada station, and Ritchie, just entering upon his field of labor, Grenada circuit.

Saturday morning, on scheduled we are at the Sardis depot. The opinion of younger members of the circuit is that the preacher's house found practical answer in the fact that we met us and conducted us to our parsonage where our friends were waiting to receive us. First, burning in the grates, tempered chill of the raw morning and giving inviting appearance to surround new and strange. A warm break-







## Christian Advocate.

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REV. W. L. C. HENRICHT.

THURSDAY, MARCH 5, 1885.

The religious press is unanimous and outspoken in condemnation of the skating-rink craze. Some active pastors are taking hold of the matter with prudent, but firm hands.

The Christian Intelligencer calls attention to the fact that "the Wesleyans, who were cotemporary with Gibbon, Hume and Voltaire, never made more than a passing allusion to them in any of their sermons." The amount of flogging the modern apostles of nubbelf—Huxley, Darwin, Tyndall and Spencer—get every Sabbath by the average pulpiteer would astonish the staid old fathers of Methodism.

The great debate in the English House of Commons on the Egyptian policy of the Gladstone ministry ended in a victory for the premier. He was sustained by a small majority, but enough to demonstrate his marvelous power as a statesman and parliamentary leader. Other local questions caused an adverse vote of the Parnellites, or his majority would have been much larger. We hope Mr. Gladstone will remain in office until his policy in the Sudan shall have been fairly and fully tested.

In another column we publish some kind words about our Methodism from Bishop Huntington. And now Bishop A. Cleveland Cox, of the diocese of Northern New York, speaks lovingly of brethren in other communions, and deprecates a too ready disposition among some to change church relations. We reproduce the following, with a hearty Amen! "This is what I say always when brethren of other communions desire to receive orders in my own diocese because 'they admire the liturgy,' etc.: Nay, remain where you are while your conscientious convictions are that you can do so without spiritual loss; and even as to that be very sure. Grace has visited you where you are, or else your present impulses are worthless. Bless God for what he has given, and wait, I say, upon the Lord."

As we go to press the imposing ceremonies of inaugurating a new President of these United States are being conducted in the national capital. Always a great event in our political history, it is the more significant this year, as the new chief magistrate represents a party policy opposed to that which has been in power for twenty-four consecutive years. That the incoming administration may be unsectional, conservative and patriotic above mere party expedients is the earnest desire of every true citizen whatever his political affiliations. The fear that Democratic ascendancy would imperil the rights and liberties of the lately enfranchised colored race has already been proven the silly scare of the demagogue. The South has now an opportunity which will be eagerly improved to demonstrate her loyalty to the national flag and her devotion to the highest interests of the general government. Those who prophesied evil of our people will be known as alarmists and false accusers.

To the current number of the North American Review Archdeacon Farrar contributes an article on "Future Retribution." He restates his well-known views on that subject, doubting the eternity of future punishment and hoping that an after-death repentance will be accorded all who pass out of earth with no knowledge of Christ. He concludes with these words, "which are an admission that he has no settled convictions to support his charitable hope. We had better adhere to the plain words and clear inference of Scripture. To encourage a hope of repentance beyond the grave, when it may be there is no place for it, though sought carefully with tears, is perilous in the extreme. He says: 'It is clearly beyond our power to dogmatize with any confidence upon the whole subject; but we fall back with perfect faith upon the certainty that the Judge of all the earth will do right, and meanwhile we are true to the best we know when we guide our whole lives in accordance with his eternal laws and take our conception of his sovereign attributes of love and mercy which all of us believe that he has given to them in the Son of Man, the Savior of the world.'"

## Ministers and Physicians—Their Code of Ethics.

The calling of the minister and the profession of the physician justly claim the highest places in the reverence and esteem of the world. So nearly are they related, and so beneficent their missions, that a like purpose ought to dominate both. Body and spirit are so intimately, vitally connected that they mutually react, and the condition of the one largely determines the state of the other. Physical languor produces spiritual lethargy, and vice versa. The relation between orthodoxy and good digestion is exceedingly close. This doubtless accounts for the fact that so many physicians become materialists. Studying physical phenomena for a specific purpose, and noting their influence on mind and spirit, they reach the conclusion that all of "man's acts are the result of organization." Or, as another writer declares, that "the soul is but the sum total of nervous processes." This is the error and danger of specialists. They become incapacitated for broad generalizations. All theories of life and morals must, quadrate with certain facts they have discovered and classified. But to the devout and more comprehensive student the human body, "fearfully and wonderfully made," is the world's most marvelous piece of mechanism. And its "maker and huilder" could be none other than a God of infinite wisdom.

Our purpose, however, is not to study materialism, but to consider the code of ethics that should be a bond of union between physicians and ministers and the authoritative law in their relations to each other. Both on errands of mercy, their paths often meet. Body and soul alike diseased, the healer of the one and the comforter of the other are frequently summoned to the same bedside. The physician, intent on the patient's physical health, sometimes deprecates the preacher's presence and deprecates the value of his ministrations. On the other hand, the earnest preacher, solicitous for the spiritual restoration of his parishioner, may have too little respect for the physician's prescriptions and proscriptions. And in various ways they are so related that an ethical law should be formulated for mutual control. As helpful to such a result, we offer a few suggestions born of a somewhat varied pastoral experience.

1. Pastors should never make invidious comparisons among well-accrued members of the medical profession. About nothing are people more sensitive than the skill and capacity of their family physicians. And if one should be successfully disparaged who has lost a patient in a household, sorrow will only be intensified with the thought that the result might have been different if other medical counsel had been consulted. The selection or retention of a family physician is a matter too delicate for even a pastor's interference. He sustains such relations to all members of the fraternity as to forbid his being the champion of either, only in so far as he exercises the right of selection for his own household.

2. Pastors ought never to sell or prescribe and rarely, if ever, endorse patent medicines. It is one of the sacred and inviolable laws of the profession that all discoveries in medical science should be given to the world; that it is wrong to conceal what may be good for the healing of nations; that a patent-right on any discovery in materia medica is merchandise in human misery. This doctrine is sound in morals and worthy of all praise. And then all physicians are uniformly kind and attentive to ministers and their families. They visit us day and night and esteem it a privilege, with no thought of money remuneration. Now, if we become the vendors, endorsers and prescribers of nostrums, elixirs and "old woman's remedies" among the people, we discount the physicians, undermine their practice and render ungrateful return for their benevolence to us. It always pains us to read in a patent medicine advertisement, "What a Minister Says." The people have a right to buy and use these remedies; but it is not becoming in pastors to be their agents or advocates.

3. Physicians, especially if they be church members, should inform pastors of the seriously sick in their congregations. Often the pastor is accused of neglect without cause. The doctor was called, but the preacher never thought of it. A thoughtful physician could in this way render the cause of Christ great service. It would cost them but little trouble, and might redound richly to the church of God.

4. Physicians should accord pastors all reasonable privileges in the sick-room. Here collisions occur, and nearly always because of the rigid and often heartless prohibitions of the doctor. We have seen the frown

knit their brows as the minister entered the house. And most positive and repeated warnings were given against allowing the patient to become excited. When directly asked if the pastor could be admitted, he either promptly objected, or shook his head ominously and remarked that they would have to be responsible for the consequences. Multitudes have gone into eternity, hungering and crying for spiritual counsel, because the doctors feared for them to be excited. And not infrequently the very thing they fear is needed for the patient's reaction. We have acquaintance with a conspicuous illustration in the writer of these lines. It is doubted if patients are ever unfavorably affected by the presence of a prudent pastor. On this subject the following sensible words from a distinguished medical authority are commended to all physicians who may read this article: "By the very necessities of his profession, the physician must have authority in the sick-room. That he does not have it is often the occasion of discomfort and disaster. The minister, too, from the very nature of his calling, and by the common consent of society, has a place in the sick-room. It is not, however, one of authority; and if he would serve his cause to the best advantage, he should see to it that he makes no claim which shall interfere with what the doctor considers the patient's safety. Few people pass through severe illness, fewer still approach the hour of death without wishing to see some minister of the gospel and hear his voice. This fact does not argue, however, that the clergyman may be admitted to the bedside at all hours of the day or night, or even at all times when the patient desires. \* \* \* The necessary concessions are not all on one side. If the physician does withhold the natural courtesies due to the sick or their spiritual advisers, he can find no fault if his wishes are disregarded and his authority circumvented."

If these suggestions were generally adopted, many of the embarrassments and unpleasantness of the sick-room would be avoided. The observations of every thoughtful pastor will endorse the above as worthy of acceptance and emulation.

## Reflections on Methodism.

The New York Christian Advocate, of last week, contains an article with the above title by Bishop F. D. Huntington, of the Protestant Episcopal Church. He is possibly the most polished writer in his church and a man of the largest classical and theological attainments. What he says, therefore, of a sister church is entitled to respectful consideration. Evidently he has studied Methodism in its genesis, genius and history with a broad, candid purpose, and not as a narrow ecclesiastic. We believe him when he says, "Any dividing sentiments are distant from all our dispositions toward these believing and brave and prosperous brethren; that it is approximation and not alienation that we long for; and that we pray their God and ours to give to them more and more the spirit of power and love and of a sound mind." That our readers may have the benefit of the reflections of a broad-minded Christian scholar of another communion on the spirit and mission of Methodism, we make some extracts from this article:

To a Protestant Episcopal Churchman the primal and overmastering merit of the disciples of Methodism must be that they hold by the root, and from the root draw their life. Their King is our King, their Savior our Savior, their Jesus our Jesus. In the Methodist belief and worship and piety there is for the Son of God no substitute or rival. In as complete a sense and to as great an extent as with any class of Christians from the beginning, not excepting the Continental mystics, the aim and end of their training and preaching have been to bring the soul into an affectionate personal relation with Christ. It is a relation of gratitude for a personal deliverance or redemption, of trust in a personal friend. To whatever degree of confidence, assurance, or whatever sense of absolute immunity from spiritual evil this faith may have mounted it has never been wanting as a fact in any fair representative expression of the Methodist mind. From the Christy sermons of John Wesley, and the Christy hymns of Charles, it has passed into the succeeding generations of preachers and slingers in all the organized societies and mission fields where they have appeared. Their literature, their homiletics, their statelier or more emotional documents, their more thoughtful or least considered exhortations, are lighted and redolent with the burning incense of the name which is above every name. So far as it was included in the vast sum of the Divine purpose—in the coming of the Lord of the earth in the second Adam, that the distant God should be brought near, that the sovereign God should be made a brother, a bridegroom and a companion,

That he, the old eternal Word, Should be a child and weep,

that the hand of the Almighty Creator should be felt by his child reaching after him and lifting him

out of misery, and that the Majesty of heaven should be known by man as walking at his side and speaking tenderly to him and covering him with the lavish tokens of his love—so far as this the Methodist movement is conspicuous in holding fast the deposit of faith once for all delivered. Whether or not in some cases or modes this intimacy passes into familiarity, so that endearment encroaches upon reverence, depends, we think, chiefly on temperament and taste.

Already we have implied a tribute to what is probably in the general mind, regarded as the predominant virtue of Methodism—its buoyant, sanguine, indefatigable earnestness. Be it more the faith of emotion, or the faith of conviction, Methodism believes in its principles, in its message, in its vocation, in its capabilities, in itself. As long as men are men they will look with sympathy and admiration on this quality, and will pardon to it many extravagances and mistakes.

Methodism works for results, and they are generally results worth working for. It makes an imposing numerical and geographical exhibit. Its trophies react upon its feelings and reinspire it. The solemnity of its errand does not becloud its joy. It is prevalently good natured. Even in controversy, though it may sometimes miss the mark, reason is consequently, or slight history, it very seldom becomes sour or vituperative, and there is a common tone of sweet temper in its social gatherings. Of course we wish that Wesley's veneration and love for the Church of England had left a deeper mark on his followers on both sides of the seas—as we wish many other things; but wishing is not the business of the present writing. The actual foremost peril of all Christian bodies at this moment is one and the same—secularity—the enticing and overbearing power of this world, the temptation to a plausible, but degrading materialism, that mad passion for superficial goods and frivolous pleasures which is not far from idolatry and sensuality. Judging by the "pastoral" to which we have referred, our Methodist friends perceive and deplore these corrupting tendencies in our modern life. Their frank self-censure relieves us of any occasion for strictures which might have only a sound of supercilious patronage or partisan contention.

## The Raleigh Christian Advocate says:

The national government keeps Sunday at the New Orleans Exposition. Secretary Frelinghuysen ordered the Government Building closed on Sunday, and wrote to the director-general that President Arthur suggested that all the Exposition be closed on the Sabbath, that an observance established in the United States by custom and religious principles might not be violated.

Our brother is mistaken about the keeping. True, the order was issued by Secretary Frelinghuysen; but the entire Exposition is open on Sunday as other days. And what is more, Christians from abroad—deacons, elders, stewards and class leaders—come to New Orleans and give sanction to Sabbath desecration by their attendance. By what logic or casuistry they reconcile their conduct with the Lord's commandment we have no means of knowing.

## Thomas Jefferson's Charities.

The March number of Harper's Magazine contains a very readable paper on the private and domestic life of Thomas Jefferson. Among other things noticeable in the admirable discussion is the fact that Mr. Jefferson gave so liberally of his income to church, educational and charitable institutions. Indeed, it is doubted if any of his successors, with a larger salary, have emulated his good example. As Mr. Jefferson's name has so persistently been associated with unbelief, and the statement repeated that he was a skeptic, it will be interesting to our readers to see the following entries in his expense account. No entry appears more frequently in his diary than "charity," ranging in sums from twenty-five cents to one hundred dollars.

1792  
Nov 27 Pd Mr B—a Subscription for missionaries 150  
1798  
Feby 26 pd 50 in part of 200 Subscription for a hot-press bible  
1801  
June 25 Gave order on J. Barnes for 250 towards fitting up a chapel  
Sept 23 pd Contribution at a sermon 7.20  
1802  
April 7 Gave order on J. Barnes for 500 charity in favor of the Revd Mr Parkinson towards a Baptist meeting house.  
9 Gave order on J. Barnes in favor the Revd Doctr Smith towards rebuilding Princeton College 1000  
1802  
July 11 Subscribed to the Wilming-Academy 1000  
1803  
Feby 25 Gave Hamilton & Campbell ord. on J. Barnes for 1000 charity to Carlisle College.  
" 29 Gave Genl Winn ord. on J. Barnes for 1000 charity to Jefferson Monticello Academy in S. Carolina.  
March 1 Gave in charity to the Revd Mr Chambers of Alexandria for his church an order on J. Barnes for 500  
Nov 18 Gave order on J. Barnes for 1000 in favor of Revd Mr Coffin for a college in Tennessee.

## Socialism.

BY REV. J. B. A. ARRENS, D. D.

Socialists refer us to the first Christians, who had held all things in common. Ananias and Sapphira had even been punished with death because they retained some of their property for individual purposes. But this notorious couple did not suffer death because of the retention of their property, but because of their lying in connection with it. The apostle expressly declares that they could have retained all without any blame attaching to them. The apparent socialism of the primitive church does not seem to have been of Divine design, but was rather one of those excesses like the one of substituting feasting for the Lord's Supper, and to correct which a special Divine revelation was necessary. When Christ declares that the poor are always with us, he leaves us plainly to infer that the rich, too, will continue always to form part of society. Strange that socialists claim biblical authority for their evolutionary programme since, indeed, at least ninety and nine of a hundred of their membership are downright atheists! Without equalizing possession and station, all men may, as Longfellow teaches, make their lives sublime. Such equalization is contrary to nature and would make life very monotonous. The insignificant violet is not less beautiful because it is not as large as a bushy sunflower; the charming forget-me-not is not less beloved because it is not showy like the tulip and rose. A forest is made up of large and little trees; earth's surface is embraced by large and little streams; the landscape contains hill and dale; even the stars differ from each other as to size and lustre.

Man is not less man because he owns less money than his neighbors. Nor is a man happier or less exposed to human ills, sleeps better or has to work less, because he owns a few thousand dollars more than his employee.

Socialism is impracticable. Let the rich be massacred and their possessions sequestered and divided. Would it be long until those of superior intellect, industry, and frugality would accumulate more than their original share? But their increase would be at the expense of the decrease of others. It would not be long until another *pro rata* division would be necessary. Certainly, practically, socialism is Utopian.

I have heard it remarked that socialism is an exotic plant, and will not thrive in republican soil; our free institutions prevented the adoption of anarchical theories; dynamite and the dagger would not be brought into requisition in a country where the government is representative. Nay; socialism is not so much opposed to monarchical or even despotic government as to social inequality and inequality of possessions. In our midst socialism has secured firm foothold and gathers strength with alarming rapidity.

It is well for us to look for the fertile source of this fiery stream—for the cause of the possible existence of socialism among us. It is true, we have no military oppression, no governmental tyranny, nor have we the arrogant aristocracy of the old country. But, hold! have we not of the latter a certain species—shoddy aristocracy, or, as some one has aptly called it, "snobocracy"? It is lamentably true that many of means look disdainfully down on the less fortunate, the rich on the poor, the high on the low, the employer on the employee.

I hold that the common conception of the difference between employer and employee, between mistress and servant, is founded in error. The difference is not what it seems to be. The servant serves us for a stipulated consideration. It does not make him a menial; it is not inferiority doing homage to superiority. Work, service, is a commodity of fixed market value. No more disgrace attached to selling our labor than selling a mule or a bonnet!

If this was generally understood, and the treatment of servants be in accordance with this understanding, it would not be so difficult to secure "help" as it now is, nor could socialism find any adherence. But, alas! snobocracy is painfully rampant in the land. Very recently all "good society" was shocked by the news of a daughter of an upstart New York millionaire marrying her father's coachman. "Horrible!" exclaimed all snobocracy. Wherein lay the disparity? Of course, the waywardness of the daughter deserves censure; but who will say that the coachman is his wife's inferior? His schooling, I dare say, is superior to that of his wife. And he is manifestly an honest man, for he was selling his labor for a livelihood. No doubt about it: it is the coachman, the servant, the laborer, the artisan, the mechanic, who are considered as inferiors by the snobs.

I fear that what I here say is but as a voice crying in the wilderness. The wealthy will not hear nor yield. Their arrogance will increase. The masses will organize, oppose and combat. Fair means and foul will be employed to demonstrate that all men are born free and equal.

—There were 3,377 homicides in the United States during 1884, and only 103 executions for all this killing.

—One of our very best agents says: "The cash system is the true policy. I will do all I can for the paper here."

—The State Prohibition Executive Committee of Mississippi will meet in the city of Jackson, March 20, at ten A. M.

—We are indebted to Bro. Peter James, a valued friend of the Advocate and this editor, for a pleasant call at this office.

—We are indebted to Rev. A. Coke Smith, presiding elder of the Columbia district, for a copy of the minutes of the South Carolina Conference.

—Eight hundred thousand pupils are reported to have been taught in the different Methodist schools for Freedmen during the past year.

—Chas. H. Smith, of Cartersville, Ga., better known as "Bill Arp," is on a lecture tour in Texas. Subject of lecture, "The Swing of the Pendulum."

—Gen. Grant has cancer of the tongue and his death may be expected in the near future. There is great sympathy felt for him, North and South.

—Among other aspirants for Superintendent of Education in Mississippi is that scholarly and elegant Christian gentleman of Columbus, Dr. W. L. Lilpecomb.

—Rev. W. A. Alexander, of Canton, Miss., is engaged in preparing a Digest of the Southern Assembly's Minutes from its organization in Augusta, Ga., Dec. 4, 1861, to date.

—Rev. Daniel Morse, of Texas, has been spending some days in New Orleans attending the Exposition. He is a warm friend of this Advocate and several times called at our office.

—The first Sabbath in February was the seventy-fifth anniversary of the Cumberland Presbyterian Church. The day was appropriately celebrated in the interest of home mission work.

—The Pacific Methodist states that Mr. Leland Stanford, the San Francisco millionaire, expects to establish a memorial, non-sectarian church in that city, with Rev. Dr. J. P. Newman as pastor.

—The battle with whisky has been joined in Columbus and the combat thickens. Amid jeers and taunts the friends of reform, aided by "devout women not a few," are moving on to victory.

—The Bishops of the Methodist Episcopal Church meet in semi-annual session at St. Louis, May 14, 1885. That idea of itinerating the Bishops' meeting wellke. If adopted by our chief pastors good would result.

—The notorious "Murphy murder case," in this city, was concluded last Saturday night with a verdict of guilty—two, Pat Ford and John Murphy, of murder, and Judge Ford, Caulfield and Buckley of manslaughter.

—Ex-Gov. St. John, of Kansas, is South on a lecture tour in the interest of temperance and prohibition. His addresses in Mississippi last week drew large audiences. He will be in New Orleans on Temperance Day at the Exposition.

—The Woman's Christian Temperance Union, of Louisiana, will hold its third annual convention in New Orleans, March 17 and 18, 1885. Delegates to convention will report on arrival to Mrs. J. J. Lyons, 218 Carondelet street.

—Rev. Dr. John Mathews and Rev. C. M. Hawkins, of Kansas City, reached the city on Tuesday morning. Dr. Mathews is shaking hands with multitudes of friends. He reported promptly at the Advocate office, of course.

—The Christian Index is kind enough to say of this editor that "the man is not wholly and irredeemably bad." There is some satisfaction in that, for a contrary ex cathedra judgment from that little popedom might have been insufficient.

—Dr. John Fulton, of St. Louis, an Episcopalian, has invited six ministers of different denominations to deliver addresses on "Christian Evidences" in his church, during the Lenten weeks. That would be an anomaly in this high-church latitude.

—Rev. G. W. Bachman, writing from his sick-room at Kosciusko, where he has been confined for forty-nine days, says: "I am convalescing slowly. I am able to sit up some, but not to leave my room. The Lord has comforted me in all my afflictions."



















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## ONE DEAD.

BY J. W. INCHBOLD.

Is deep sleep, or is it rather death?  
Not any how it is, and sweet is rest.  
No more the doubtful blessing of the breath,  
Our God hath said that silence is the best,  
And thou art silent as the pale moon,  
And near thee is an birth's great mystery—  
Alas, we know not thou wouldst go so soon!  
We can not tell where thy soul is rest;  
But only find life's bark to come and go.  
By wondrous Nature's hidden force impelled—  
Thou metest the wake in sea, and none shall know  
For certain which the course the vessel held—  
The daily ship by us no more is seen,  
And sea and sky are just as they have been.

## Illustrating.

THE MISSISSIPPI RIVER—RARE STRANGE—A SNOW STORM.

The itinerant system keeps Methodist preachers traveling, and if they do not see and learn much of interest and importance, it must be for lack of eyes and ears well set for correspondence with the world without. A trip from Port Gibson to the northern terminus of Vicksburg district is made by rail and water as in the days of yore—the railway being twenty-nine miles to Vicksburg now, instead of eight miles to Grand Gulf as formerly, and thence about one hundred miles by water to the upper end of Issaquena county.

Rising at four o'clock and taking the train a quarter before five, Vicksburg is reached by six in the morning. The day having been spent in visiting with Bro. Woodward among his large and interesting flock, the setting sun leaves me on board a steamer on the bosom of the Mississippi, registered for Mayersville. This great river is just as wonderful now as when it was first discovered by DeSoto and his comrades in 1541. None of its majestic grandeur and awful power has been taken away by the many millions of eyes which have gazed upon its rolling waters. It is the ficklest wonder of the world. Like a huge stream of molten metal, it scours its bed from side to side. Neither respect for the fine houses which have been built near its banks nor regard for the long lines of levees which have been thrown up along its sides have taught it to keep to one fixed channel. It is a vagrant by nature and an outlaw by the consent of the government—not of the United States, but of the universe. The swiftest part of its mighty current rebounds perpetually from one shore to the other, underwashing levees and houses; here carrying off the earth from under a whole town or stealing away by no slow nor secret robbery entire plantations of thousands of acres, and there bulging up with great sand banks as many acres of dry land and covering it with trees on the opposite shore. Unfortunately, the man who loses his land on one side of the river can follow and identify his migratory acres on the other. He can only hope that the great land robber may, under the far-reaching laws of retributive justice, replace, if not his own, some other land in the place where his was taken.

The rebounding of its current has a constant tendency to crook the channel and change the course of the river. Convulsions thus produced have in several instances resulted in the current meeting itself, after a circuit of from five to thirty miles, and, by what is called a "cut

off," forming an island and shortening the river by the circumference of the island. The town of Waterproof has been moved several times within recent years. Grand Gulf has been filled up, Vicksburg has been left more than a mile from the river, and the earth on which the city of Greenville now stands is imminently threatened with a watery dissolution. These awful tricks are the constant work of the Mississippi river. Overflows are its occasional holiday displays whereby listless, amaze and terrifies the inhabitants of the great valley. As for levees, they seem only to delay and intensify the destructiveness of overflows. When from abundant rains or melting ice and snow the water comes down in great quantities, it breaks the levees and spreads far and wide over the land, where it long remains to the immense inconvenience and damage of the people, because the levees prevent it from returning into the channels of the river. Many thoughtful people believe that if all outlets were opened, so that the water could pass out and return without obstruction, much less harm would result than from the present expensive and inadequate system of levees.

Early in February I saw a break in the levee about two miles below Lake Providence, just opposite the elegant residence of Judge Montgomery. The old levee had caved into the river, the new one had given way, and the water was rushing out and running, as if frightened away from the river, and spreading over all the land beyond. A hundred hands were building a new levee and might stop the overflow if the river did not rise any higher.

It is a curious characteristic of the dwellers in this valley that, as a rule, they never expect an overflow. If the water is slipping under or through the levee, or dashing over its top at every approach of a steamboat, or creeping up over their plowed or planted fields, or half way up the door-steps, or just entering the door, or half way up the legs of a bedstead, they never anticipate a rise, but think the water will go down in a few days. Neither do they generally build their houses with any reference to high water, though in many places the lands have been submerged three times in the last four years. There seems to be something in the atmosphere of this region which, if it does not inspire hope, at least deadens the sensibility to fear. The air and other surroundings appear to steal away one's bodily energies and dull even the moral sensibilities to sleep. That elastic vigor of body and mind which a bracing atmosphere promotes is wanting, and a sluggishness which seems akin to drowsiness affects both man and beast. The climate is said to be favorable to consumptives.

Not many of the owners occupy their lands. The population is constantly changing, and it is exceedingly difficult, for this and other reasons, to maintain a healthy growth of the church. Vice of many kinds, especially that of intemperance, is prevalent. Indeed, such are the surroundings that it requires a strong faith to even imagine a high degree of piety common among the people. Yet they are kind to ministers, appreciate their services, and usually support them well, though they are reluctant to enter upon a zealous Christian life. For this there are, doubtless, reasons, into which I shall not enter now.

The water and mud between Mayersville and Anguilla I found much less fearfully obstructive to travel than I had seen them in former years. The Mississippi Valley railroad from Memphis to New Orleans is producing marked changes along its course in this region. We have two brave and earnest young men in Issaquena and Sharkey counties who are holding up the banner of the cross with courageous hearts. They deserve and, doubtless, have many prayers for their success. Christ surely can save the people in the valley as well as the dwellers in the hills. But the conditions in this valley are at present unpropitious, and require peculiar adjustments of countervailing forces.

At Bovina I found reviving life, and two young stewards who reported that they had collected something

from every member of that society for the support of the ministry. When and where in America has the like been done before?

Going to the Meadville charge, last week, I had a rare experience for this Southern country. Setting out with Bro. John G. Grace, the abiding friend and helper of presiding elders, early on Saturday morning, February 21, for Oak Grove—ten miles distant—we rode through sleet and snow, falling fast and falling faster for three hours. Fingers ached, feet grew numb, talking was suppressed by snowflakes as large as a quarter of a dollar filling our mouths whenever opened, hats were pulled down for protection over the eyes; we tried a "high cut," found many divergent roads, missed the way, made a complete circuit, got directions, reached the church a few minutes after eleven and found nobody there. The preacher in charge and other members of the Quarterly Conference were soon discovered at a house hard by. Here we alighted from our horses, shook the snow bands from our hats and the icicles from our beards, and were soon comfortable by a blazing fire. The appointment for Quarterly Conference, at two P. M., was heralded by the living voice of the brethren from hill-top to hill-top, and we had the largest attendance of the year, so far, that afternoon.

Preached after Sunday-school, the next day, to a goodly company of men, women and children. There was no lack of fresh air, as three doors and six windows were wide open, and there was no fire in the room. Sidney Smith's saying, that extremes of heat or cold suspend all activities of our emotional nature, was not wholly realized; for, though the thermometer stood low, some tears were shed before the service closed.

W. L. C. II.

## Grenada Collegiate Institute.

BY REV. W. T. J. SULLIVAN, D. D.

MR. EDITOR: In the line of Christian education, I wish to say a word in your columns about Grenada Collegiate Institute, located in Grenada, Miss., the Rev. T. J. Newell, A. M., president. It is the property in fee simple of our church, and is in efficient operation under the care of the North Mississippi Conference. The property consists of an ample enclosure of suitable grounds, well set with forest and other trees, and on which rises to the height of three stories a stately brick building for the purpose of a boarding-school. It therefore has the halls, music-rooms, recitation-rooms, sleeping-rooms and parlors requisite for a boarding-school, such as is now conducted there. The location is healthful and of easy access. The building itself cost more than thirty years ago \$40,000, and is now intact and presents a handsome and attractive appearance. Through the windings of fortune it has come into our hands at small cost, and was organized under the present management two years ago. Bro. Newell and his faithful co-laborers have achieved a remarkable success in the scholastic work of the institute. The revenue from board and tuition pays current expenses, but does not meet all the demand. At a recent meeting of the Board of Trustees it was resolved to raise \$800 for immediate use in the interest of the school. The good people of Grenada have already done liberal things for this institution to save it to the use of education, and they are yet willing to do what they can; but they have recently suffered great material losses, and many of those relied on for help in the work of this school are unable now to respond. This is by far the most considerable school property and the most valuable school enterprise that claims the attention and support of the North Mississippi Conference. If we are to have any part in the work of denominational education, we should seize with vigor the opportunity given us in this school. If the members of this Conference, clerical and lay, will recall what was reported at the last two sessions concerning this school, they will, I think, see the propriety of the following proposition, viz.:

That the time for centennial contributions shall be extended through the year 1885, and that whatever is

given to education be devoted to the use of Grenada Collegiate Institute.

Such extension of time has been made in some of the Conferences and is approved by the central authority, and special direction is allowed to any donor.

Let no one say that he can not give unless the school be at his door. A good school is at every man's door in the land. And it is of paramount importance just now that the denominations shall move right on with their own Christian schools to save the young of both sexes from the materialism and secularism consequent on much of the non-denominational education of the times. It must be firmly held that this Christian element is essential to complete education and can not be left out of the school-room. Now, here is an opportunity for us of the North Mississippi Conference to do in some good measure our part in this great work. Let us first see that this school is equipped for service, then we can move in another enterprise when it is well to do so. Whether contributions are made as centennial offerings or not, let them be made. And let pupils be sent there, the daughters of our people and of their neighbors, for proper education. The school is now, as heretofore, in vigorous and well-organized operation. President Newell and his estimable wife give devoted attention to the scholastic and domestic needs of their pupils, and both by instruction and example are they led to be Christians.

Oxford, Miss., Mar. 2, 1885.

## From Arcadia, La.

Since our last we have been to Vernon, Forksville, Downsville and Farmersville. In our church where we preached twice, one whole sash and a number of panes of glass were out and there was no stove; the weather was bitter cold. In none of the churches did we find stoves, and in some no glass windows. We found generally that the Sunday-schools had gone into winter quarters while the day-schools were kept up in spite of the severe weather and the measles. However, considering all things, the people turned out well to the preaching and did their best to listen, though they looked uncomfortable, many were shivering, and we imagined that we detected the chattering of teeth on the part of some. We do not know that much of the gospel found its way into such frozen ground. It is hard work for even a red-hot preacher to keep from cooling off under such circumstances. It is passing strange that those who have warm fires at home should consent to worship in a stoveless church when a small sum that could be easily raised without burdening any one would make God's house comfortable during the cold days of winter. We trust that on the Homer district there may be on this line a "revival of religion, pure and undefiled," resulting in stoves bought and used and missing glass put in wherever needed in all the churches. This is "a consummation devoutly to be wished." While at Farmersville we thought of our Grand Cane brother; for in one of his Conference talks he immortalized a certain indefinite part of that circuit when in his own felicitous style he told the presiding Bishop of his year's labors in the land of "Nip and Tuck," "Big Hungry," "Little Hungry," "Opposum Walk" and "the regions beyond." We are likely, before this year is over, to itinerate through and become personally acquainted with that now classic ground. The new church at Farmersville ought to be completed and not allowed to remain as it is. The Methodists are a "feeble folk" in that place, and our people there, having themselves done nobly, and the citizens generally having added liberally, it is right that help should be sought from abroad. We do not look for much to be done in Farmersville until the church has been finished and dedicated. We believe that Bro. Williams and Carll, the committee appointed by the Quarterly Conference for the purpose, will be successful in their efforts to raise the \$800 needed. The over twenty-five miles of horseback riding in the cold rain and sleet on our return from Farmersville was

somewhat trying, but all sorts enter into a Methodist preacher's life. Yesterday we held the Arcadia Conference and preached in another fireless church to a good, but cold congregation. This town, or rather New Arcadia, is to be our home. The new church undertaken by our Bro. Billingsley last year will be finished this year, the delay having been caused by waiting on the builder who is still at work on Col. Standifer's elegant residence at Ruston.

Last night's train brought a precious lot in the shape of wife and children, and we were met at the parsonage by Capt. Bree and his pious lady, and found a warm fire and supper prepared and other tokens of the kindly interest of this people in our welfare. This is the home of Bro. W. P. Thens, well known throughout North Louisiana as a successful merchant, devoted Christian and uncompromising friend of prohibition. Arcadia, like Ruston, is said to have a future. It is equidistant from Shreveport and Monroe, and is well located for a large and increasing trade. It is supposed that the North and South railroad, occasionally spoken of, will cross the Vicksburg, Shreveport and Pacific railroad at this point. As of Ruston, so of Arcadia, we pray that God may take possession. The church of Christ should keep pace with the lines of railroad as they are being laid all over the land. In this, however, the saloon shows the greater enterprise. The devil works while Christians sleep, and he is found to be "wiser than the children of light." "Thinking things over" is well and necessary, but the great duty of the church is to be "up and doing" in every open field, putting her thinking into ceaseless work for God. Lincoln parish voted against license, and we look for all the district to follow suit.

FEBRUARY 24, 1885.

## Gubernatorial Quilt for the Exposition.

During the past year a neat and commodious Methodist Church has been built at this place through the energetic efforts of the Ladies' Mite Society. For several months past it has been used for the purpose of worship; it is painted and seated, but it is not yet ceiled, and there is no pulpit. The ladies have been working hard to complete it, and their latest effort promises to be as successful as it is original.

Mrs. Gov. Ireland, of Texas, suggested to the society a plan for a crazy quilt. Request to be made to the wife of each governor in the United States to furnish a block, seventeen inches square, which were to be joined together and form a quilt, to be sent to the New Orleans Exposition and there sold. Mrs. Ireland furnished the first block, which is handsomely embroidered in silk and satin, and eight other ladies responded. The quilt is now completed, and will be forwarded to New Orleans this week. It is a beautiful and harmonious piece of workmanship. Each square has appropriate emblems to represent the State from whence it comes. The following is an accurate description of that from Mrs. Gov. Stockley, of Delaware:

The center of the square is white satin, with a *fac simile* of the great seal of the State done in India ink, whilst the other pieces are of bright colored satins and brocades, with rich designs scattered over the whole. An embroidered peach and two peaches with leaves painted, to represent the famous fruit for which Delaware is noted, are both striking and appropriate. A very handsomely embroidered full-rigged ship is typical of one of the important industries by which our ship-yards in Wilmington, Smyrna, Frederica, Mifflin, Milton and other towns, have made our State famous in all parts of the world, as well as typical of our commerce, our facilities for navigation, and our valuable timbered lands.

The design would be imperfect without something to designate the soldiers and citizens of the State. A veritable blue hen's chicken is therefore prominent on the square. This has become a common designation of Delawareans now, and originated during the Revolutionary War, as follows: Capt. Caldwell of the Delaware regiment, who was a great lover of the now obsolete sport of cock fighting, was a firm believer that the best game cock should have for its immediate maternal ancestor a blue hen, and took a great deal of trouble, to procure this particular species of fighting roosters. Fre-

quently when, away from his regiment in the performance of his duties as a recruiting officer, his men would say, the captain was away looking for blue hen's chickens—referring to his well known sporting proclivities. Hence the name first applied to Caldwell's recruits, was afterwards applied to all of the Delaware soldiers, and has finally come into general use to designate our citizens.

Delaware is one of the original thirteen States, and a United States flag with only thirteen stars on the azure field reminds us of this important fact in the history of our little State, whilst a beautiful rose-bud and spray of peach blossoms reminds us of our fertile lands so peculiarly adapted to horticultural and fruit purposes. In one corner appears the name of the donor and the name Delaware.

The others are equally good. There is thus placed before the eye the distinctive features, both historical and agricultural, of the respective States represented; nor is this all, for it sets forth as well the taste and genius of the ladies whose fair hands have wrought this work. This is its highest recommendation, and we may well imagine that future generations will gaze upon this lovely piece of workmanship with similar respect and admiration to that that is to-day bestowed upon the embroidered tapestries of Matilda, the conqueror's wife, in the South Kensington Museum in London.

The following are the names of the ladies who responded to the request, and to those whose courtesy and kindness our church is indebted: Mrs. Gov. Ireland, Texas; Mrs. Gov. Crittenden, Missouri; Mrs. Gov. McEnery, Louisiana; Mrs. Gov. Hamilton, Illinois; Mrs. Gov. Stockley, Delaware; Mrs. Gov. Gillick, Kansas; Mrs. Gov. Dawes, Nebraska; Mrs. Gov. Moody, Oregon; Mrs. Gov. Jackson, West Virginia.

JAMES HAMMOND,  
SAN ANTONIO, TEXAS, Feb. 25, 1885.

## North Mississippi Conference Minutes.

MR. EDITOR: I want to say to the members of the North Mississippi Conference that they may look for their Minutes at once, as the publishers promise positively to send them to Rev. J. M. Boon to-day. I want to say further that the delay is not the result of any negligence on Bro. Boon's part, but of the publishers to keep their promises; they having failed, as I am told by Bro. Boon, five or six times. I now move, if I can get a second, that Bro. Boon be appointed to publish the minutes of our next session, and that he be requested to make his arrangements with this printer so as to prevent the provoking delay which we have had to endure from year to year for the past several years. All in favor say, Aye; all opposed say, No!

J. D. CAMERON,  
STARKVILLE, MISS., March 6, 1885.

When the prophet, Amos, was faithfully preaching the word in Israel, Amaliah complained to Jeroboam, the king, saying, "The land is not able to bear his words." Just so. When the gospel condemns wickedness and rebukes wicked men, they get very patriotic and wall about the suffering country. The liquor dealers are echoing the very words of Amaliah about this temperance agitation. They insist that the country is being ruined—that "the land is not able to bear his words." But the humble herdman of Tekoa continued to preach.

At the preachers' meeting, last week, the brethren made special report of the communion services on the preceding Sabbath. One of our German pastors stated that every person in the congregation communed except a few small children. That is an item worth prominent mention, and an ideal unto which all congregations should attain. Much is lost by a current sentimentalism that keeps many souls from enjoying this means of grace.

A Roman Catholic Church in Fall River, Mass., is in a state of rebellion. The Bishop placed over the members, almost entirely French, a pastor of Irish descent, hence this tempest. The matter has been appealed to the Pope. Everything is not lovely behind high walls and closed blinds as many innocent people suppose.



## Christian Advocate.

THURSDAY, MARCH 12, 1885.

For the New Orleans Christian Advocate.  
THE PERFECT DAY.

BY SUSAN WILLIAM KILGOUR.

Life's glow with youth's glad freshness flies,  
The dew upon the rosebud dries.  
Kiss half the day is fled;  
The flower in the night-time born,  
Unfolds its leaves in early morn,  
To evening dew lies dead.

The perfect rose, with blushing grace,  
A while lifts up its fragrant face  
Beneath a joyous sky;  
Then bright hues fade, the petals fall,  
And silent night-dews ebb and pull  
Both o'er a dead rose life.

But though life's first glow leaves the sky,  
When twilight's hues shall pale and die,  
From a distant shore  
A glad day dawns where coming night  
Will never make its hues less bright,  
Or cloud its rose tint o'er.

## A Century of Methodism.

(The substance of a centennial sermon preached by special appointment to the Mississippi Conference, at Yazoo City, December 19, 1884, by Rev. J. G. Jones.)

Preliminaries: I am not going to preach a sectarian sermon to-night, but a Methodist sermon to Methodist preachers and people. In imitation of many preachers, both of the Old and New Testament, I will take no text, make no formal introduction nor conclude with a long peroration, but take up and discuss the subject in hand, and quit when I am done. Nor will I give any historical sketch of the rise and early history of Methodism either in England or America. This has been done, more or less, in all the Centennial sermons I have heard or read since our last Conference, so that we now need nothing further on the subject. My remarks will be confined mainly to what has been the history of the church since its organization on this continent, one hundred years ago, and what we may reasonably suppose its possibilities will be during the incoming century. In doing this we shall rely mostly on the logic of facts.

I. It has been estimated by some of our best statisticians that since our organization, in December, 1784, to the present time ten millions of souls have gone to heaven from our church in America, including the United States and the Canada, and including the white, colored and Indian races. I was somewhat startled when I first saw this estimate, but after looking at it carefully in detail I am satisfied it is not an over estimate. Our members have been dying all the time through the whole century, and to assist us in making our estimate let us simply look at what has been and is now occurring every week. I suppose that in American Methodism we have at least 75 weekly church papers. Each of these weekly papers has in every number from 3 or 4 to 20 or 30 obituaries of Christian men, women and children who have lately died in the Lord. It is no uncommon occurrence to find from 6 to 10 or 12 obituaries in the New Orleans Christian Advocate every week, and from 20 to 30 in the Nashville Christian Advocate. In addition, many of the obituaries are not published. This is indeed an exhilarating thought! Could we but see as God and angels see, we would see vast flocks of our people, who have washed their robes and made them white in the blood of the Lamb, rising up every hour from the bosom of our militant church and ascending to the place prepared for them in the church triumphant. Ten millions saved in the closing century is not an over estimate.

We may notice without egotism what may be called the annual overflow of Methodism. That is the uncounted numbers who are converted in our revival meetings, who for family, social or other reasons unite with other churches. This is so common that some of our sister churches look to our revivals to recruit both their ministry and membership. An eminent city pastor of a sister church did not conceal his anxiety to see his Methodist brethren have another revival, as he always had a gain in his church as the result. Where this result occurs spontaneously we do not regret it. Indeed, we are glad to help our fellow-Christians in this way. But there are some who hang around our revivals merely to mislead and proselyte our young and inexperienced members. They seem to know that they have not spiritual power enough either in their ministry or membership to be successful in the conversion of souls, and they must depend on proselyting. From my heart I detect a sneaking proselyter.

II. In view of preaching this sermon, and in order to ascertain the possibilities of the church in the next century, I submitted the following sums to two of the best arithmeticians in my knowledge: 1. If at the organization of our church, in December, 1784, we had 15,100 members, and, after deducting all losses, we had in December, 1884, 4,000,000 members, exclusive of the Canada, by the same ratio of increase how many members will we have in 1984? 2. If in December, 1784, we had 81 preachers, and they increased by December, 1884, to 25,913 traveling preachers and 34,123 local preachers, by the same ratio of increase how many will we have of each class in December, 1984?

They each arrived at the same figures in their calculations, which led me to believe they were correct. But they went so far up in multiplied millions of members and millions upon millions

of preachers that I hesitate to give the aggregates. If the church has the same ratio of success in the next century as it has had in the past, there will be far more Methodists in North America than there are now inhabitants, including all of every race, creed and color. This is the logic of figures, and show the possibilities of the church. What the facts will be is yet to be seen.

III. God is unchangeable in all his ways, and what he did for the forefathers he will do for their descendants. If they adhere to the doctrines and polity of the church as their fathers did, and have as much personal piety and zeal as they had, and labor as diligently for the salvation of souls as they did. Let us then search for the old paths and walk thereon. In other words: Let us be true Methodists in doctrine and discipline, experience and practice, and God will prosper the children as he did their fathers. Let us pause here a moment to retrospect the past and look prayerfully and hopefully to the future, and then betake ourselves, with a full consecration, to the work before us.

IV. Let us now inquire what must be done to maintain the ground already won and make the same ratio of progress the incoming century that marked the past. I may answer this inquiry by quoting the language of Paul to the Philippians: "Let us walk by the same rule, let us mind the same thing." We must have the deep spiritual experience and imitate the example and zeal of our forefathers in the ministry and membership of the church. If we would have their success in winning souls to Christ.

V. In order to continued success we must persist in keeping a truly converted and wholly consecrated ministry. We have excellent tests and rules for the reception, graduation and perpetual purity and efficient usefulness of our ministers if we will only enforce them, without respect of persons, in every case. With all our care to keep our ministry pure and efficient, we are sometimes deceived and disappointed; but then we have rules by which we can soon clear our pastorate of all who either can not or will not discharge the duty of an itinerant pastor. The disabled can be retired and the indolent and inefficient can be located. We owe it to the purity and perpetuity of the church to have only a truly converted and consecrated ministry. What were the Wesley brothers, with all their college and theological training, worth as preachers until they were themselves converted and had an experimental knowledge of justification by faith? In our annual examination into the lives and official administration of our pastors we should be scrupulously exact and honest lest we retain among us those who will be a curse instead of a blessing to any work assigned them.

Our itinerant plan is, without doubt, the heaven-ordained plan of spreading a knowledge of salvation among the people and nations of the earth. The Old Testament preachers, such as Samuel, Elijah and Elisha, and others, were traveling preachers, and so was John the Baptist, our Lord and the apostles and evangelists of the New Testament. The final commission given by Christ to the ministry is: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you; and, lo! I am with you always, even unto the end of the world." And their authoritative commission implies perpetual and universal itinerancy. Our itinerant system is of divine authority, and should be as esteemed by our people. We have, however, another very important department in our ministry which we believe is equally of Divine appointment. We have a worthy class of men who have the piety and all other qualifications for the work of the ministry, whose providential circumstances are such that they can not become itinerant preachers; yet they are moved by the Holy Ghost to give their services to the church as local preachers, and where they are faithful we can not too highly esteem their piety and zeal and overestimate their usefulness. They have often introduced Methodism into out-of-the-way places, where it has flourished as a tree planted by the rivers of water.

VI. Another thing of indispensable importance to our success as a church is for our ministers to clearly understand and fully preach all our cardinal doctrines. When Mr. Wesley and his coadjutors commenced the great Methodist movement the theology of Christendom was greatly befogged and clouded with almost every form of Antinomianism; but they eliminated all that was heretodox from our Articles of Religion and gave us a pure Arminian creed, and the preaching of those doctrines, under the blessing of their Author, has given us our unparalleled success. It is not necessary for me to do more at present than to name our cardinal doctrines. Each of our ministers should become familiar with them as to be able to state them clearly and enforce them earnestly both in his public and private intercourse with the people of his charge. They are: The fall of man; the universal depravity, guilt and helplessness of sinners; an unlimited atonement; the free agency of man; repentance; justification by faith; regeneration by the Holy Ghost; adoption; the witness of the Spirit; entire sanctification, both as a growth and an attainment; possibility of falling from grace;

the general judgment, with eternal rewards and punishments. The faithful preaching of these doctrines is what God owns and blesses to the salvation of souls.

VII. In the face of all opposition and the jeers and sarcasms of some of our co-religionists we must adhere to our revival system. The church can not live and prosper without frequent revivals. A large proportion of our best members have been converted in our revivals. We must not abate our altar work nor give up our revival songs and choruses, but keep the revival flame in full blast.

VIII. I have only time in conclusion to call your attention to our great connectional interests which are doing so much to extend and perpetuate the prosperity of our beloved Zion. The first in importance is our domestic and foreign missionary system. By legitimate missionary work the world is to be conquered to the cross of Christ. The next, perhaps, in importance and usefulness is the general circulation of our book and periodical literature. In view of their happiness and usefulness, we wish our people well read, religiously. Next comes in review our educational interests, colleges, academies and uncounted number of high schools. We do not ask anybody to educate our children for us. We are responsible and propose to educate them ourselves, because we feel the great importance of educating them religiously as well as intellectually. In connection with this I invite prayerful thoughtfulness to our great and growing Sunday-school system. It has been immensely improved of late years; but it greatly needs some additional improvements to make it all the church desires to see it. Last, but not least, I invite your attention to our Church Extension association. I am so enraptured with the success of this new movement of our church, I wish I had time to tell you all I hope about it. But Bro. Morton, our Church Extension secretary, is here, and we shall have the pleasure of hearing what he has to say about his success before Conference closes.

Finally, brethren, I am permitted to reckon myself among the happiest of old men. I take a most hopeful view of the piety, permanency and progressiveness of our church. I sometimes hear it spoken and see it written that the church is going into an eclipse; is not now what she used to be; is perceptibly going down in piety and zeal, with many other expressions of declining healthfulness. This is a strange talk when every interest of the spiritual and material is rapidly advancing. The revival department of our Advocate shows how the church is advancing in her spiritual department, and our general minutes demonstrate her advancement in numerical strength, and I have never seen the like before of building new churches and parsonages and advancing all our connectional interests. To say in the face of all this that the church is on the down grade is strangely absurd. When I joined the church I knew there were some untrue members in it, and I have seen with regret too many such since that time. This chaff will be burned up in due time. By the grace of God I have been in the church over sixty-three years and in the ministry sixty years, and I rejoice to believe and feel that it is a better church to-night than ever before.

I am now done preaching semi-centennial and centennial sermons. In 1839 I devolved on me, as a presiding elder, to arrange for and hold a centennial meeting in my district to celebrate the first centennial of Wesleyan Methodism in the world. This I did at Pleasant Grove Camp Meeting, in Madison county, having to preach the leading sermon myself and read an essay on missions. When I had been in the ministry about fifty years I was requested to preach a semi-centennial sermon to the Vicksburg District Conference on the rise and progress of Methodism in the Mississippi Conference, which I did at Fayette. Soon after this, by a vote of our Conference, I was requested to preach to it while in session a semi-centennial sermon, which I did at Canton, and by the request of F. M. Featherston, my presiding elder, afterward repeated in Port Gibson. During this centennial year, by the special request of those in authority, I have preached one centennial sermon, respectively, in Hazlehurst, Wesson and Magnolia. At our Conference, in Natchez, last December, the Centenary Committee selected me (I suppose because I am the oldest man and the oldest preacher in the Conference) to preach this centennial sermon, which I have endeavored to do in my usual extemporaneous way. I conclude by invoking the blessing of God to rest in all coming time on my dear old Conference from which I have received so many tokens of love and in whose bosom I spent a long and happy life.

## The Question of Pastoral Support.

MR. EDITOR: How intensely have I enjoyed reading the Advocate during the last few months! With what unruffled composure do I take up each number and with what gratitude do I lay it down!

Can it be the effects of the prevailing monetary stringency or the result of previous discussions in the church papers and elsewhere that all the brethren of the patronizing Conferences are paid up in full and have no more need to vent their dissatisfaction

through the columns of the Advocate to the exclusion of more edifying matter? I speak, sir, with a full appreciation of the duty of the church to her ministry. In years past I have known the trials of boarding myself and horse, buying books and clothes, and going to Conference on a salary of \$145 per annum. I repeat, sir, that I, too, have views upon the duty of the church to reward her servants. Indeed, that is a matter upon which there can be and there is but one opinion, and in that opinion all are agreed. It is rather with reference to the attitude of the ministry upon this question that I, as one of their number, would speak.

I do most solemnly deprecate the spirit in which this subject is spoken about and written about and published about by the brethren. No man of ordinary sense can enter the ministry in ignorance of the fact that its pecuniary rewards are small—smaller than those of any other calling requiring the same ability and culture; and the world, seeing the apparently voluntary choice of the calling, has little disposition to excuse complaint at inconveniences which have so easily been foreseen. And, again, if a minister enters the calling under the sense of duty which alone entitles him to entrance, how easy for him to provoke the retort, "Shall the professional seeker after souls spend his time in complaints at inconveniences which beset all?" It is my deliberate conviction that complaints and demands for pay on part of the preacher seldom have the intended effect. As a mere matter of policy, they are useless; and not only so, but actually harmful. To many men such conduct seems to put the preacher in the light of one who has entered upon a high calling for the commonplace end of obtaining his bread. So outsiders are prejudiced and cut off to that extent from the preacher's influence. His people conceive the idea that, no matter what is done by them, their pastor will not be satisfied. So they will relax their efforts.

And again, Mr. Editor, the preacher who is worried and worried others about his salary is impugning the doctrine of faith in God, which it is his duty to preach and to practice. Can a man believe that he is called of God to preach his gospel, and yet not believe that God will provide for him if he obeys his conscience? Is a preacher uneasy about his support, and always talking about it, an attractive illustration of faith in God and his providence? Are not the two rather contradictory of each other?

The mere fact that one man falls in his duty is no excuse for another to fall. If the church falls in her duty, shall the minister bring the cause into still further contempt by adding his sin of discontent to the sin of the church? Is this not to abandon his vantage-ground as a teacher from God and to descend from that height to the common level of the mere seeker after the good things of the world? The true minister of God can know no other motive save the salvation of men, and I am free to say that this is the motive of all the brethren with whom I am acquainted.

Shall a man be so imprudent as to willfully cause men to forget the higher motive of his life, and attribute to him a lower one? Is this the wisdom "of serpents"? If a man is called to preach, he is called without reference to his salary. Let him take the salary if it offers; but, above all, let him preach the word, and preach it in the most effective way, not suffering the fears and weaknesses and wants of the flesh to interfere. Let him not forget his commission in wondering what is going to become of him. Such doubting never converted the world, and it never will! OLD FOXY.

FEBRUARY 26, 1885.

## Sketch of the Life and Ministry of Rev. Geo. Shaeffer.

(Concluded.)

December 19, 1867: I attended the Mobile Annual Conference at Marion, Ala. We had a full attendance of the preachers and quite a number of lay delegates. There was more than a usual attendance of our aged men, and they appeared almost to renew their youth in association with their younger brethren. It was pleasant to witness the marked respect shown them by the younger ministers. This is peculiarly gratifying to the old men, who are easily tempted to regard themselves as needless lumber, and rather in the way than otherwise. The business was conducted with great harmony and dispatch under the presidency of Bishop Wightman, who is a most admirable presiding officer. The session closed on Monday night with the reading of the appointments. We had several admirable sermons, and I trust, a favorable impression was made. The presence of our highly venerated Bishop Andrew was very gratifying to the Conference. He was able to preach on the Sabbath, and frequently occupied the chair and gave the Conference occasionally some excellent advice drawn from his long experience. He looked well, but evidently began to feel the weight of years. I was much pleased with the lay representatives. Several of them were quite prominent men. They appeared quite pious and unassuming, and their practical common sense views were highly profitable. We found their business talents of great service on the committees.

We were most hospitably entertained. The Baptists, who are predominant there, were remarkably courteous, in-

sisting on our occupying the body of their elegant church for our sessions. All the denominations opened their houses and churches for our service, and the preachers left with a high impression of the redemption and courtesy of the citizens. The preachers were all in fine spirits, their pockets were light; but with the love of God in their hearts and strong faith in the providence of God they went to their appointments cheerfully. May God bless their labors abundantly and make them angels of mercy to thousands!

October 19, 1868: I attended preaching in our new church, in Columbus, yesterday. It being our last quarterly meeting for this year. Bro. Ramsey, our presiding elder, preached a delightful sermon from Psalm xlii, 12-14. We had a good congregation and an unusual number of communicants. I felt reproved and profited by the discourse. I sincerely pray that I may be a better man from having heard it. I feel that I am a very imperfect creature and need much grace to preserve me from backsliding. I have no work assigned to me this year in consequence of my physical infirmity and am, therefore, in danger of becoming discontented and censorious, from which I pray God to deliver me. I have much to be grateful for. God has been very good to me. He has provided for me and my family, and we have not lacked any good thing. My health is much improved, and I hope that God will find a suitable field for me to labor in next year. I do not wish to be laid aside, but would desire to cease at once to work and live.

THE END.

## The Temperance Reform.

MR. EDITOR: Great reforms are usually slow in development and progress. Any attempt to change the general order of things, or the customs of society, or the habits of life, meets with opposition. The presentation of new ideas, which would unsettle the received principles in science, would provoke antagonism. And any important reform which would contemplate the overthrow of any system of religion, or any form of government, or any long established usage, must expect to be strenuously opposed, and must win its way by earnest efforts and by contending for every step of its advancement. The progress of the temperance reform movement has been slow and gradual, and every inch of ground obtained has been won by the most constant exertions on the part of its friends; sometimes gaining most glorious victories and sometimes suffering defeat with their banners trailing in the dust. Under such circumstances, though vanquished, the cause was not lost. Feeling their cause to be just, and that they were fighting for truth and the welfare of humanity, their arms were never for renewed efforts.

Knowing that,

"Thrice he is armed that has his quarrel just,"

new exertions were put forth and the enemy attacked from a new standpoint the advocates of temperance, having learned from experience the tactics of their foe and from the light thrown upon the principles of the cause in which they are engaged. Although in this movement the prejudices of the heart, the rapacity of appetite, the power of habit, and often the mistaken views of professed friends, had to be met and overcome, the cause has made steady progress. Its real friends had to become learners, and as one point was gained, they saw another step forward should be taken; that higher grounds and a firmer stand must be assumed if they ever secured what was truly desired—the rescue of their fellow-men from the jaws of the devourer and the overthrow of his power. They moved slowly and demanded but little at first, because they thought this the best plan, or most probably for the want of information in this contest. They were forced to learn from real conflicts and the experience of trials. As the enemy was driven from one position he fortified himself in another. One step had to be gained before another objective point could be brought into contest, and the position, now occupied by the temperance reformation, has been secured by slow degrees through constant and persistent efforts. When we look back over the ground at the progress of the cause we are surprised at the obtuseness, shall I say, which possessed the minds of those engaged in this noble cause and wonder that they could not see the subject as we now view it. Light had to be thrown upon the subject and they had to work by the light they had. After all, we ought not to be so much surprised, as such has been the course of all great moral reforms. Luther did wonderfully well in unchaining the Bible, and in presenting to the world a few grand truths which had been hid for ages under the rubbish of error, ritualism and superstition; and the star of Christianity once more arose above the horizon, but not unclouded. He could not, at that time, turn upon the moral world the electric light of the present century. It required the genius and clear perception of a Wesley to bring out what still remained obscured and to furnish what Luther had begun. Each should have his due used of praise. Thus let the temperance laborers all along the line of progress be applauded for their work. For we of to-day are enjoying the fruits of their efforts and reaping the benefits of their experience.

When a few were awakened to see the evils of intemperance, and efforts were made to stay the tide of ruin, pledges were obtained to abstain from the stronger kinds of liquors, leaving cider, beer and wine to continue their work of death. It was soon seen that this was almost a sanction of their use, and such pledges had but little power or influence in staying the tide of intemperance. Another step must be taken, and persons were pledged to abstain from wine, leaving cider and malt liquors still to feed the appetite, cultivate the taste and fire the thirst for stronger drinks. Then organized societies arose more fully to carry on the good work, and through them one more step was gained, and the pledge embraced all intoxicating liquors. This was progress. But it reached only those thus organized and some others by their example. The great benefit of such associations was to agitate the question to create public sentiment, and to educate the people upon the subject. They brought the cause frequently before the people, and by public demonstrations kept it constantly in view, while they endeavored to rescue individuals from the snare of the deceiver. Much good was done by these societies, but they were powerless to stay the demon in his work of desolation and death. Moral suasion was the great argument and the means used from platform and pulpit. But after years of earnest effort this mode of warfare was found ineffectual. The enemy was still fortified behind his ramparts, and the friends of temperance saw by the light of experience that something more than moral suasion was needed, and the cause of humanity demanded prohibition by legal enactments. For still, after all that had been done, wrecks of immortal beings were strewn everywhere, the groans and wallings of crushed hearts were borne on every breeze, tears of anguish flowed down the cheeks of orphanage and the blood of innocent victims stained the slabs of the insatiate Moloch. All this, and more, was done by the unsatisfied demon of strong drink. Moral suasion was then found to be ineffectual without its coadjutor, legal coercion. Now the truth has burst upon us, that erring, suffering, humanity can not be saved from this destroying adversary unless upon the principle and practice of total prohibition. Yes, the total prohibition of the manufacture and sale of intoxicating liquors. With all the light that experience and common sense have thrown upon this subject there are those—and some of them professed ministers of the gospel—who still flout the thunders of moral suasion, and assert its potency to be sufficient in this contest. We have gained the position that it is constitutional for a State to prohibit the manufacture and sale of intoxicating liquors, and the practical application of this right must be pressed and total prohibition secured.

This is the battle ground, and upon this line the battle is now being waged. Though the contest there, there will be no compromise on the part of the prohibitionists. Our weapons are moral suasion for the drinker and legal coercion for the dealer. It should cheer the heart to strengthen the nerve of every worker in this cause to hear from every part of the compass that prohibition is advancing. Though sometimes we are defeated in a skirmish, and occasionally in a pitched battle, we are not dismayed, for even then light is thrown upon the principles we advocate, and the friends of prohibition become confident of success in the future. The light deniers, though they have cried out, "Great is Diana of the Ephesians," so that their occupation will be gone. They tremble as they see the cause of prohibition gradually undermining their fortifications. Though the progress of this great cause is slower than an enthusiast would desire, yet it sure to triumph. It is manifest to all eyes. I heard Senator Blair, of New Hampshire, in a public address, say that he was the first to present a petition on this subject in the Senate of the United States. At first he did not get a hearing, but by persistence in presenting the subject session after session he finally succeeded in having the Committee on Temperance raised in the Senate. Though much has been done, a great deal remains to be accomplished before we shall see the full prohibition float over every State capital in this country. I have not attempted to portray the evils of intemperance, but to glance at the progress of temperance. It is impossible to pen to portray, or tongue to describe, or imagination to paint its terrible diabolical evils. It would require pencil of an archangel, dipped in gall of perdition, to present them in their true colors.

AMITE CITY, LA., Feb. 23, 1885.

## The Exposition.

The mind can not conceive the magnitude, beauty and grandeur of the World's Exposition. It must be seen to be appreciated, and to visit something new and beautiful greets the eye. All admirers of beautiful and lovely of the strains of music are charmed by the world's wonder. The grounds are lovely that no pen can paint the "Three Graces, grasses, walks, lake, railway, each have a fascination of their own. In the Government Main Buildings the exhibit is new







## Christian Advocate.

ORGAN OF THE LOUISIANA, MINNESOTA AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HUNNICUTT.

THURSDAY, MARCH 12, 1885.

Meeting of the Publishing Committee.

The publishing committee of the NEW ORLEANS CHRISTIAN ADVOCATE will meet in the editor's office at 112 Camp Street, March 21, 1885, at 11 A. M.

## Death of Bishop Parker.

Again the church is called to mourn the loss of one of her chief pastors, and this time the blow falls upon our own community. Bishop Linus Parker is no more. As was his wont when in the city, he visited the ADVOCATE office on Monday morning and had a pleasant conversation with the brethren who dropped in from time to time. He was down again on Tuesday, and Thursday afternoon, at six o'clock, his gentle spirit had passed out of the body into eternal rest. We were shocked beyond expression to receive the first alarming bulletin from his sick-chamber on Thursday, at noon, and that so soon to be followed with the sad intelligence of his death. We could but look up into the opening heavens, and exclaim, "My father! my father! the chariot of Israel and the horsemen thereof!" While our connectional Methodism will weep over the untimely fall of a noble, heroic leader, the churches in this city, where his life was mostly spent, sorrow for an intimate, personal friend and a genial, sympathizing, helpful pastor. In this narrower circle, where his rare virtues shone with their full radiance, he was loved to devotion. Old and young, rich and poor, mingled their tears over his loss and thanked God for his beautiful life.

Bishop Parker was born in Rome, N. Y., on April 23, 1829, and was, therefore, nearly fifty-six years of age at the time of his death. When a youth of sixteen he came to the city of New Orleans in quest of his fortune. Little then did he know what a history he was to make and what a blessed memory Providence would bequeath to the world! But his ways are not as our ways. He who converted a dreaming shepherd boy into the prime minister of a great government, and made him the princely benefactor of his people Israel, guided the steps of this lad into a pathway that grew brighter and brighter with the lustre of a holy purpose and consecrated zeal. He found not riches, but the pearl of great price. He became not a merchant prince, but a prince and leader in Israel. Forsaking the counter and ledger, he entered the pulpit and pastorate, and, with tongue and pen, became a messenger of life and peace to multitudes thousands. The Exchange lost a conspicuous figure, but the Church gained a hero and martyr. While diligently engaged in his clerks'hip, the Spirit was preparing him for a higher calling and nobler destiny. That thirst for knowledge which compelled him to rise early before business hours and sit up till the high noon of night, studying so unweariedly, was used by Providence in developing one of the ablest exponents of the gospel known to the history of our Methodism. Even then, under the tuition of the Holy Ghost, he was strengthening and disciplining mental muscle and fibre which in after years made him the master of great thoughts and the masterful defender of the truth.

Converted at an early age and called to the ministry with a call so clear and Divine that it could not be mistaken, he surrendered all his cherished business plans and entered the Louisiana Conference in 1849. That was a willing sacrifice without reservation or subsequent regret. He kept back no part of the price, but for all time gave himself entirely to his divine and loved employ. And from that fresh, hopeful young morning of life, through a varied ministry of thirty-six years, to the gathering twilight of Thursday last, when he "ceased at once to work and live," he never turned aside for a single moment to lay an offering upon any other altar. There were no other gods before him. A life of more perfect consecration we have never been privileged to know.

His first appointment was Algiers, then followed Lake Providence, Shreveport and New Orleans. Here he labored as pastor, presiding elder, and editor of the NEW ORLEANS

CHRISTIAN ADVOCATE until the General Conference of 1882 elevated him to the episcopal office. And now, when scarcely three years had passed in this higher and more responsible place, where he was meeting the largest expectations of friends and demonstrating his eminent capacity for leadership, the summons came, and he entered his Master's joy. Yet in the vigor of a splendid manhood, with all his noble powers in perfect equipoise, fitted for yet greater achievements and only bent on glorious toils, we can not understand the meaning of this midnight voice. But why he was no longer spared to feed the flock of Christ we are not permitted to ask. We can only cherish the words of his own graceful pen, which, like the fabled touch of Midas, turned everything thought into gold: "It is well for a world of sinners that God has attempted his revelations to their purblind condition, and that in mercy to human weakness only the skirts of the awful form are seen in its majestic march."

There were no imposing scenes in his death. He was not privileged to talk with friends and loved ones at the hour of parting; but such a life needed no dying testimony. No triumphant exclamations then uttered could have given so glorious and cloudless an assurance of his heavenly coronation as the stainless purity and transparent beauty of his daily walk and conversation. He did not have to secure a ticket of admission at the gates of the celestial city, because for more than thirty years he had carried a "title clear" to a fadeless crown and an incorruptible inheritance. Every day he caught "revelations of God's paradise" and lived in the conscious presence of invisible.

Bishop Parker was a humble, symmetrical Christian. He had a rich experience and a ready testimony. In the class meeting he loved to sit and was generally the first to speak, though in few words and with becoming modesty. On his rounds of episcopal visitation he never failed to attend the Conference love-feast and witness to the regenerating and sanctifying power of the Holy Ghost. There were no gaps or chasms, no abrupt heights or dark gorges, in his religious life. Whatever were his inward conflicts, he seemed to be ascending a regular incline. There was no demonstration, no ostentation, but a calm, constant, blessed glorying in the cross. His light burned with a steady flame. To outward seeming there was no eclipse—no, not even an obscuring cloud. Bishop Parker had a generous, catholic spirit. Every good cause found in him a helpful friend, and every Christian, a brother beloved. No narrow enclosure of ecclesiasticism could confine the wealth of his fervent sympathies. Though well defined in his convictions, theological and ecclesiastical, and abundantly able to defend them, he was never a partisan or a sectarian. For controversy he had no taste, but a real aversion. Born of this broad catholicity were his generous judgments. He had a genius for discerning and commending the better elements in every character, and an almost divine forgetfulness of deficiencies and unavoidable errors. Never condoning wrong, he loved to discover and applaud the right. In all our long and intimate acquaintance we never heard from him an unkind criticism or an unsanctified judgment of another. And yet withal he had the fearless courage of a hero and the unflinching purpose of a martyr.

His was a character of singular modesty and unaffected sincerity. He coveted a quiet ministry and shrank from conspicuous position. His promotion resulted from the persistent power of great merit, though against his own sincere protest. He always thought more highly of others than himself and found pleasure in their success. He was perfectly transparent. The light shone through at every pore. He had no hidden motives, no ominous concealments, no diplomatic reserve. Envy and jealousy found no place to plant a foot in his generous bosom; hence the devotion of his old Conference comrades. He was beautifully innocent of ecclesiastical politics. He never projected plans or abetted schemes for personal and ulterior reasons, for he never had enemies to punish or selfish friends to reward. His brethren honored him against his own judgment and desires. More than once, with characteristic humility, has he remarked to us that he feared the church made a mistake in his election to the episcopacy. But her call was to him the voice of God, and he obeyed with apostolic fervor and zeal.

Bishop Parker was an eminently wise counselor. He possessed an even poise of character that exempted him from partisan bias or prejudice. This enabled him to look at all sides of a question and render an unclouded,

unprejudiced opinion. We have known no man whose counsel was more frequently sought and whose judgments were so readily and entirely accepted.

Bishop Parker was an able preacher. As a sermonizer he stood among the first in the Southern pulpit. His style was expository and eminently practical. He opened the Scriptures to the people with a rare, luminous exegesis, and was peculiarly happy in discovering the hidden meaning of a text. He dwelt on great spiritual themes and studiously eschewed all mere speculation and parade of learning in the pulpit. It was his profound conviction that the best cure for doubt and the surest corrective of scientific skepticism was positive gospel preaching. And all his ministrations had the aroma of the closest and the overshadowing of the Almighty. Living much and intimately with his Lord, he testified of that which he knew, and with a confidence that carried conviction. Without the talkmanic gifts and graces of the orator, never soaring into the doubtful realm of popular eloquence, he was an instructive, analytical, suggestive, profound preacher, rightly dividing the word of truth. And the oftener he was heard, the more was he appreciated. His was a vast treasury of spiritual knowledge, and out of it he always brought something fresh and savory—"food convenient" for the nourishment and enrichment of the people. In this aspect of his ministry he strikingly resembled Canon Liddon and Dr. Joseph Parker, of London.

As a journalist, the Bishop was best known to our connectional Methodism. For twelve years he presided over the columns of this ADVOCATE with such distinguished ability that he increased the high character it had already achieved under his illustrious predecessors. His taste for journalism began with his ministry. Over the *nom de plume* of "Woodman" he wrote many articles for this ADVOCATE in 1851—then almost a boy-preacher—that displayed the graces of style and vigor of thought which in after years gave him Connectional fame. They were the prophetic outgivings of journalistic genius. A choice extract from a letter, written in the summer of 1851, giving an account of his first visit to a camp meeting, we can not but insert: "The rural pulpit is the light artillery of gospel warfare. Readily brought into action, and admirably adapting itself to circumstances, it tells with lasting effect upon points which could not be reached through the instrumentality of church and chapel ministrations. Here I saw the peculiar adaptation of Christianity to man as the religion of the world. It finds a rostrum and an altar everywhere. Christ taught upon a mountain, a well-curb, the sea shore and the deck of a fisher's boat. With the same felicitous independence evangelists of every age have occupied the field of the world and have sowed beside all waters." During that year he conducted a controversy with the celebrated Dr. Clapp on the subject of future punishment, and demonstrated marked polemical skill and logical power. But that was the one exception in his long ministry. His was a gospel of peace. Conscientiously and constantly eschewing controversy himself, as far as possible he carefully excluded it from these columns. He was a religious journalist, and nearly all of his editorials were on spiritual themes. As a writer, he had the classic elegance of Addison perfumed with the devotional spirit of Jeremy Taylor. Some of his "leaders" were as stately as "Corinthian monid," and others as beautiful as "Doric chiseling." If collected into a separate volume by some skillful hand, which we hope will be done, it would hold a conspicuous place in any library of religious literature, and be a perpetual memorial of the Addison of American Methodist journalism.

As a Bishop, he was conservative in administration and unwearied in his labors. He traveled much, preached frequently and did all the work of a Methodist Bishop. The burdens of the office oppressed him and the care of the churches was a constant strain upon his sympathies. In making the appointments he earnestly besought Divine guidance, and keenly felt the possible privations of each preacher. There was no austerity about him. He was the same genial, companionable, modest man as a Bishop as he was in the quiet pastorate or in the editorial chair of this ADVOCATE. Had length of days been granted, he would have grown upon the church as a wise administrator and worthy successor of the apostolic men whose historic names are a precious, priceless heritage to the church.

His home life was beautiful. In that inner, sacred circle his gentle virtues shed a fragrance sweet as the breath of heaven. Of strong domestic attachments, he found the hearth-

stone his earthly paradise. Among the hardest trials of the episcopal office were the necessary and long absences from home. An ideal husband and a fond, considerate father, he illustrated the harmony and consistency of faithful public service with the holiest domestic duty and happiness. There's a vacant chair in that lovely cottage home; but the aroma of that saintly life will linger as a spiritual presence and joy forever.

And now this editor craves the privilege, personally, of laying a flower on the peaceful grave of his glorified friend. How he relieved our embarrassment in succeeding one so distinguished and successful, and with what generous words he encouraged our initial labors in journalism, are among the blessed memories that can never fade. He was fond of repeating commendatory expressions of the old ADVOCATE in new hands, and in every way made our introduction most agreeable. But, alas! those Monday morning visits have ceased. We shall listen in vain for the well-known footfalls, which can only be heard in distant echo. Methodism has had more conspicuous, but no saintlier, nobler spirit than Linus Parker. We feel richer in having shared his friendship and now in cherishing his precious memory.

## HIS LAST HOURS.

On Sunday morning he preached to his beloved little flock at Louisiana Avenue, from the text, "I am not ashamed of the gospel of Christ; for it is the power of God unto salvation to every one that believeth; to the Jew first and also to the Greek." After the sermon, which was characteristic in freshness, suggestiveness and spiritual power, there was a most impressive and delightful communion service. That was the Bishop's last sermon, and doubtless if his own desires had been expressed, he would not have ordered otherwise. He would have sought that modest little chapel to deliver his last will and testament. At night he attended service at St. Charles Avenue with his family and was a helpful hearer to the sermon preached by the pastor, Rev. Beverly Carradine. And what a hearer he was! Not critical, not censorious, but prayerful, sympathetic, attentive, encouraging. On Monday he came down in the city and spent two hours or more in the ADVOCATE office. He was never more genial and companionable, and talked cheerily of his work, the Baltimore Conference he was to attend this week and his long line of District Conferences during the year. Again on Tuesday he came down to Camp Street, and, as was his habit, walked all the way home, a distance of three miles. During the night he suffered great pain in one ear, but after the application of some simple remedies relief was given and he fell asleep, resting comfortably during the early morning of Wednesday. There was no apprehension on his part or his family's that any serious illness would result. But as his symptoms seemed not to improve in the afternoon, a physician was summoned, who arrived about seven o'clock. Mrs. Parker met him in the parlor and explained the case in a few words—her entire absence from the room occupying not more than five minutes. But when they returned the Bishop was unconscious and never again uttered a word or gave any sign of recognition. In that condition he lingered until Thursday afternoon at 6:30 o'clock, when the silver cord was loosed and the glorified spirit ascended to the house of many mansions. Bro. Carradine was with him during the entire day and other preachers came and went with softened step and anxious hearts to inquire after their beloved collaborator and revered chief pastor. Pervent prayers were offered that our Father might spare his precious life, but he chose to crown him early. When he had ceased to breathe, for a moment there was a holy calm in the room. Not a word was spoken—not a sigh was heard. There seemed to be the vanishing sweep of wings and the faint, distant echo of an unearthly music. At length the silence was broken by Rev. T. B. White, who said, "The Lord gave, and the Lord hath taken away." Dr. John Matthews said, "He has fought a good fight and kept the faith." Some one then observed, "It is a fitting time to pray;" and at once all knelt around the sleeping Bishop and Dr. Matthews fervently led in the devotions. He died peacefully and the broken-hearted widow and fatherless sons, and for the church so suddenly and sorely bereaved of the councils and labors of a trusted leader. And just here how suggestive are his own beautiful thoughts in an editorial entitled "Our Friends in Heaven." "The death of one very dear to us seems to rend the veil that our faith had not hitherto quite penetrated, and the line of separation between

earth and heaven, however narrow it was, becomes less now. \* \* \* We can not but follow the spirit, just now breathing in our ears the words of a loving good-by, as it moves out into the mysteries and sublimities of the better life. Surely heaven is not any more a bright abstraction, nor the subject of speculative thought, nor of curious imaginings. It becomes as real as our own souls, and it is brought as near to us, and is as clearly discerned as our own heart-throbs. \* \* \* And thus it comes to pass that this ordeal of affliction, under the ministry of grace, gives the highest touches and finish to the heavenly-mindedness of the children of God. It sets the riches of grace with brilliant and gems of an incomparable lustre."

## THE FUNERAL.

He was buried from St. Charles Avenue Church, where his family worship and which is but a square from their residence. The funeral services were held at three o'clock on Friday afternoon. Long before the hour arrived hundreds came by every line of cars and filled the spacious temple. The pall bearers were representatives of the several Methodist Churches in the city, and each was a special friend of the Bishop. They were Messrs. R. M. Walsley, John G. Parham, B. D. Wood, Dr. J. J. Lyons, Dr. John W. Adams, W. B. Thompson and John Thompson. These were preceded by all the ministers resident and visiting in the city. As the procession moved down the aisle the pastor, Rev. Beverly Carradine, read, with trembling voice, the words of Scripture. The church was heavily draped with crape, and just in the rear of the pulpit were the words, "Our Beloved Bishop." Within the chancel two tables were covered with flowers arranged in beautiful designs. One was a magnificent arched gateway, on the top of which sat a white dove with wings spread for flight. The gates beneath swung back and stood open, ready for the triumphant entrance of the redeemed of the Lord. The other was a large cross of white flowers, with a heart and anchor on either side. After a touchingly rendered voluntary by the choir Dr. Matthews read the thirtieth Psalm, Dr. Carter read the lesson from Corinthians, and Rev. S. Halsey Werlein offered prayer. Rev. B. Carradine then announced the 730th hymn,

"Servant of God, well done!  
Rest from thy loved employ."

which was sung with tremulous tones and weeping eyes. Dr. J. B. Walker, presiding elder of the New Orleans district, and the intimate friend and collaborator of the Bishop for thirty years, delivered the funeral address. His loving portrait of a spotless character and glorified comrade was as follows:

My brethren, we come to bury a good man, an old, well-tried friend; a faithful pastor; an honored, beloved Bishop; an affectionate husband and father.

The death of this man seems to us a mysterious providence, for he was not worn by age nor wasted by lingering disease, but was in the full vigor of his many prime; he was in a position of great usefulness, which he was filling with distinguished ability. It seemed but a fair prophecy that he would enjoy ten or fifteen years more of extended usefulness to further the church, and the world seems imperatively to need such men, and can ill spare them. But we must suppose under the government of the All-wise that a good man, all things considered, dies at the best time; God makes no mistakes. "The Judge of all the earth will do right."

Bishop Parker was born in Rome, N. Y., in the year 1829, and came to this city in his sixteenth year. He entered the Sabbath-school of the old Poydras Street Methodist Church as a member of the Bible class of the venerable and lamented William Sherry. He also entered a business house as a clerk. He was early the subject of religious awakening, but did not make an open profession of religion until after his settlement here.

During a season of religious interest he was converted in his own room, while on his knees reading the Bible. He was, while yet a youth, called of God and moved by the Holy Ghost to take on him the office and the work of the ministry. The church recognized this inward call and gave him authority to preach the gospel. Not long after this he was received on trial by the Louisiana Annual Conference as a traveling preacher, in which work and relation he continued to the end of his life, filling the several works of Algiers, Lake Providence and Shreveport; then was stationed in New Orleans, where he filled the pulpits of Felicite, Carondelet and Louisiana Avenue Methodist Churches, and was appointed several times presiding elder of the New Orleans district.

He was twelve years editor of the

CHRISTIAN ADVOCATE.

As a pastor he was most punctual, faithful and useful, visiting from house to house and acquainting himself with the spiritual condition of each member of his flock. As an editor he stood at the head of his class as a religious journalist; he wrote in the purest English; his editorials were models of their kind, were eminent for ability, most instructive and useful, and had a wide and well-earned popularity.

As a presiding elder he was prompt and constant in his attendance on the duties of his office, carefully looking after the temporal and spiritual interest of the district confided to his care.

As a Bishop, though young in office, reports from all parts of his widely extended work said that he had won all hearts by his urban manners and kindly sympathy. He filled the chair of the Annual Conferences with dignity, ability and wisdom. The appointments of the preachers, the greatest of the Episcopal prerogatives, was done with painstaking and prayerful regard for the glory of God, the good of the people and the welfare of the preachers.

As a student he was diligent in a number of studies, and considering his various and pressing duties he attained a respectable scholarship. He was widely and variously read, especially in biblical literature.

As a preacher his methods were clear and simple; no time was thrown away in the discussion of abstract and unprofitable speculations, but always practical and useful.

As an expositor of the Scriptures he excelled, and impressed you that he had drunk in the Spirit's deepest meaning and must himself be one who daily walked with God.

Bishop Parker, though regarded by all who knew him as an advanced and eminently spiritual Christian, had the humblest opinion of his own spiritual attainments; his piety had not a rigid feature, nor any ostentatious display; not saying to others, "I am holier than thou." He was among the most modest of men, shrinking from, rather than seeking, places of distinction. The large pastorate, presiding eldership, the editorship, the episcopacy, all sought the man, rather than the man seeking them. The public sentiment of the church indicated his eminent fitness for these places of responsibility and distinction, and imposed them upon him.

In all his relations he was a man of peace, no controversialist in the pulpit or in the editorial sanctum, and carefully excluded, as far as he might, controversies from the columns of his paper, and sought to fill it with matter "good to the use of edifying."

He was eminently charitable in his judgments of men, manners and opinions, allowing to others what he claimed for himself, the sacred right of thought, but with all his liberality and broad margin for others, he was a Methodist in doctrine and discipline.

He was notable for his firmness and consistent devotion to duty and to principle. He was remarkable for his equanimity and chastened cheerfulness; his conversation was sparkling but always pure.

He was so gentle and affable that the most quietest and humble felt easy and at home in his company. "He spake evil of no man," and endeavored to extenuate and excuse, as far as truth would allow, the shortcomings and derelictions of others, and if there was anything good in a character under criticism, he called attention to it and gave the man credit for it.

He was a man of frequent and fervent prayer and mighty in faith.

I remember an incident that illustrates this characteristic of our beloved friend. It occurred during the fearful epidemic of 1878. Our esteemed Bro. Matthews, as many of us well remember, was stricken with a second relapse of the yellow fever. Bro. Parker called on the morning of the critical day. He met the attending physician, who remarked: "Bro. Matthews will die, for I have never heard of a man recovering from a second relapse of the yellow fever." Bro. Parker said to the doctor: "Go back to his bedside and exert yourself to the utmost of your ability, and I will go to the parlor and pray God to spare his life." "For over two hours did Bishop Parker plead with God to grant this favor, and on his approaching the sick chamber the physician met him and said: 'There is a marvelous change in Bro. Matthews. It was not wrought by human skill; it is the hand of God.'"

Altogether his character was most symmetrical, beautifully rounded and lovely to contemplate.

Bishop Parker's last sickness was short, his death sudden and silent. It needed not that he should speak;



















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## THE BANNER OF LOVE.

"His banner over me was love."—Sol. Song, II, 4.

O, Miriam! by the sheltering sea,

The Lord hath led thee forth at last

Into the land of liberty.

And all thy wanderings are past.

Thy joy let harp and timbrel prove,

His banner over thee is love.

O, gentle Mary! by the grave

Whence rose the loving Nazarene,

Thine and the world to live and save

From sorrow, suffering and sin.

Following the way to heaven above—

His banner over thee is love.

O, blind Barabbas! help is near,

Jesus of Nazareth passeth by;

The blind shall see, the deaf shall hear,

This is his promise from on high.

Wherever his feet footprint leave,

His banner over thee is love.

O, weeping Mary Magdalene!

Thy tears, thy sorrows, all shall cease.

The sinless One forgives thy sin.

And gently bids thee "Go in peace."

No longer will his voice reprove,

His banner over thee is love.

At midnight Paul and Silas sing,

The prison doors stand open wide;

O, Peter! on the waters, cling

To Jesus standing at thy side.

Behold him to the rescue come,

His banner over thee is love.

Still to the world the Savior speaks

To-day as when at first he came,

The bruised reed he never breaks.

No scorn to-day the meekest name.

But looks in pity from above,

His banner over thee is love.

—New York Advocate.

## Organized Effort.

BY REV. ANSON DOWLING.

All church effort is organized effort, else it is not church, but individual effort. The very spirit of the church is to help each other in the work of human salvation. The more perfect the organization the more mightily the spirit and power of the body. This is true of all organized bodies. It is true of an army in military warfare. When the army is perfect and courageous it is said to have a spirit of the body. Hence the military phrase, *esprit du corps*—spirit of the body; fellowship and brotherhood. When this is true of the church of Jesus Christ the addition of members is an increase of courage and power; otherwise of weakness and defeat. The three hundred united, brave Spartans, held their ground successfully for a time against the attacking millions under Xerxes. In like manner Gideon dismissed the timid, disorganized thousands, and, under the command of God, went out against the hosts of the Midianites with his true and brave three hundred Israelites and wrought wonders. It is true the church of the living God is not organized for the purpose only of holding the ground already conquered; but of going on from conquest unto victory till she shall come out more than conqueror. Every member of the church, therefore, is a soldier of an aggressive army.

Therefore every child of God is a missionary of the gospel of the grace of God—not only gospel, but grace. Maybe less a true missionary than the home worker; because he may not have the spirit of the church of Jesus Christ. No man can realize in his heart the spirit of life and salvation and not be a missionary—a missionary in deed. The Apostle John states this case in such light and power that his meaning can not be misunderstood. He says, "Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whose hath this world's goods, and seeth his brother

hath need, and shutteth up his bowels of compassion from him; how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth." According to this statement of inspired authority no man can enjoy the love of God and withhold help from a needy brother, a fellow of the same nation. Besides, it is possible for a man to be very talkative and eloquent in regard to missionary work, and at the same time be wholly defective in the work itself. But it is out of the question for any person to enjoy the salvation of his own soul and not manifest it in doing good according to truth. As Christ laid down his life for the world, his true follower must lay down his life for the brethren. This is unity of spirit.

Two facts will illustrate what I am saying: During the month of June, 1862, a soldier, by the name of Arthur Glimmer, fell from the steamer Selma into the river at the city of Montgomery, Ala. He fell into the water about twenty feet from the bank of the river. On board the Selma were 800 soldiers of the Thirty-Seventh Alabama Regiment, and about 1,200 other soldiers out on land. Although there were 2,000 fellowmen at hand, and all anxious for the noble young man, struggling in the water, to come safely to shore, yet no effort was made to help him, except a few men, by word and tongue, tried to direct him how to save himself. He perished in the waters, and plenty of help within reach! How sad and really heart-sickening the event! I was present and saw it all.

In the same river at the same place, a short time from this event, about two hundred Federal prisoners were permitted, under guard, to bathe and swim. They were swimming and chattering all along from the bank out in midriver. At once all hush! What is the matter? A fellow is drowning. Almost as quick as thought the swimmers form a line of hands clasping hands, from the shore to the drowning man. With united effort they came to land, saving their sinking fellow from a watery grave. This is organized effort.

OZARK, ALA., March 3, 1885.

## "A Mutilated Gospel."

MR. EDITOR: The very day that I read Bishop Huntington's kindly "Reflections on Methodism," published in your paper of fifth instant, I was handed a copy of a very small paper published in a Southern town and edited by a Protestant Episcopalian clergyman. In that small paper was an editorial in very marked contrast with Bishop Huntington's truly Christian views of a sister denomination. I enjoyed the Bishop's "reflections," as quoted by you, not a little, and thought, I saw in them the dawn of a brighter day for the Protestant Episcopalians as well as the Methodist Episcopalians—a day when not so much stress shall be laid upon military religion and prayer books upon vital religion and the Bible, a day when men, no longer blinded by prejudice and passion, shall recognize as the true churchman any humble, converted person, by whatsoever name he may prefer to be known, whether he be Methodist, Baptist, Presbyterian, Episcopalian, or what not—the one thing needful being his having been "born again." But my pleasant thoughts were marred by that editorial in the small paper. Evidently that editor was of a different cast of mind and heart from Bishop Huntington, and had no very clear idea of the commandment which reads: "Thou shalt not bear false witness against thy neighbor."

The entire editorial is quoted for insertion in your columns, that it may have a full and free circulation among intelligent readers, so that our Methodist people may see what bigotry and intolerance and ignorance lurk in our midst. Here is the article in question, with running comments:

## "APOLOGIZING."

"The Church can not prosper until our Clergy and Laity learn that she need not be apologized for. In many places in our own Diocese members of the Church take a position of

timidity and act as if they thought they ought to ask the pardon of other people for being Churchmen.

"It is true our membership is few in many places compared with other bodies. (Let bodies begin with a little 'b.' They must be snubbed.) But there is no need for apologies. (Not even for selling whisky, dram drinking, card playing and wallizing for the benefit of the Church.) We have just as much right to exist under the constitution and laws of Mississippi as Baptists or Methodists. (What a pity that rhetoric required the big 'B' and the big 'M'!) We propose to exercise such right and offer no excuse and beg nobody's pardon. (Wait till you are asked.)

"Neither do we apologize for our peculiarities. It is not the way to recommend the Church to attempt to show that we do not differ very much from these bodies, and that we are half sorry we differ that little. (The difference is not little. It is vast—as vast as the difference between the 'form' and the 'power of godliness.'")

"The fact is the Church differs by a world's width from them in various vital matters of Christianity. (What fool did not know that? It does not require the wisdom of a Solomon to detect the difference between a Church called into being by an act of the Parliament of Great Britain and a Church raised up of God and existing by the power and his grace.) We are here because we believe these bodies, (not Churches) respectable and estimable as many of their members are, are teaching a narrow and deficient Gospel. (The italics and "!" are mine.) Our ways are not their ways, (Thank God!) nor their ways ours ways. (What a misfortune to the Protestant Episcopal Church!)

"If the bodies (not Churches) about us preach a true Gospel and have an unimpaired Creed and Order, then there is no excuse for our separate existence. (The introductory "!" is rich.)

"We ought to disband. (That's so; for if God is dependent on the Protestant Episcopal Church for the conversion of the world, his omniscience might be questioned.)

"But just exactly because we know they teach a mutilated Gospel, (How utterly untrue!) and have a man-made Creed and Order, (Henry VIII was peculiarly inspired, and acts of Parliament possess singularity,) we are here to stand for both in their apostolic power. (That editor must have been the man who wrote a sermon on the Apostles Creed (so called) and divided his sermon under two heads: 1. It is inspired; 2. It was written by the Apostles.)

"There must be a thorough rising in many places to teaching and a knowledge of the vital and unalterable ground (shifting sand) on which, as Churchmen, we stand. (A knowledge of experimental religion would be better.) No intelligent Churchman distrusts his position. (An intelligent Churchman.)

## Nashville Notes.

MR. EDITOR: The great loss our church has sustained by the death of Bishop Parker is no where, save in his own loved home, New Orleans, more poignantly felt than in Nashville, where he had a large circle of devoted friends and a host of admirers. The resolutions which I forwarded you, some days since, were an expression of the high appreciation entertained for him by Nashville Methodists. With the entire church we mourn the loss of a good, pure, noble Christian man; a devoted minister, a talented writer, and an honored Bishop. Peace to his memory.

The latest tidings from Bishop Wilson, at the Hot Springs, are not favorable. He is not doing so well.

Great concern is felt for him in our church circles here.

The calling of Senator L. Q. C. Lamar to a place in President Cleveland's Cabinet is favorably received everywhere throughout the South, and is especially gratifying to his fellow trustees of Vanderbilt University, which institution highly prizes the services he has rendered it. Dr. W. M. Leftwich, of this city, has accepted an invitation to preach the commencement sermon at Logan Female College, Russellville, Ky., in May next. An eloquent discourse, may be looked for on that occasion.

Our Legislature is being strongly urged to pass a law prohibiting the playing of base ball on Sunday. The States of Arkansas and Indiana now have such laws, and Tennessee should not be behind in the work of preventing such outrageous desecration of the Christian Sabbath as are these base ball games.

Dr. McFerrin is attending the Baltimore Conference. Dr. Harrison was prevented from going on account of the urgent demands upon him in preparing the Centenary volume of the Baltimore Conference.

The recent commencement exercises of the medical department of the Vanderbilt University were very interesting. A large and brilliant class received their parchments. This is one of the leading medical schools in the land.

Dr. Haygood was recently bere on an educational mission. He is busily engaged on the dual biography of Dr. Lovick Pierce and Bishop Pierce. Any materials in the possession of your readers touching the lives of these eminent men will be gratefully received by Dr. Haygood.

It is gratifying to note that the biography of that great and good man, Bishop Paine, is being widely circulated. He was indeed a tower of strength in the Southern Methodist Church. No nobler name than Robert Paine's adorns the history of the church. The memorial of his life, by Dr. R. H. Rivers, his chosen biographer, will be highly prized by every one so fortunate as to possess it. For sale by Southern Methodist Publishing House. Price, \$1.

Rev. Sam Jones, the greatest revivalist the South has ever produced, stopped over in our city on the tenth instant while en route to Lebanon, Tenn., where he is conducting a revival. He preached to an immense congregation at Tulip Street Church in East Nashville. It is desired that he return and conduct meetings in this city. The people are ready for his coming.

Dr. O. P. Fitzgerald, editor of the Christian Advocate, is just back from North Carolina, where he was called on a sad mission—the death of his brother, Rufus Fitzgerald, who died on the seventh instant. The tender sympathies of a wide circle of friends is extended to Dr. Fitzgerald in this hour of sadness.

W. W.

## "Parker Memorial Church."

MR. EDITOR: At a meeting of the Board of Trustees of the Louisiana Avenue Charge, of this city, held Wednesday evening, the eleventh instant, it was resolved to call the new house of worship, now being erected, the "Parker Memorial Church," in honor of our lamented Bishop—Linus Parker. His connection with this charge has been so intimate, his pastoral work such a blessing, and the fact that he was its pastor when made Bishop, preached his first sermon here after his elevation to the episcopacy, (except one in Nashville,) preached his last sermon here, and often expressed his great pleasure in worshipping with us, make it most proper that this charge should do his memory this honor. His long and very successful career as editor of one of our church papers, and the high esteem in which he is held, as one of our chief pastors, will commend the action of the Board, and doubtless thousands will eagerly avail themselves of this opportunity to evince their high esteem for departed worthy by contributing of their means for the completion of this noble enterprise. The church will be a beautiful Gothic brick structure, with capacity for four or five hundred persons. We intend it to be a fit memorial for one we truly loved. Circulars will be sent to

pastors throughout our connection, who will please bring it before the people. Those wishing to contribute can address me at 378, Colliseum street, New Orleans, La.

B. F. WHITE, Pastor.  
NEW ORLEANS, LA., March 16, 1885.

## The Woman's Missionary Society of the Mississippi Conference.

At the request of Sister Belcher, president of the auxiliary society at Raymond, where the Conference Society will meet on Wednesday, after the first Sunday in April next, I wrote to the various railroad companies, whose lines run through our State, asking for reduced rates for the delegates, in every case enclosing a postal card for a reply. From three roads no response has come, and a fourth refuses any reduction. The other roads are more courteous and more generous. The Vicksburg and Meridian will sell round trip tickets to Jackson, or to Bolton, for six cents a mile; the New Orleans and North-eastern for five cents a mile over its line, and the Illinois Central, including the Yazoo City branch, for full fare going and half fare returning. The Illinois Central road will require the certificate of the Conference secretary from those desiring half fare return tickets.

T. L. MCELLEN.  
BOLTON'S DEPOT, MISS., March 16, 1885.

## Mixing the Pronouns.

The authorities on rhetoric forbid the mixing of metaphors—such as *she* and *he*. Edwards committed in last week's Advocate, and the editor in his Scottsville letter, and confessed in the act.

We do not now recall any special deliverance against the mixing of pronouns. Perhaps the rhetorical authorities trusted to common sense to keep men from that error. They trusted that no man would undertake to fill both the grammatical numbers at once, and like a bird hopping from one twig to another and back again, he "I" in one sentence and "we" in the next, or use "my," "our," "us" and "me" interchangeably concerning himself in speech or sermon. Nevertheless, it happens that there are such sins and slanders.

A correspondent writes: "I heard a city pastor on a funeral occasion, not long since, say, 'Our deceased friend sent for me, and when we saw him, I was satisfied that he was near his end, but it rejoiced our heart to know that he was ready.' He also says, 'I heard the other night a distinguished D. D., and it was 'I' and 'we' over and over again."

Perhaps one occasion of this error may be that preachers often speak of themselves and their congregations as about to do a thing jointly: *e. g.* "Let us pray." "We will sing the 600th hymn." "If the sexton will lower the windows it will promote our comfort." "Next Sunday is our first quarterly meeting," etc. From such frequent use of the plural the pastor falls into it when it should not be used: "We will preach next Sunday night on Shauger's Oxi-goad."

Perhaps another cause of error is the imitation of the editorial style. Editors can say "we" and "us" and "our." A preacher has no right from custom or precedent to do so, but he reads much of such language, and ere he is aware of it slides into "we" and "us" and "our," and, waking up, steps back into "I" and "me" and "my," to the confusion of his speech and the annoyance of his hearers.

Now and then a somewhat uninformed man, not educated in the proper sense, though not illiterate, may fall into this impropriety from straining after greater precision and correctness of speech. If he would suffer himself to go along naturally, he would say "I" and "me" but imagining that somehow these expressions are less elegant and precise, he blunderingly lays hold upon the reserved right of editors, and appropriates the plural, but can not steadily hold it. It is a sword of Goliath which slips out of his hand time and again, hence he mixes the two modes of speech.

We have occasionally heard a kindred error, the mixing of "you" and "thou." We knew an able man who would begin in the old-fashioned second person in solemn passages of rebuke or appeal, and spoil all by letting himself down before he got through into the familiar "you" and "your." We advise all our brethren in the pulpit to watch these points. There may be only a hearer here and there who will take particular notice, but his mistakes will offend, and harm will be done thus far. And it will be done for the sake of error, since the things mentioned are unquestionably erroneous. Why should we commit mistakes, and so do mischief and hinder our usefulness, if we can help it? Especially let the young preacher avoid such

mistakes in his youth, that he may form no habit of incurable error ere he is aware.—Richmond Christian Advocate.

## Memorial Resolutions.

The members of the Board of Missions and Book Committee of the Methodist Episcopal Church, South, together with the resident Methodist ministers of Nashville, having intelligence of the death of the Rev. Linus Parker, D. D., one of the Bishops of said church, which sad event took place at his home in New Orleans, March 5, 1885, have convened for the purpose of giving expression to the profound sorrow and sense of loss caused by this afflictive providence:

Resolved, That the suddenness of this bereavement, following so closely upon the death of his senior colleagues, for whom the grief of the church is still fresh, intensifies our sorrow.

Resolved, That in all the positions to which our honored and beloved brother was called, as pastor, presiding elder, editor and Bishop, he was always the same faithful and efficient servant of the church, giving himself wholly to its work, and discharging every trust with such ability and fidelity as to elicit its fullest confidence and to win unsought its highest honors.

Resolved, That in his transparent purity, attractive social qualities, warm affections and fidelity to friendship, were blended elements that caused us to feel that, with the general sorrow for the great loss sustained by the church in his death, is mingled a poignant personal grief for a man whose private life was as beautiful as his public career was honorable and fruitful.

Resolved, That we magnify the grace of God as exhibited in the life of our deceased chief pastor; and, while we mourn for him, we rejoice that his rounded career furnishes such convincing proof of the refining and exalting influence of the gospel of our Lord Jesus Christ.

Resolved, That to the sorrowing family of our lamented Bishop we extend our sympathy in their deep affliction, and tenderly commend them to the sustaining grace of God.

Resolved, That a memorial service for our deceased Bishop be held at McKendree Church, Nashville, on Sunday, May 3, 1885, and that the College of Bishops be and are hereby requested to select one of their own number to deliver a discourse suitable to the occasion.

Resolved, That the foregoing preamble and resolutions be published in all our church papers.

G. F. FITZGERALD,  
J. B. McFERRIN,  
S. J. REITH.

## Publishing House History.

A subscriber writes to ask when the publication of this Advocate was commenced, who have been its editors, and who have been the book agents of the church. The following data supply the desired information:

The Western Methodist was established in Nashville in 1833 by Revs. L. Garrett and J. N. Mallit. This was a private enterprise, and was superseded by the South-western Christian Advocate, established by order of the General Conference of the Methodist Episcopal Church in 1836. Rev. T. Strickland was the first editor, and continued in office from October, 1836, till October, 1840. He was succeeded by Rev. J. B. McFerrin, who edited the paper from October, 1840, till May, 1858. The paper took its present name in 1846. He was aided part of the time by Revs. M. M. Henkle, D. D., and C. B. Parsons, D. D. In 1858 Rev. H. N. McTear, D. D., was elected editor, and continued till 1866. During a few years of the war, however, the paper was suspended. In 1866 Rev. T. O. Summers, D. D., was elected editor, and continued in office till 1875, when Rev. O. P. Fitzgerald, D. D., was elected editor. In 1882 he was re-elected.

From 1845 till 1854 Rev. J. Early was book agent of the Methodist Episcopal Church, South, but had no printing establishment, all work being let out by contract. Dr. Stevenson, located at Louisville, Ky., was his assistant. The Publishing House was located at Nashville in 1854. Revs. E. Stevenson and F. A. Owen were elected agents, and (with the exception of a short period during which Rev. J. R. Evans served in place of Rev. F. A. Owen) they continued jointly in office for four years. In 1858 Rev. J. B. McFerrin, D. D., was elected book agent, and continued in office eight years. The war, however, suspended operations for nearly three years. Rev. R. Abbey, as financial agent, was connected with the House, and had charge of it a portion of the time during the war. In 1866 Rev. A. H. Redford was elected book agent, and continued in office two years. In 1878 Dr. McFerrin was again elected book agent, and was re-elected by the last General Conference in May, 1882.—Nashville Advocate.

During the present century 150,000,000 copies of the Bible have been printed in 226 different languages.



## BY CLARK E. BUTLER.

In Memoriam.

BY REV. R. S. WOODWARD.

Dr. Davis graduated at Transylvania University at the age of 23 years, and was unanimously elected professor of chemistry and natural science, which place he filled with distinction until impelled by an earnest desire to enter

His religious character, as already indicated, was one of beautiful symmetry. He became a Christian and joined the Methodist Church in early life.

### A Word from Fayette.

tioned with rapt attention to his  
gont and powerful declaration of  
truth. Twenty-one joined the P-  
terian Church and four mature pe-  
cast in their lot with us. One of  
most pleasing results noticeable  
spirit of unity that now pervades  
community. Besides the reg-  
preaching service we have a gay  
prayer meeting Sunday afternoon  
a woman's prayer meeting at p-  
phones each Friday evening; a  
Wednesday evening we hold a me-  
at the parsonage for study of the  
with reference to some special sub-  
Any community may well rejoice

The Children of the Church.

From the Work.

MARCH 4, 1885.

### An Appeal.

Mr. EDITOR: I have been requested by the Ladies' Aid Society, at Miles, to ask through the columns of the dear ADVOCATE small contributions from all of its readers, especially the children, to their society, thus making a quilt for the benefit of the Methodist Church at Lodi. We have very small membership here and no church-house, and we are striving to build, and can not do so, without the aid of the friends of the cause. Methodism is just taking hold

### A Correction.

the report that I got yesterday.

American Bible Society.

**American Indians.**

[illegible]

What is the great hindrance to a civilizing and Christianizing work? The injustice of the whites in seizing Indian lands, and the bad will of government in brooking all its troubles and forcing them to perpetual removal from place to place. Many agents are greedy, unprincipled, immoral persons, and a large part of the supplies furnished by government to the tribes are worthless or stolen and sold by the agent. Liquor is sold at many of our agencies.

What do the Indians need? Disbanding of tribes, allotment of lands in severalty, permanent homes and protection against invasion, citizen's draft



Alexandria, 8:45 P. M. Houston, 8:45 P. M.  
Houston, 7:30 A. M.

For further information apply to  
W. J. O'BRIEN, J. G. SCHRIEVE  
Ticket Agent, Traffic Manager  
Office corner Magazine and Natchez Streets.  
NEW ORLEANS



## Christian Advocate.

OFFICE OF THE ADVOCATE, NEW ORLEANS, LOUISIANA.  
 THE METHODIST EPISCOPAL CHURCH, SOUTH.

J. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
 REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
 REV. W. L. G. HUNTER.

THURSDAY, MARCH 19, 1885.

"The world is not to be reformed or elevated into holiness," says Dr. John Hall: "it is to be converted."

Sir William Thompson says that the ratio of the light of the full moon to that of the sun is 1 to 70,000. Alas! what pale crescents many of us are in a spiritual sense.

Italy devotes the rentals of the confiscated church lands to public education. Its present outlay for the schools is \$6,500,000, and the schools number 42,000 with 2,000,000 of children. What a marvelous monopoly the Roman Church had in real estate! And the solid blocks of buildings, yielding large revenues in some of our cities, warn us of coming danger.

Reports of marked success in the various mission fields ought to thrill the faith of the home churches. This time of universal triumph is hastening. Here is an item which reads like the Acts of the Apostles: Sixteen years ago the island of Antigua—one of the New Hebrides group—was the abode of cannibals. In eight years all had become Christians, and family worship was observed in every house.

These ringing words of Joseph Cook need to be written on the conscience of every citizen: "Nothing can be predicted with greater surety than that American political ideas will not succeed, on the broad scale or on the narrow, without exalted personal character in office to carry them out." Let the partisan who said he would vote for a mule for office, if nominated by his party, read and reflect.

It is a significant fact in English politics that any independent action of the House of Lords has no influence. In the recent vote on the government's policy in the Sudan Mr. Gladstone gained a victory in the House of Commons and retails power. But the motion of censure in the House of Lords, which was carried by a vote of 159 to 63, attracted no attention. That venerable "upper house" has a name to live, but in practical administration is moribund, if not really dead.

A great revival is in progress in Trinity Methodist Church, Chicago, conducted by Rev. Thomas Harrison. About 250 had been converted up to last reports and the influence was spreading throughout the city. This success has been achieved in face of tremendous odds. Some city preachers of national fame, notably Prof. Swing, has discouraged and spoken contemptuously of it. There is imperative need for old fashioned Methodist revivals in our large cities, for the salvation of souls, the crucifying of the worldly spirit in the church, and to warm up the temperature in some pulpits.

In a recent Centennial address Bishop Warren made the following statement in regard to the denominational educational institutions of this country: The Protestant Episcopal Church has 12 colleges, with \$8,700,000 endowment; Congregationalists, 28 colleges, with \$9,000,000 endowment; Presbyterians, 41 colleges, with \$7,000,000; Baptists, 46 colleges, with \$10,300,000 endowment; Methodists, 52 colleges, with \$11,000,000 endowment. Thus it appears that Methodism, though last in the field, has outstripped all others in the higher educational institutions. And thus she is perpetuating the spirit that gave her being. Born in a university, and while pre-eminently evangelistic, she is emphasizing the obligation of the church to educate.

Some quierist recently proposed this to the New York Advocate editor: "Is it right for ministers of the Methodist Episcopal Church to use any other than the Methodist Hymnal in the regular services of the church? I know a place where a change is made every year and it falls heavily upon poor members." To which the editor made wholesome answer as follows: "It is not right. Where they change books as often as that, if you will look into the matter, you will find that somebody is making a commission in their introduction. Look it up. A Methodist Episcopal Church without the Methodist Discipline, the Methodist Hymnal and Methodist usages is a mere crowd or collection. It is not anything else, and is not a Methodist Church."

## A Revival of Justice.

The close of the celebrated Murphy murder trial, in this city, resulting in a verdict of "guilty" by the jury and the solemn sentence of this court, is an epoch in the history of our criminal jurisprudence. From the ample and reliable testimony but one conclusion was possible—that the brutal murder was accomplished by a foul and dark a conspiracy as fiendish malignity ever conceived. And yet this conviction was only secured after a second trial, and by the terrible lash of an aroused and indignant public opinion. Under such circumstances suspicion may be cast upon the righteousness of a verdict. Affected by the vindictive spirit of a community, jurors may be blind to palliating facts and fall to temper judgment with mercy. We do not intimate this was the case in the trial just concluded; but it may and does occur. It is, therefore, an argument for an impartial, inflexible, uniform administration of law, at once protective to the community and a terror to evil-doers. The people sometimes become aroused and take the law in violent hands because the courts fail to punish criminals, and allow them after committing dastardly deeds to go unwhipped of justice. And every such instance is a public calamity, however great the provocation.

A reform in criminal jurisprudence is the demand of the hour. According to present processes the State is at sad disadvantage in the conduct of every case, while the defendant, with the aid of skillful attorneys, has nine chances in ten for escape. The disqualifications of jurors are practically in the interest of crime. If a man has "formed or expressed an opinion" from reading the newspaper accounts of the case, he is challenged "for cause." Hence in this reading country, with an enterprising press, we suffer the disgrace of ignorant jurors, and they are proverbially tender with offenders against the laws of the land. And then with the number of peremptory challenges allowed the defense, it is exceedingly difficult to secure a competent and conscientious jury. In nothing is the success of a criminal lawyer so apparent as in manipulating the jury-box. So great has grown this abuse that grave statesmen and constitutional lawyers are discussing the wisdom of abolishing the old traditional "trial by jury." It has been heralded as one of the sacred rights of citizenship that a man should be tried by "a council of his peers." The history of past years has certainly demonstrated this to be a mere sentiment. If not abolished, radical modifications must be made, or mob law will become more alarmingly frequent.

And then again, justice has been wounded in the house of its friends by legal quibbles and technicalities. When all material facts have passed beyond dispute and the correctness of a verdict approved, an ingenious attorney secures a reversal or a new trial on a pure technicality. Thus the inferior court is put on trial before the superior, while criminals escape and society suffers. These distinguished jurists may be very learned in the law; but in such cases as recited above they resign the guardianship of public morals to an undotted "I" or an uncrossed "L."

Another enemy to justice and public morals is the readiness with which good citizens affix their names to the bonds of criminals. When a man is admitted to bail, his acquittal is almost assured. Then he is free to manufacture testimony, corrupt the State's witnesses, or secure a continuance of his case from one term to another on the flimsiest pretenses, until his prosecutors are dead or moved away. And when it transpires that a bond has been made as a financial bargain—that the required amount of money has been deposited to secure the signatures of certain gentlemen—the act can only be characterized as a treasonable outrage upon the peace of society and the sacred rights of patriotic citizenship. Shame on the man who would shield a criminal for the sake of a few paltry dollars! This matter of making bonds is a test of the good citizen. A little inquiry into it would result in a revelation.

As helpful to this needed revival of justice, and in order that the forms of law may command confidence and respect, and that society may have the surest safeguards, every citizen ought to take pride in the full and free discharge of his public duties. Some we enumerate:

1. He ought to attend the primaries and secure the nomination of good men for office.
2. He ought to vote, and cast his ballot with a conscience.
3. He ought to give moral support to every executive and judicial officer, observing that Methodist prohibition "against speaking ill of magistrates."
4. He ought not to shrink jury service.

5. He ought not to sign bonds to shield criminals.

A due observance of these suggestions would clear our criminal dockets and usher in a reign of peace.

## Temperance Week.

There has been a notable gathering in our city of the leading apostles of temperance and prohibition of both sexes. The Woman's Christian Temperance Union held a series of meetings, and distinguished gentlemen identified with the great cause of constitutional prohibition conducted the exercises of the temperance days at the Exposition. At each meeting there was a vast attendance, and the interest fully sustained to the end. The addresses were of a high order, and we verily believe that the good cause received an impetus which will speed the day of glorious victory. The first grand meeting at Music Hall, on Tuesday, was presided over by Mr. J. N. Stearns, of New York, corresponding secretary of the National Temperance Society. His opening address was eminently appropriate and full of valuable information. His graceful tribute to the Exposition was heartily applauded. The report of work accomplished through this organization ought to cheer every doubting disciple with stronger faith. The basis of the society is total abstinence for the individual and total prohibition for the State. There was a thrill of power in the declaration that "this country can not exist half drunk and half sober." We may depend upon it that this is the most momentous question before this Christian Church and the American people. That the "irrepressible conflict" will end in a triumph of the home over the saloon, of society and sobriety over the grog-shop and the gutter, we have no doubt. But the battle will be long and fierce, and every hero must fearlessly stand at the post of duty.

Mr. Stearns was followed by Col. George W. Bain, of Kentucky—an eloquent orator of national fame; Prof. A. A. Hopkins, of New York; Luther Benson, of Indiana; Hon. S. D. Hastings, of Wisconsin; Ex-Gov. St. John, of Kansas, and Rev. C. H. Mead, of New York.

On Friday the meeting in Music Hall was in the interest of the Woman's Christian Temperance Union. Miss Frances E. Willard presided and delivered an admirable address. One fact stated revealed a happy coincidence unknown to many good temperance workers—that while the World's Exposition is a celebration of the centennial of cotton the temperance people were celebrating the centennial of temperance reform. It was in 1785 that Dr. Benjamin Rush, a friend of George Washington, and a signer of the Declaration of Independence, wrote the first work on temperance. Gov. St. John spoke at considerable length, and made an address packed full of startling figures and solid argument. He stated that the government was a full partner in the iniquitous liquor traffic, and has an interest of 90 cents in every gallon of whisky manufactured and in every gallon of beer brewed, and exacts \$25 a year blood-money from each of the 200,000 retail dealers in this country. His reference to whisky-cursed Louisiana was not a pleasing picture, but a mighty appeal for redoubled effort to secure her redemption from the damnation of the doggeries. She has 5,350 liquor dealers, while Mississippi, with 200,000 more population, has 931. We hope to see both sides of the river so aroused that the migration of the saloon keeper will speedily commence, and that he will not stand upon the order of his going. Mrs. Mary T. Lathrop, of Michigan, also spoke, and with great edification. Thus closed a second successful day in behalf of the great reform of modern times.

Saturday was devoted to a prohibition conference in Werlein Hall. At the morning session Dr. McDonald, of California, a temperance millionaire, presided. He has been a generous friend of reform, and both by speech and cash has contributed much to its present success. In Miss Willard's address beautiful reference was made to Bishops Wightman and Parker, of our church, and to her love for the South. Nowhere, said she, was she more at home than in New Orleans. In the afternoon Miss Willard presided, and addresses were made by Mrs. Sallie F. Chapin, of South Carolina; Mrs. Wells, of Indiana, and Mrs. Lathrop, of Michigan. Thus the several sections of our common country met on the same platform and grasped friendly hands in the same great work. This, after all, is the issue that will most surely cement the sections lately sundered by war. In the evening Gov. St. John spoke again, and received a perfect ovation. Mr. Luther Benson also delivered an address with telling effect.

## City of Mexico.

Mr. Editor: On Monday night, the second instant, the Central Mexican Mission Conference adjourned. It was held in the "Mesas" Church—the one built by Bro. Daves. The preachers from distant points of Mexico were not present on account of the great expense and time required for the trip. Still we had a goodly number. There was a marked advance in the personnel of the body, and in its spirituality. Dr. Kelley was with us, and preached and talked much to the edification and delight of the audience. On Sabbath morning three preachers were ordained deacons—L. Calleja, T. Valle and D. Paz—men whose intelligence and piety would do honor to any Conference. On Sabbath afternoon we had the Conference sacrament and the love-feast. In tears, prayers and songs the abiding glory of the Holy Spirit was manifested upon our Mexican Zion. At night I read out appointments for forty-nine preachers, including five Americans. The list I append. The statistics for the past year show some advance in membership, making 1,920 members; 65 Sabbath-schools, with 1,290 scholars; 27 day-schools, with 553 scholars. Excepting in the purchase of our Mission House, but little money has been spent upon the material of the mission. We greatly need a fuller Spanish Methodist literature for Conference classes and our day and Sabbath-schools. During this past year our school for the instruction of young men preparing for the ministry and for those on trial has been discontinued for the want of funds; but we hope to resume the enterprise presently.

The trip from New Orleans to El Paso and from El Paso to Mexico was all that could be asked in the way of comfort, speed and security. Steel rails and palace cars unite these widely separate points, until the City of Mexico is scarcely farther than San Francisco from the Mississippi Valley. The scenery by the way is more striking than that of the plains by the Union Pacific route. The Rio Grande at the point where the road first strikes it is sublime in its rocky, black, perpendicular banks. On each side it is confuted by a wall of rough whitish grit which becomes black with time. Out of this rock, 100 feet above the river, the bed for the road is hewn out for many miles, and which occasionally curves out in a tunnel for some hundreds of yards, and then returns to the river's wall. It filled my idea of the shore of Gadar and of the black coasts of the Red Sea.

For many hours before reaching Mexico the scenery becomes very full of interest. Towns fed by silver mines, vast plains cultivated with wheat and irrigated from mountain streams, large herds of cattle pass under review before the swift flight of the locomotive. Near the city of Mexico the plains become picturesque with well-watered gardens, fields of alfalfa, hamlets and avenues of trees. It was the time for harvesting barley; yet the ploughs were running. Two oxen, a log of sharpened wood, with an upright piece inserted for the handle, and a goad some ten feet long constituted the whole machinery of the Mexican farmer for breaking the glebe. The cultivation is probably as thorough as this alkaline soil needs, and has not changed for 500 years.

The churches which are at work in Mexico are full of enterprise and hope. I imagine that I can see the effect already of the diffusion of the Holy Scriptures among this people. Enterprise, strangely enough, of every kind keeps pace with the preaching and the reading of the word of God. The Protestant Church here was in the advance of the railroads, and is the soul of progress. The want of all the missions and the expectation is a sweeping Methodist revival. The Lord hasten it!

The last twelve years give a noble record for the church of God in this country. It has shown the spirit of the first three centuries in its courage and endurance. I listened to the recital of Bro. D. F. Watkins of a night spent, two years ago, in the church at Atengo with women and children and a few men—one of them Crisanto Zapata—when surrounded by a mob of 500 raging Romanists, who shot volley after volley into the windows and doors of the house, shouting, "Death to the Protestants!" The roof was tumbled repeatedly, and put on the inside; but at last one-half of it was consumed. The walls fortunately were adobe. The children and women laid down close to the floor to escape the bullets. In the morning relief arrived; but the preacher and several others were carried to the prison of Tennesatlan and confined for three weeks. One of our men is now lying ill from a stab received during an attack made on the congregation at Ayotla. To their faith they have added "virtue."

The fortunes of mission work in this period have not been always smooth. It is a saying among old missionaries that "we must never be surprised at anything in missions." But in all the providences of earth the general law is, Progress with improvement. The waves may go and come, but the tide rises. This is certainly true in regard to the Central Mexican work. The labors of Hernandez and of Daves have not been lost, but are largely expressed in the triumphs of to-day.

Truly yours,  
 J. C. KEENER.

MARCH 4, 1885.

## NOMBRIAMIENTOS

de la Mision Central Mexicana de la Iglesia Metodista Episcopal del Sur, el 2 de Marzo de 1885, presidiendo el Obispo J. C. KEENER, en la Ciudad de Mexico.

W. M. PATTERSON, Superintendente.  
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 Presidente.

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Guadalajara, Templo del Mesias, A. Blanco.

Guadalajara, Idem de San Pedro, F. Rodriguez.

Estacion de Cuynatlan, J. Flores.

Estacion de Tepic, C. Reyes.

Estacion de Tlaxiaco, D. Sandoval.

Estacion de Cuayacatan, S. Ocampo.

Estacion de Zapotlan, P. Rodriguez.

Estacion de Tepecuatlan, Por proveer.

Estacion de Sayula, E. Gomez.

Ciudad de Teocaltitan, S. Vera.

Estacion de Amecameca, C. Zepeda.

Estacion de Sta. Anna Acatlan, J. R. Tovar.

Ciudad de Atengo, J. Uribe.

Estacion de Ahualulco, A. Portugal.

Estacion de Tequila, T. Rodriguez.

Ciudad de Tepic, L. Hernandez.

Estacion de Cuicula, Por proveer.

Estacion de Atoyac, Idem.

Estacion de Colima, Idem.

## Tributes to Bishop Parker.

We reproduce extracts from some of the many appreciative tributes paid to Bishop Julius Parker. The press, religious and secular, has been generous in eulogistic mention of his death, character and public services.

The Nashville Advocate spoke of him as follows:

Bishop Parker was a strong, willing worker who never shirked any labor put upon him. He kept a steady gait during all the years of his ministry, turning neither to the right hand nor to the left. When he gave himself, in his early manhood, to the work of the Lord, he did so without reservation. The completeness of his consecration gave unity, vigor and success to his career as a minister of the Lord Jesus Christ. This will be the first thought of all who knew him as he was when they make an analysis of the man and his work.

He left his deepest mark as a writer. His style was as pure as Addison's, and his spirit was as devout as Fletcher's. His editorials were models of the best English. They had the rich flavor of ripened thought. The charm of his style was not greater than the religious fervor that glowed in his melodious

periods. His educative influence as an editor was in a direction opposite to the tendency of the times. He was profound without being shallow or coarse, spiritual without being mystical, bold without being rash or violent. As an editor, he did a work and won a fame that will endure.

The following is from the Times-Democrat, of this city:

The character of the deceased was one of great humility and modesty. His charity was unbounded, and he was noted for his dislike of controversy both in the pulpit and in the conduct of the journal which owe much to his earnest and well-directed efforts. With all this, he was a man of great firmness, and pursued the work he had chosen to perform without swerving ever in the least from the rigid line of self-imposed duty. He was a graceful speaker, and possessed the happy faculty of bringing out the latent meaning of the text selected for his discourse. In his personal intercourse his manners were urbane and easy, and he was ever ready to sympathize with the sorrows and troubles of his fellow-men. As a pastor, he was always diligent and faithful.

The Wesleyan Christian Advocate concludes a notice with these well-chosen words:

Bishop Parker was remarkable more for the uniformity and steadiness of his Christian character and the easy, but respectable elevation of his intellectual efforts than for any brilliancy and dash in the pulpit or on the platform—a man to be loved and that was loved, and very safe in administrative judgment. His episcopal career has been brief; but it has been marked by the usual signs of hard work and deep devotion to the church of Christ, which have all along characterized the episcopacy of American Methodism. His portrait, when fairly sketched, will detract nothing from the satisfying ensemble of Southern Methodist Bishops.

The Raleigh Christian Advocate thus voices the sentiment of North Carolina Methodism:

There will be great sorrow in North Carolina at this news, for no man ever impressed himself so favorably and so indelibly upon our Conference in so short a time as did Bishop Parker.

The Southern Christian Advocate says:

His editorials were strong and dignified, and always exhibited a fine Christian spirit. He seemed to have a genius and love for hard work, and leaves a noble record of a life well filled. His sermons are reported to have been strong, clear and full of food.

The Texas Christian Advocate contains a wood cut of the Bishop and an extended sketch. He loved his Texas brethren and often spoke gratefully of his labors among them. The Advocate says:

His first two years of episcopal labor were spent in Texas, where by his courtesy, his faithfulness, his humility, his modesty, his firmness, his abounding charity and his ability in the pulpit and on the platform he proved himself well fitted for the office and work of Bishop in the church of God. His death, after one year more of such labor, seems to us a strange providence. He was not worn by age nor enfeebled by disease. He was in the full possession of all his physical and mental powers. Why was he not spared to perform for many years to come the duties of that high office which he had thus far filled with such great usefulness and distinguished ability? It may be that God would teach us how little he needs the best human counsel and the strongest human arm. He buried his workmen, but carries on the work.

The South-Western Presbyterian, whose editor, Dr. Smith, was a long-time friend of this Bishop, pays this beautiful tribute:

An acquaintance which has extended through a period of many years brought us into relations of personal friendship with Dr. Parker. It was a friendship highly prized by us, for it made conspicuous a character in which gentleness and manly courage were beautifully blended. Amiable and unostentatious to a remarkable degree, he possessed a steadiness of Christian character and an unwavering loyalty to principle which commanded respect and admiration. His humility as a Christian was evident, and it was just as evident that, when the occasion required it, he could be firm as a rock.

The Richmond Christian Advocate has the following just estimate of his great worth:

He was a clear, forcible preacher, a man of culture and refined taste, a pleasant and affable presiding officer, a discreet and faithful custodian of the interests of the church; and his loss will be much felt in the whole church, but especially in the South-west. The whole church will unite in prayer for the consolations and sustaining grace of our Lord Jesus Christ to descend upon the bereaved family.

The Pittsburg Christian Advocate makes this brotherly mention:

He was a faithful, able and laborious minister of the gospel, and won his way up step by step to the highest office in the gift of his church. His loss will be keenly felt because of his great worth and also because, at this time, the working force of the episcopacy in the Church, South, is getting so small.

The Rev. Dr. Felix R. Hill, in the South-Western Methodist, writes a just and discriminating memorial of his honored friend. We quote some extracts:

Bishop Parker was one of the most lovable of men. While his natural abilities were great and his culture thorough, it was the heart in the man that endeared him most to those who knew him. He was not at all demonstrative. Indeed, his outward



MISCELLANEOUS.

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Copper,	Stationery,
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Fishing Tackle,	Whips, etc., etc.

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**SECOND ANNUAL STATEMENT**  
—OF THE—

**Southern Insurance Company**

OF NEW ORLEANS.

Office.....	No. 31 Camp street.
In conformity with the requirements of I charter, the company publishes the following statement for the year ending December 31, 1884 :	
PREMIUMS RECEIVED.	
On fire risks.....	101,905
On river risks.....	15,412
On marine risks.....	11,211
	\$127,528
Add unearned premiums of 1883.....	47,835
Total premiums.....	\$174,364
Add—	
Interest and discount.....	\$ 17,439 81
Profit and loss.....	999 18
	18,439
Total receipts.....	\$263,302
Less—	
Fire losses paid.....	100,043 83
River losses paid.....	2,551 32
Marine losses paid.....	1,546 57
Total losses paid.....	\$104,141 72
Cancellations and reinsurance.....	38,907 61
Rebates and commissions.....	\$2,870 67
Taxes and licenses.....	9,846 70
Expenses office and agencies.....	
Board of Underwriters, Babcock, English and Patrol Corps, rent, advertising, contributions, etc.....	\$7,506 27
	217,476
Surplus.....	\$ 46,826
Distributed as follows—	
Reserved for unearned premiums.....	\$ 40,579
Reserved for adjusted and unadjusted losses.....	16,318
Interest dividend paid in July, 1884.....	8,475
Interest dividend payable in January, 1885.....	5,416
Reserved for doubtful accounts.....	1,240
	\$ 80,628

\$30.000 United States 4 per cent. bonds.....	\$ 30,000
\$20.000 city consolidated bonds (Crosman loan).....	20,000
\$12.000 Louisiana consols.....	8,240
Stock notes payable at fixed dates.....	8,000
Demand loans on pledge.....	102,100
Loans on pledge due within 90 days.....	32,850
Loan on first mortgage improved city real estate.....	5,000
20 shares capital stock World's Industrial and Cotton Centennial Exposition.....	600
Bond St. Bernard Steam Fire Engine Com- pany.....	80
Premiums in course of collection.....	33,691
Office furniture and fixtures, sales, maps, etc.....	3,733
Sworn claims.....	51,907
Cash on hand.....	\$31,700
<b>LIABILITIES.</b>	
Reserve fund.....	\$50,000
Capital stock.....	3,354
Unclaimed dividends.....	3,354
Reserved for unearned premiums.....	49,271
Reserved for adjusted and unadjusted losses.....	18,338
Interest dividend payable in January, 1885.....	1,296
Interest for doubtful accounts.....	8,750
	\$ 83,713

The foregoing statement is a full, true and correct  
transcript from the books of the company.

EINSTEIN M. FENBERGER, President.

SCOTT MCQUEEN, Secretary.

Sworn to and subscribed before me at New  
Orleans, La., this fourteenth of January, eight  
hundred and eighty-five.

W. J. CASTELL, N. J.

NEW ORLEANS, LA., JAN. 14, 1885.

'At a meeting of the Board of Directors, held on the 31st of January, 1885, it was resolved to pay the stockholders, on demand, out of the profits of the year 1884, the regular semi-annual interest dividend of FORTY PER CENT. on the capital stock paid in to the 31st of December, 1884, making EIGHT PER CENT. for the year.

SCOTT MCGEE, Secretary.







### Marriages.

## Obituaries.

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at his residence

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IS—At Clinton,  
Saturday, June 10

1. The first group of respondents (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and asked to participate in the study. The second group (n = 10) was composed of students who had completed the course and were currently employed in a position not related to their field of study. These respondents were contacted via email and asked to participate in the study. The third group (n = 10) was composed of students who had completed the course and were currently unemployed. These respondents were contacted via email and asked to participate in the study. The fourth group (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and asked to participate in the study. The fifth group (n = 10) was composed of students who had completed the course and were currently employed in a position not related to their field of study. These respondents were contacted via email and asked to participate in the study. The sixth group (n = 10) was composed of students who had completed the course and were currently unemployed. These respondents were contacted via email and asked to participate in the study. The seventh group (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and asked to participate in the study. The eighth group (n = 10) was composed of students who had completed the course and were currently employed in a position not related to their field of study. These respondents were contacted via email and asked to participate in the study. The ninth group (n = 10) was composed of students who had completed the course and were currently unemployed. These respondents were contacted via email and asked to participate in the study. The tenth group (n = 10) was composed of students who had completed the course and were currently employed in a position related to their field of study. These respondents were contacted via email and asked to participate in the study.







# Christian Advocate.

VOL. 31.—NO. 13.

NEW ORLEANS, THURSDAY, MARCH 26, 1885.

WHOLE NO. 1495.

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## Christian Advocate.

CHAS. B. GALLOWAY, D.D., Editor.  
CARVER & JAMIESON, Publishers.

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REV. J. D. CAMERON, Editor.

For the New Orleans Christian Advocate, AT PEACE.

BY T. A. S. A.

All through my heart a calm repose  
That says the world to sleep! All o'er  
The sky a new radiance glows  
Whi' e'er in all the past it wore.

There's a light now glimmering through the trees  
As if it were an angel's wing  
Hovering o'er slumbering child a breeze—  
To bring to life the sleeping things.

Thine own Decoration Day—  
Easter of hope and faith and love.  
Peace waits for banner o'er the way  
That leads from earth to heaven above.

What use for sword or helmet now?  
Give up the armor for the loof!  
Grape clusters ripen; bring the plow,  
I would the peaceful harvest sow.

Bring me the shepherd's staff and stay  
Here in the shade beside the spring.  
Around me let the lambkins play  
Above me let the birds sing.

Come from the glowing summer heat  
Ye tolling million! Come and rest!  
Come ye who with disaster meet  
And live with me at peace and best.

Till the days end and storms shall hush,  
Till strife be laid, till toll's release,  
Far from the selfish crowd and rush,  
Here let me dwell and be at peace.

MARCH 15, 1885.

### China Letter.

BY REV. W. W. HOVALL.

The prayer meeting that is usually held at the residence of Bro. Lambuth has been, of late, unusually interesting. It is a sort of weekly reunion intended for all the missionaries, and most of them come and seem to enjoy it. A few days since Rev. G. W. Painter, who has just returned from his home in Virginia, gave an interesting account of the state of affairs in Canton Province. The people of that province have the reputation of being the most energetic and industrious; but also the meanest and most spiteful in China, as a rule. So it is not surprising to hear that the native Christians in that province have suffered a good deal. There have been a great many rows; some of which have resulted in the pulling down of houses and the stoning of foreigners and natives. The Chinese soldiers too, as they march past the chapels, take great pleasure in firing off their guns and making themselves generally as disagreeable as possible. This, however, is not so wonderful. The Chinese have a proverb, *Hao ti hu lang ting; hao jen pu too ping*, which means, "Good iron is not made into nails; nor do good men become soldiers." Such being the popular estimate of his calling, it is not wonderful that the Chinese son of Mars (rather of *Kwan-Ti*) should be rowdy and a blackguard, a thief on occasion, a gambler always, an opium smoker frequently, and generally speaking a bad lot. But not only the soldiers, the inhabitants generally, of the two Kwang Provinces, Kwang-Tung and Kwang-Sze, seem to be very ill disposed toward all foreigners. It is not, by any means, wholly owing to the French difficulty.

The preaching in street chapels is much hampered, the boarding-schools have been injured, the day-schools are carried on in but a feeble way, and all live in constant subjection to threats and abusive language. The old cry of "Pan-K'wei," (foreign devil), has given way to the new one, "Shat," (kill him). The missionaries are able to do a most nothing in the way of active work outside of their own compounds. The

native Christians are subjected to remorseless and constant persecution. They are sometimes, it may be, passing along a narrow and crowded street with a load of vegetables swinging across the shoulder, when, just mayhap as they are passing some market-stand full of fruits or of eggs, they find themselves pushed, load and all, upon the table of the huckster. Of course, there is a row. The angry huckster scolds and abuses, a crowd gathers, and the poor Christian gets plenty of cuffs and curses, and finally has to pay for all damage done. We were rejoiced to hear from Mr. Painter that they are bearing it all manfully, and we pray that "the trying of their faith, though it be tried with fire, may be found unto glory and honor at the appearing of Christ."

Efforts to obtain redress have succeeded but poorly. The situation is complicated for Protestants by the course of the Romanists who, it can not be denied, often give their converts a kind of protection (that is a source of vexation to the officials and an occasion of some real scandals). The Chinese say that it is virtually an *imperium in imperio*, and introduction of foreign rule. Of course, it is easy to see how this could grow into a great and serious abuse. Fancy how it would do for a man in Richmond, who had professed Buddhism, and who was afterwards caught in any seditious act, to be protected by the Chinese or the Japanese government! Without going further I may point out the mischiefs of Mormonism, even apart from its deplorable morals, in setting at naught the authority of the laws.

The situation is a delicate one. It is utterly impossible but that troubles will sometimes arise, and it is not to be expected but that missionaries will side with the native converts in some cases justly; but, no doubt, in others ignorantly. Appeals to the consuls and ministers cause embarrassment and often hard feeling. Yet I am not one who would blame the consular and diplomatic officers in every case for not doing more than they do. For, really, their position is sometimes quite embarrassing. I will say, also, to the credit of my country, that her consuls, so far as I can learn, show much more courtesy and respect to missionaries than do those of the English. English diplomatists and German also, look out keenly for the rights of merchants; but they seem to care nothing as to whether missionaries get killed, eaten, or what not? So that efforts at redress, as I have said, succeed but poorly. Some time ago, it is said, a memorial was prepared by some missionaries at Canton and given to a Chinaman, a graduate of Yale College, to translate into Chinese. Some of the missionaries wished to see it; but he objected, saying that if they could not trust him he would wash his hands of the whole matter. Examination proved that he had designated two missionaries as two "servants." The fact that this man felt constrained to use a word so condescending in his translation clearly indicated the extent of hatred and hostile feeling among the officials. Some of the missionaries complained of the state of affairs to one of the American officials. The latter could not do anything himself, but kindly sent along one of his Chinese secretaries to the *ya men*, in order, at least, that the missionaries might gain a hearing. But they were ignominiously driven away, and would, it is said, have been beaten but for the presence of the secretaries.

Despite, however, of all these things, missionaries would be quite content to say nothing if there was any prospect of Chinese Christians being dealt fairly and justly with by the native officials. But the latter are known to be such an unprincipled set of sharks after money and tigers after blood, that no one can possibly feel that native Christians would get even a shadow of justice at their hands. One source of security most of them have, namely: their poverty. A wealthy Christian would be fat game for a Chinese mandarin, such as the notorious Peng Yue Ling, the man who proposed to have all converts wear a badge, to have a special sign posted on their houses, to be periodically registered in the

*ya men*, etc. There is one encouraging thought in this whole matter. It is what an old preacher once expressed, thus:

"The devil's mad,  
And I am glad!"

The rage of the evil one is great may be because he knoweth that his time is short. God speed the day of his bruising in China! In some of the home papers I notice a remark to the effect that there is not really enough of persecution in China. Yet I hear of beatings and decapitations, and I should think these should be enough to satisfy even the most fastidious. But even without these no one who reflects can fail to see that he who becomes a real Christian and gives up ancestral worship in this country does in some cases almost "die daily." Any sickness befalling the family to which he belongs is laid at his door. He is the base ingrate who risks the welfare of his whole clan by leaving unappeased the manes of his deceased relatives.

I have been much interested of late in reading for the second time a most interesting paper on this subject—Ancestral Worship—by Dr. Yates, of the Southern Baptist mission. He has made the subject a special study, and has put into a lucid and systematic form, information of the utmost value to all who would understand the problem of missions in China. The essay is to be had here, in Shanghai, for ten cents, United States postage stamps, by addressing Dr. M. T. Yates, Shanghai. It is worth ten times the money, and is, at that rate, practically gratis. But I must not make my letter too long, or I shall impose upon good nature.

### Letter from Washington.

On the night of March 3, the galleries of the Senate and House were crowded to their utmost capacity, with visitors anxious to be present at the last session of these bodies. For some days it had been feared that the precipitate expression of his views on the silver bill by President-elect Cleveland would so complicate affairs as to require an extra session of Congress, and in many ways embarrass the new administration. This had caused an increasing interest in the Congressional debates, and hence the vast crowds who visited both houses. In the House of Representatives the usual disorder prevailed. How like school children are these law-makers of our land! It is distressing to a pedagogue to see this body in session, and sometimes amusing to witness the frantic endeavors of the Speaker to gain a moment's quiet. How the grave questions of national import are ever duly considered by this noisy, disorderly body is a mystery to my mind. But happily all business has been disposed of, and the dreaded "extra session" avoided.

In the early morning of March 3, I was aroused by the sound of sweet music close by, and to my surprise learned that the Arlington Hotel, our near neighbor, had already received its distinguished guest, President-elect Cleveland, in whose honor the sweet strains I had heard were discoursed. Thus quietly and privately had he arrived, twelve hours before he was expected, and no one except a few ubiquitous reporters and some sleepy train-hands witnessed the arrival of the nation's chief.

A city gaily decorated with streaming flags and banners, and filled with thousands of loyal hearts, awaited him, but only the glad sunshine looked upon his face as he entered the great city destined to be the arena of his future glory or shame.

I heard an old darkey say: "Pear like both de Lord and de people is fur de President," and so it really seemed.

Every incoming train for days had borne thousands of people to the city. It is estimated that Washington alone entertained 200,000 visitors, while adjacent towns and cities accommodated large numbers. Pennsylvania alone was represented by 8,000 troops, and many other military organizations were quartered here.

A more gloriously beautiful day than March 4 cannot be imagined. Almost every trace of the recent snows had vanished; the sky was blue and cloudless, and even the wild forget that it is March, and did not bluster. Perhaps it stood still

with astonishment that a Democratic President should really be about to take his seat.

The surging mass of humanity seemed to have snuffed deep draughts of the golden sunshine, for every face beamed with good nature, and laughter, fun and good-humored remarks accompanied the inevitable push and scramble of the multitude.

The inauguration was to take place at the east front of the capitol. An immense platform had been erected and tastefully decorated with the national colors. In the open space in front, in the trees, and on every available elevation the people thronged. As a background to the autumnal picture arose the white walls and massive marble columns of the capitol, while from her lofty height on the dome Liberty smiled on the scene. In the neighboring streets the procession was forming, and the varied uniforms, the glancing bayonets, the nodding plumes, made up a scene of life and beauty. Above all a benignant sky stretched its canopy of blue, and a genial sun touched into loveliness a landscape of wintry barrenness.

When the handsome carriages containing the presidential party came in view, cheer after cheer rent the air. President Arthur, President-elect Cleveland, with Senators Sherman and Ransom, occupied the first carriage, drawn by four horses; Vice President-elect Hendricks and Senator Hawley occupied a second carriage, drawn by two milk-white Arabian steeds. The party proceeded at once to the Senate, where Mr. Hendricks took the usual oath of office. Patiently the people waited for the ceremonies in the Senate to end, and in the meantime sent up a round of cheers for Mrs. Belva Lockwood, who appeared on the "grand stand." More magnanimous than Ben Butler, she graced the inauguration of her successful rival with her presence.

At last the flag above the Senate was hauled down, and this was the signal that the crowning event of the day was about to take place. With uncovered heads Cleveland, Arthur and Chief Justice Waite appeared on the platform, and stood for a few moments in full view of the cheering throng. Cleveland is not a handsome man, and yet there is something prepossessing about him. About medium height, portly, with a full, fleshy face, adorned with a dark mustache, and a comfortable double chin. His hair is dark but thin, in fact leaving him almost bald. The face is a pleasant one, one that inspires trust; honest, open, and kind. Such an one as a child with its lingering instinct, would honor with love and trust. He impresses me, on the whole, as a man who has lived well but temperately, using but not abusing the good things of life. His bearing was easy and unassuming, and his voice as he delivered his address was full, clear and strong. The oath was administered by Chief Justice Waite, and President Cleveland kissed the Bible, a small, well-worn Bible given him by his mother when he left his boyhood's home to try his fortunes in the great world. The procession that escorted the President to the White House was, it is said, the grandest that Washington has ever seen.

The military display was magnificent. Officers in full dress uniform, cavalry on prancing steeds, infantry both in the blue and the grey, grenadiers and zouaves in their picturesque uniforms, heavy mounted artillery, all combined, with the inspiring strains of martial music, made up a grand moving spectacle.

Among the prominent officers we noted the gallant Fitzhugh Lee, dear to every Southern heart. He was second only to the President in the ardent admiration of the people, who cheered continuously as he passed.

The outgoing President carries with him the good will of the people. On all hands it is admitted that he filled his position well, and deserves the admiration accorded him. He is a man of remarkably fine appearance, and is quite a favorite in society circles.

To President Cleveland he has been kind and attentive far beyond what the etiquette of the occasion required. It is said that he will now return to New York, where a lucrative law practice awaits him.

Blaine is consoling his leisure with

literary work; Belva Lockwood has resumed her tricycle and law books, and Ben Butler—well, perhaps, some of the pursuits of "ould lang syne" will suggest themselves as remunerative at this time.

The President's Cabinet nominations have all been confirmed by the Senate, and prominent among them, we are glad to see, is our distinguished Mississippi Senator, L. Q. C. Lamar. Thus quietly has the new administration succeeded that which has been in power so long, and may the bright beginning be but earnest of more glorious days to come.

### Missouri Letter.

Some one has said that "there are ages, like the great Sahara, with nothing growing in them for hundreds of years; and there are ages that bud and blossom." I am profoundly thankful that God has allowed me to live in such an age as the latter—an age when "the stars begin to make pathway for the coming judge." This is surely the greatest century of the world's history—great not only because of the wonderful scientific and mechanical discoveries and inventions and the world's advancement in civilization, but more than all else because of the progress of Christianity and the development of the great evangelizing agencies of the church. It is sufficient to crown this century with glory above all the centuries, that it has seen the church of God increase one hundred per cent., and has witnessed the entire growth of the missionary enterprises of Christendom. At the beginning of this century all the world, outside of Europe and America, was given over to paganism, and no missionary would have been allowed to enter any closed gate of heathendom. To-day the gateway of every nation is thrown wide open and brave missionaries penetrate to the very heart of the dark continent. The conversion of the world waits on the liberality and fidelity of the church. Last year Protestant Christendom raised over eleven million dollars for foreign missions; but that is not quite *three cents per member* for all the professing Christians in the world. Ought this not to make us blush over our parsimony? But we are doing better every year; the great heart of the church is beginning to be stirred over this momentous question, and I am praying to live to see Christian men everywhere doing their "full duty in sending the gospel to all the world. Who knows but that my prayer may be answered, if God spares me to the close of this century? I have an abiding faith in the progress of human nature, when strengthened by Divine grace, and I believe men are growing better all the time and that the world is improving. Possibly the "old times," of which we hear so much, were very good; but the present times are better, and I thank God that I live in them. I have no patience with those men who adopt as their pessimistic creed, "Whatever is is worst." The fact is, that life is sealing higher all the time. There is less sin, less crime, less infidelity, and a stronger power of truth, a purer religion and a higher type of Christian character in the world to-day, in proportion to the increased population, than ever before in its history. As some one said, recently, "The pessimist who sees only backsliding from some imagined standard of life, might like to go to the days of old and live in them, to make the acquaintance of Adam and become familiar with Cain; to live in Sodom with Lot, or in Egypt with the Pharaohs, or in Rome with any of its great emperors, or in ancient Germany in the middle ages, or in France in any age but this; in England, all through its stormy history, with Wycliffe or with Bunyan; in Scotland, through its painful strifes, to worship with the persecuted covenanters; or in New England when they burned men and women who were suspected of being witches."

We are beginning to hope that the long, hard winter has broken in Missouri and that spring has at last come. We have had a winter of unusual severity, as has been the case in your sunny land. Some one who has taken the trouble to count, says

that we have had forty-two snows this winter and more than thirty days when the thermometer was below zero. Of course this excessive cold weather has interfered materially with the labors of preachers on circuits, and while there have been a number of revivals reported the conversions and accessions have not been so numerous as last winter. There have been about three hundred additions within the bounds of my district, but some of our best meetings have been broken up by heavy snows and extreme cold.

One of the most honored and useful members of our Conference, the Rev. W. A. Tarwater, has been adjudged insane and sent to the asylum at Fulton. Grief for the death of his son was the immediate cause, though his nervous system had been broken down by a three months' vigil at the bedside of his child.

The Rev. Dr. W. M. Rush, the Nestor of our Conference, continues in feeble health, and writes that he has only been able to attend church two or three times since his return from California in November. His trip to the Pacific coast was not beneficial.

Another one of our old and tried brethren, the Rev. Jesse Bird, is slowly being eaten up by a cancer. He is peaceful and resigned, quietly awaiting the end.

Mr. Moody is to visit Missouri this month. He will be in Kansas City on the twentieth, twenty-first and twenty-second instant, and will hold a "Conference of Christian Workers" in St. Joseph, on March 31 and April 1.

Just now we are having a small-pox scare in this city, the number of cases being variously estimated at from eighteen to one hundred, according to the degree of fright in the person making the estimate. If it will cause the people to think of and prepare for the future, it will not be in vain.

ST. JOSEPH, Missouri, M. B. CHAPMAN.

### Mexican Border Mission.

The following will indicate the character of the persecutions and trials to which our native preachers are sometimes subjected:

"Rev. T. S. Rivera was in my room a few hours ago, and said he had not slept at all the night before, and from his care-worn and anxious face I am sure it is true. This is the reason: The previous night as he was entering the Presbyterian Church, some persons were standing in the door, and one asked him if the Protestants were preaching at that place. He said, Yes; let's go in and hear what they have to say. A boy screamed in his face: They are lies! They are lies! He took the boy by the arm and asked him where his father was, and then walked across the street to the house, when the boy opened the door into the yard and they entered; but as soon as they were in the yard the boy ran, screaming: Here is a man! Here is a man! His father came out and the whole matter was explained, and the preacher returned to the church. But in a few minutes he was arrested and notified to appear the next morning before the Mayor for giving the family such a fright."

"When he appeared he was told to pay a fine of ten dollars or go to jail for entering a house without permission. He protested that the boy opened the door, that he was a member of the family and they entered the house together. But it availed nothing. He was urged to secure counsel and have an investigation, but he knew he would be sent to jail until he could have a trial, and no telling when that would be. The secret of the whole matter is this: The mayor, who is very fanatical, is a brother of one of the leading priests of Saltillo, and curate of St. Stephen. And for the same reason the boy was unmolested notwithstanding the Presbyterian preacher made complaint."

"T. S. Rivera was a member of the late Centenary Conference, is well known throughout Northern Mexico, and deeply feels the capital that will be made of this whole affair by the Jesuits. However, some of the more liberal Mexicans in Saltillo feel that justice is outraged and that fanaticism is the cause of it."

J. F. COHUN.

SALTILLO, Mexico, March 5, 1885.



## Christian Advocate.

THURSDAY, MARCH 26, 1885.

For the New Orleans Christian Advocate.  
IN 1860.(To the parents, brothers and sisters of Little 1.  
Poster, who "entered her rest" on the morning of  
March 5, 1885.)

BY ISAAC.

I hear the murmur of the winds—and dirges of the  
singing day.  
But neither still the voice of grief, for one we loved  
has passed away.  
Oh! deep the shadow 'round that home! Oh!  
"destitute the house" she's left.  
To which she nevermore will come to cheer and  
comfort those bereft?

"The sorrow's wing that broods to-night o'er that  
"sweet home," so lately loved  
With her whose presence was its light—the last  
sweet song bird in the nest.  
Whose joyous notes still echo there, although "the  
sweet-sung bird has flown."  
And when they how to-night in prayer those  
stricken ones will weep alone.

For weeks they watched to see her die, and still  
she lingered here in pain.  
They prayed that death might pass her by. It  
smiled—in mercy loosed the chain.  
And set the weary captive free. They heard a  
voice—a soothing wing—  
"I'll send the Comforter to thee, and death shall  
lose its cruel sting."

No gentler spirit ever breathed, no purer heart ever  
thrilled a flesh-love.  
No father brow was ever wreathed with flowers by  
angel hands above.  
To teachers and to sisters, dear, she was her par-  
ent's joy and pride—  
And sacred to each falling tear of him who mourns  
his promised bride.

Heard in her instrument—and voice! A sacred  
silence reigns o'er all.  
Her name can no more rejoice the hearts of those  
whose tears now fall.  
Those hands no more the chords will sweep,  
singing music, save above,  
And he no more the "angel" will keep; the grave  
holds now his buried love.

O! gentle spirit, freed at last, from pain and sorrow  
thou hast flown!  
The last grim warden, death, is passed, and  
she stands before the throne.  
And sings a sweeter song above to him who  
suffered pain and died.  
Ah! happy far in God's dear love than had she  
been the happiest bride!

The weary midnight vigil o'er, she takes her first  
sweet rest to-night.  
With other loved ones gone before, she walks with  
God, arrayed "in white."  
Soon on the boughs that shade her tomb the birds  
their sweetest songs will sing.  
And when the spring time flowers bloom loved  
ones their offerings will bring.  
CANTON, MISS., March 2, 1885.

## "Ecclesiastical Heresy."

MR. EDITOR: In your paper, of Janu-  
ary 29, last, you insert an article from  
the New York Christian Advocate,  
with the above title, written by the  
Rev. T. B. Neely, D. D. As you  
make no comment on the subject, it  
may be presumed that your object is  
not so much to give publicity to Dr.  
Neely's views as to call attention to  
the so-called "heresy," and to elicit  
remark if anybody may have any to  
make.

The "heresy" is attributed to the  
Rev. Dr. Milley, professor of Drew  
University, in an essay read before the  
Centennial Conference, in Baltimore,  
in December, last, in which it is said  
the Doctor "boldly affirmed that our  
Bishops are, in ministerial order, distinct  
from and higher than the elder-  
ship."

Great importance is attached to this  
declaration. It is said to be contrary  
to a great and fundamental doctrine of  
Episcopal Methodism, and tending  
strongly toward "hierarchical prin-  
ciples." It is a "High Church heresy,"  
which threatens us with divine-right  
episcopacy domination. Dr. Neely re-  
gards this question of a third order as  
a great and dangerous innovation,  
opening a vitally important question  
in our church government. He insists  
that we have but two orders in the  
ministry, and that this understanding  
must be stoutly maintained lest our  
church government be torn to pieces.

Now, I expect to show that this  
whole question—either side and both  
sides—has no significance—that it is  
just about no question at all, and is  
easily dissolvable into thin water. A  
very hasty glance at the surface may  
seem to invest the question with sig-  
nificance, while a little looking into it  
will show its emptiness. Dr. Neely's  
evidence of two orders, and not three,  
as the doctrine of Methodism, is  
of two kinds, and is easily  
stated: First, Mr. Wesley and  
several other distinguished Meth-  
odist ministers said so; and, secondly  
(I quote): "The very circumstance of  
our having acknowledged the right  
of elders to ordain is a sufficient refuta-  
tion of the allegation." I, of course,  
disallow his words when he does.

We will look at this last first. When  
did we acknowledge the right of elders  
to ordain? Is the man deranged, or  
is he writing romance? To say that  
class leaders in our church have the  
exclusive right to make Bishops and  
hold General Conferences would not  
be a wider departure from the truth.  
If elders have the right to ordain—  
elders as such, not some one particular  
elder as such might be specially invest-  
ed with authority—then Bishops and  
all other church officers are subordinate  
in rank, grade, office, authority or  
whatever you may choose to call it. If  
elders have the right to ordain, then  
Dr. Neely and myself will go to ordain-  
ing, and ordain as many Bishops and  
other church officers as we may con-  
sider needful. A one-armed man  
might have authority, not power, to  
ordain; but that would not prove that  
one-armed men have the right to  
ordain. The ordaining power in our  
church resides, not in any church  
officers, but exclusively in the Annual  
Conference. Bishops have no right to  
ordain. In certain individual cases,  
when specially so directed by the

Annual Conference, it becomes the  
duty, not the right, of the Bishop to  
ordain that particular man. If the  
Bishop had a mere right to ordain, then  
he could exercise the right or decline in  
any particular case as he might think  
fit. The vote of the Annual Conference  
directs him in the premises.

Dr. Neely's other testimony going in  
to prove that Methodist episcopacy is not  
a third or higher order is, that Mr.  
Wesley and several other distinguished  
ministers, who he names, said so  
explicitly. This fact is true; but does it  
prove anything? I think not. Sup-  
pose Mr. Wesley said, "Episcopacy  
with us is not a third order, but a  
Bishop is a more elevated presbyter,"  
and Dr. Milley says, "Our Bishops are,  
in a ministerial order, distinct from  
and higher than the elder-ship," does it  
follow that there is a difference between  
them? Most assuredly not. To stickle  
about sound; paying no attention to the  
sense, is a cheap mode of argument.

It is well known that Mr. Wesley's  
objection to what he called "Bishops"  
was not to a superintending episcopal  
oversight, for that he approved and  
created for the American branch of the  
church over which he was himself, in  
fact, a Bishop, but to what was then  
known in England by the name of  
"Bishop," viz.: a church governor by  
divine appointment. The former we  
all approve as he did; not, however,  
because he did, but because Scripture  
and common sense require it. When  
Dr. Milley says, "Our Bishops are, in  
a ministerial order distinct from and  
higher than the elder-ship," he evi-  
dently means what every man, woman  
and child in the church knows to be  
palpably and unquestionably true, viz.:  
that our Bishops are presbyters elevated  
to episcopal functions. This  
elevation to a higher rank has no refer-  
ence to an affiliation with English  
divine-right episcopacy, but is a mere  
matter of local, human expediency as  
are all our church officials, whether  
lay or ministerial.

Our church officers—all of them—are  
what they are because we made them  
so; and we made them so because we  
want them, and not because some other  
church had them in former times. If  
anyone wishes to know what church  
officers we have, let him look into the  
last edition of our book of discipline;  
and if he wishes to know why we have  
these and those grades, ranks, orders  
and offices, let him ask our General  
Conference. The New Testament will  
not inform him. We recognize the  
divine direction that there shall be a  
ministry distinct from the laity; but  
we see no divine direction for different  
certain and specific offices, or orders,  
in the ministry. The Bible contains  
no directions as to how ministerial  
labors or functions shall be divided,  
assigned or parceled out among these  
or those functionaries, nor what the  
names of these several functions shall  
be. But our discipline expressly recog-  
nizes more than two orders.

Dr. Neely's opponents, if he has any,  
are the lexicographers and terminolo-  
gists—not theologians.

I said it was notorious that our  
Bishops were elders elevated to higher  
privileges and functions. And, if  
thou elevated, then they are not under-  
stood; not "the same" as before. We  
make Bishops because we want them;  
not because the apostles wanted them  
or had them. We make a deacon out  
of a licentiate, and an elder out of a  
deacon, and a Bishop out of an elder.  
Such "Bishops" as Mr. Wesley object-  
ed to we do not make nor have. The  
ministerial orders of deacon, elder and  
Bishop are climacteric, distinct and  
relative. If the term "orders" be  
objected to, while I hold it to be good  
in that place, I can easily dispense  
with it and use other terms. I will say  
then that the rank, position, function,  
or grade, of deacon, elder and Bishop  
distinguish inferiority and superior-  
ity in a rising, connected relation, and  
while each has its own separate election  
and ordination, there is a wider differ-  
ence between the Bishop and the elder  
than between the elder and the deacon.

The Bishop is no longer a travelling  
preacher—this is, he can not receive an  
appointment. He can not be a member  
of any Conference in the church. He can  
not be a stationed or circuit preacher,  
nor missionary, domestic or foreign,  
nor editor, nor college professor or  
president, nor book agent, nor mis-  
sionary or Sunday-school secretary.  
He might labor in any of these fields;  
but can not hold the office. His rank  
is above those offices.

Now, if with all these differences,  
vital and world wide, a man insists  
that older and Bishop are "the same,"  
I confess my inability to hold an  
argument with him; and if he explains  
that he means same in order, but not  
in office, then his argument is with the  
dictionary makers and our book of dis-  
cipline, but not with me. The entire  
sense of all this dispute about order  
and office—all sides and every phase  
and feature of it—among Methodists is  
this: There yet lurks almost unseen  
among us so much of popery as the  
supposition, latent and unexpressed,  
that Christ made a new church and, of  
course, a new ministry, creating offices,  
distributing duties here and there, so  
and so. Then the question arises,  
What functions pertain to elders and to  
Bishops? But suppose there was no  
new church of any kind, no new min-  
istry of any kind; then, and in that  
case, there can be no orders and no  
offices by divine right or appointment of any  
sort. In that case what we call orders,  
offices, powers and duties in the min-  
istry are just what the church of to-day  
sees fit to make in the mainly exercise  
of its own sound discretion. We have

ordained deacons, ordained elders and  
ordained Bishops severally with the  
duties, powers and prerogatives re-  
spectively. But whether we shall con-  
tinue any of them after another General  
Conference, or what ones, are questions  
to be determined, not by something  
Mr. Wesley said or believed, nor yet  
by something read in Scripture, but by  
the wisdom and prudence of that Con-  
ference. All our offices, orders and  
duties in the ministry are man-made  
and, therefore, temporary and change-  
able. Divine direction requires a min-  
istry, with divers orders in it, but does  
not touch the multifarious question of  
dividing or parceling out the several  
labors, duties, powers, rights or pre-  
rogatives in the ministry.

Now what is this controversy touch-  
ing order and office about? The sacer-  
dotal question does not come within  
the range of these observations. There  
is no controversy about High Church  
"orders"—that is, scripturally pre-  
scribed or directed orders. They are  
divinely made; said to be: In that  
sense we have no "orders" of any sort  
or grade. Our orders are all mere  
offices. We make and unmake them  
at pleasure. Our elder's orders are  
more offices—call it office or call it  
order. And so of the deacon, and so of  
the licentiate, and so of the Bishop. In  
this use of the terms they are almost,  
if not quite, exactly synonymous.

Dr. Neely talks about Scripture-  
made, divinely made orders, and Dr.  
Milley spoke about such offices, or  
orders, as our church makes, has and  
deems expedient. Of the former  
Methodism knows nothing—cares  
nothing. Now, if these two gentlemen  
will write on the same subject—about  
the same thing—their seeming differ-  
ences will disappear. There is, per-  
haps, no law or doctrine of our church,  
except the ordination services, making  
the elder-ship an order, though that is a  
very good descriptive term to use in  
designating it. It is, in good English,  
an order, or it is just as proper to call it  
an office. And so of deacon or Bishop.  
A thing is important; the name of it is  
not. Any name of anything is a good  
name if understood. A dictionary gen-  
erally fixes names.

YAZOO CITY, Miss.,

R. ANDREY.

## Substitution.

BY REV. W. H. ANDERSON.

Use or abuse decides character and  
determines benefit or injury. Substi-  
tution is the placing one or more  
things in the room of others. This  
may result either from variety of  
wealth and capacity, or from want and  
necessity. In earlier and less wealthy  
periods of society dress, habitations,  
employments and amusements are cir-  
cumscribed. In time the log cabin,  
with its simple life and genuine hospi-  
tality, is laid aside for a more com-  
modious and elegant dwelling where  
fashion is more prominently present.  
So with our food and dress, commerce  
affords more of luxury and wealth fur-  
nishes more of delicacies. So in agri-  
culture, mechanism and skill come in  
to lighten labor in sowing, reaping and  
gathering the grain and other products.  
In manufactures the slow processes of  
the spinning-wheel and the patient toil  
of the loom are substituted by more  
rapid machinery whose muscles do  
neither get weary nor require rest,  
food and sleep. The old-time associa-  
tions and memories of the grist mill,  
by hand or horse power, give way to  
the busy hum and rapid execution of  
the water or steam mill.

Substitution is one of the manifest  
and beautiful and merciful features of  
our holy Christianity. The innocent  
and sinless and unassuming "Christ  
for sinners," "the just for the unjust  
to bring us to God." How it is difficult  
to decide whether wisdom or love puts  
on the lovelier garb, as the plan of  
human redemption unveils the highest  
glories of God in the provisions for the  
loftiest happiness of man. The inno-  
cent suffers in the place of the sinner,  
and the righteousness of Christ secures  
pardon, peace and purity for repentant,  
believing man. The dying Christ upon  
the cross, stained with his own blood,  
shows the wisdom and power, the love  
and holiness of God, as the gates of  
mercy and of heaven are opened by his  
dying groan.

Abuse is but another name for sin.  
Even divine love and mercy are  
abused, and large injustice is seen in  
wicked effort to make the dying agony  
and spotless righteousness of Christ a  
reason and an excuse for neglect of  
the only Messiah and Savior of man.  
Nothing is too sacred for the pre-  
sumption of sin. Attempts are made  
to substitute in the room of the merit  
of Christ mere human morality, and to  
refuse the robe of his righteousness as  
the court dress of heaven; to wear in  
its place the patch-work dress of  
human merit, more parti-colored than  
the garment of Joseph—the exhibition  
of paternal partiality. Even where,  
nominally, the true character of redem-  
ption is allowed, and its necessity  
seemingly admitted, human folly  
would rely on outward benefit to our  
souls as a suitable substitution for  
the grace of God. In human attempts  
to make "by-laws" for the kingdom of  
Christ, the simple, glorious and divine  
"constitution" is in turn either multi-  
plied or obscured. The visible and the  
material are attempted to be substi-  
tuted for the invisible, the spiritual,  
the eternal—vitally necessary in the  
religion of Christ. Ritualism is the  
widely accepted substitution for experi-  
mental piety, and "the form of godli-  
ness" is often more sacredly prized  
than "the power." Substitution of

some requisite in piety by some human  
device, or effort of human pride, is  
seen in the history of the church of  
God. Often under the plea of necessary  
provision for old age self is substi-  
tuting, in the name of "prudent econ-  
omy," continued and growing pro-  
vision to gratify avarice.

The most careless observer may see  
the process of substitution at work in  
the effort to increase the number of  
church members, and especially those  
of wealth, without special reference to  
spiritual qualification for admission or  
continuance in the nominal fold of  
Jesus. "Itching ears" get weary of the  
old and true and tried, and novelties  
in the pulpit are often as much in  
demand as in the fashion plates of the  
mantua makers and milliners.

In place of direct, personal appeal to  
Christian principle, immediate love to  
Jesus, when money is to be raised for  
church purposes there is substitution  
of appeal to love of amusement and to  
appetite for "something good to eat."  
"Something for nothing," except the  
sense of right and of Divine approba-  
tion, does not draw out the dimes or  
the dollars like feasts, fairs, suppers,  
etc. *Gastonomic piety* is in vogue, and  
often a more ready and successful  
appeal for "the Lord's money" is made  
through ice cream and strawberries or  
oysters. "We are of the earth, earthy,"  
and the same gastric pleasure early  
exhibited in the apple eating in Eden  
descends, regularly and legitimately,  
to the latest descendant of the original  
psal.

The Bible is the code of laws and  
regulations for individuals and for  
society, for the home circle and the  
market of trade, as well as for the rites  
and ceremonies of the Sabbath and  
other church services. Alas! often the  
same fearful blight is seen as was wit-  
nessed in the fading beauties of Eden.  
Men, in intellectual pride or from his  
wicked nature, is trying by varied  
methods of substitution to improve on  
the wisdom of the Almighty himself,  
and to make the route to heaven more  
easy, expeditious and safe.

OAKLAND, Kentucky.

## Pastoral Duties.

BY REV. W. SPILLMAN.

There is much more involved in pas-  
toral duties than some who have occu-  
pied that station are willing to admit;  
or, if admitted, to fully carry out. To  
feed the "sheep" and the "lambs" of  
the flock of Christ, demands labor  
which can not be accomplished in the  
closet and pulpit alone. True, a good  
pastor must spend a portion of his  
time in his closet, not only in making  
preparations for the pulpit, but also in  
prayer for the enlightenment, aid and  
unction in the discharge of his several  
duties; for it is by fervent prayers  
alone that he can obtain and cultivate  
that spirit which will enable him to prop-  
erly sympathize with others—to "rejoice  
with them that rejoice, and weep with  
them that weep."

The pastor to be successful both in  
and out of the pulpit must be a man of  
prayer, of devotion to God, and wholly  
consecrated to his service. He must  
feel that he is not his own, that he is  
bought with a price, and that he must  
be engaged in his Master's work—a  
work in which preaching alone is but  
a part, and compared with other duties  
but a small part.

There are some who occupy the rela-  
tion of pastors who do not lead their  
flocks from pasture to pasture, or ad-  
minister to them daily food necessary  
to keep up a healthy, spiritual growth.  
True, once a week, or probably twice,  
or maybe thrice, they call their flock  
together and feed them with high  
seasoned, and probably judicious, food,  
prepared with great labor in the  
closet, without giving themselves any  
trouble whatever about the spiritual  
health or peculiar condition of their  
flocks, over which in the providence of  
God they must have been appointed.

To some extent the pastor is the phy-  
sician of souls and should understand  
the *matéria medica* of the gospel of  
Jesus Christ, and as far as possible the  
peculiar condition of each member of  
his flock, so as to be able to prescribe  
to each his or her portion in due sea-  
son. The former of these may be  
learned in the closet, but the latter  
must be learned by pastoral visits.

The pastor must not content himself  
by visiting those only who invite him,  
or where he knows he will meet with a  
hearty welcome, but should go out into  
the "high ways and hedges." Yes,  
hunt up the "lost sheep" and ad-  
minister to them such spiritual food as  
their several cases may require. The  
pastor, by pursuing such a course, will  
always be best in his labors and pre-  
pared to administer abundantly to the  
comfort and consolation of his  
flock. On the other hand, the pastor  
who but seldom visits the members of  
his charge except those who can send a  
carriage for him, and prepare sumptu-  
ous dinners, is not apt to be listened to  
with pleasure and profit on the Sab-  
bath; at least by that portion of his  
audience whose spiritual welfare has  
been neglected; feeling as they must  
do that they have but a small portion  
of the pastor's sympathy.

Christ, when interrogated at one  
time relative to his Messiahship, gave  
as an attestation: "The poor have the  
gospel preached to them," and this we  
know in many cases can only be done  
by following the example of Christ, in  
"going about doing good."

Some who occupy the relation of  
pastor, urge as an excuse for not mak-  
ing strictly pastoral visits, that they

have no time for visiting; that it re-  
quires all their time to make suitable  
preparations for the pulpit; that if they  
fail in this they will not be able to  
secure good congregations. This  
excuse is to some extent a selfish one.  
True, a pastor who pursues such a  
course may bring out a highly finished  
and well mounted battery; but from  
the fact of not being acquainted with  
the deep pits into which Satan may  
have beguiled many of his parishioners  
he will not likely aim his artillery low  
enough to inflict wounds in the heart.  
A good pastor should always have an  
eye to his artillery; but to know how  
to aim it, and the most suitable ammu-  
nition to use, can only be discovered  
reconnoitering, or in other words, pas-  
toral visiting—yes, by close searching  
family class meetings.

All who have paid close attention to  
revival meetings can at once see that  
congregations, or increase in numbers,  
depend more on pastoral visits than  
upon highly finished sermons. In re-  
vivals, visiting is generally more  
strictly attended to than at other times,  
while high wrought logical discourses  
are laid aside for a more covenant ses-  
sion. Much of the ammunition suc-  
cessfully used in times of revivals is  
nothing more than the picking up of  
items in pastoral visits, which, when  
properly aimed and enlivened by the  
Holy Ghost, not only reaches the heart  
but also the heart, causing the wounded  
trembling sinner who had long con-  
sidered himself secure to cry "out":  
"Lord, what wilt thou have me to do?"

As revivals should be consid-  
ered the Christians normal condition—  
the time when the pastor approximates  
nearest the discharge of his whole  
duty, surely then, the nearer the  
pastor lives and acts up to that stand-  
ard during a spiritual dearth, the  
greater the probability of times of re-  
freshing from the presence of the Lord.  
How important, then, that the pastor  
be instant in season, and out of season,  
and that he daily stir up those under  
his charge by "putting them in re-  
membrance" that they should "give  
diligence to make their calling and  
election sure."

COLUMBUS, Mississippi.

## Higher Education.

MR. EDITOR: An article in the Ad-  
vocate, of February 19, under the  
title of "Higher Education by the  
State," by your worthy correspondent,  
"Gildero," deserves more than silent  
dissemination, but should be reiterated  
until the people through their repre-  
sentatives obtain the relief so greatly  
needed. Whatever the success of our  
universities, colleges and high schools;  
whatever the rate of tuition, whether  
costly or free; and whatever facilities  
they may offer for high intellectual  
culture, one thing is sure, they will  
not, can not, meet the wants of the  
great masses of our country. They,  
the masses, will never see them. Yet  
upon these, the common people, more  
than all others rest the security and  
the prosperity of our common country.

An intelligent, educated few, while the  
masses are illiterate, presents a state  
masses are illiterate, presents a state  
not only incompatible with that har-  
mony and accord so essential to good  
government, but is a state that carries  
within it the certain elements of  
failure, not to say destruction. No  
general, substantial progress can be  
made, no great reform in social, po-  
litical or religious life can occur, unless  
the common people have a part in it.  
Not only so, but under that mysterious  
social law, which binds the human  
family together, they will if ignorant,  
and consequently corrupt, by mere  
preponderance of weight, carry down  
with them the whole fabric of society.  
No greater mistake can hardly be  
made, especially where republican in-  
stitutions prevail, than the elevation of  
a few, to the neglect of the many. I  
have not, nor do I believe Gildero  
has, any sort of opposition to the State  
giving the highest possible culture to  
any of her citizens who show a fit  
provided facilities for a good substan-  
tial education for all. The primary,  
and evidently far more important work  
in the cause of education, either by  
Church or State, is to furnish a system  
of education that is as efficient and as  
general as circumstances and resources  
will allow. As "Gildero" well says:  
"What we need most and first is good,  
common every-day schools for the  
education and training of the ignorant  
masses of our people." These views  
have been called forth by a few facts I  
have obtained in a recent visit I have  
made through several counties of this  
State in connection with general in-  
quiries as to the state of education.

1. The "public schools" are generally  
relied upon altogether for the educa-  
tion of the children. With occasional  
exceptions in towns and villages, and  
a few populous rural districts, it is the  
school of the country. In a low coun-  
ty they last from four to five months.  
The average is not over three. In one  
county, Choctaw, and I believe this is  
in fact, "Gildero's" district, the term  
for 1881 was six weeks. Nor is this all.  
Owing to this shortness of term and  
wholly inadequate pay, only about  
forty dollars at best, and often far less  
than this, teachers of experience and  
ripe scholarship are seeking employ-  
ment where services command better  
wages, and thus our State is being de-  
prived of the services of those who can  
not well afford to lose. And as a  
further consequence her youth is being  
taught by these acknowledged in-  
competent, to judge, to be unquali-  
fied for the work assigned them. For  
I learn from various county superin-

tendents that very few men of first-rate  
qualifications as teachers apply for  
position in said schools, hence they are  
taught for the most part by those who  
make teaching a mere temporary ex-  
pedient a means to some other end  
rather than success in this line. If we  
asked what remedy is there for such a  
state of things? I answer, I know of  
but one and that is to bring the public  
school up to that standard. In length of  
term, grade of instruction and compen-  
sation, that will adequately and satis-  
factorily meet the imperative wants of  
our people by furnishing to all the op-  
portunity of getting a good, solid Eng-  
lish education. JNO. W. HALL,  
BAY ST. LOUIS, Mississippi.

## Pickings from Pickens.

MR. EDITOR: I trust that you will  
not be displeased to receive a few  
"facts and fancies" from the wide-  
awake little railroad town of Pickens,  
Miss. The past week has been a very  
eventful one to us. The cheer and  
brightness of bridal celebration; on  
the one hand, has not been able to  
counterbalance the severe darkness of  
continently death, on the other. How  
solemnly does the wail of the funeral  
drill follow upon the chime of the  
wedding bell!

Two of our best young men, Mr. L.  
Phillips and Mr. H. B. Clark, returned  
to town with their brides some even-  
ings ago, and were entertained at the  
home of Mrs. E. W. Horton,  
sister of Mr. Clark—circumstances far  
bidding an invited assembly.

At almost the same hour one of the  
first women of our community—or I  
may say, the very first in usefulness—  
Mrs. J. H. Buford, departed her earthly  
life. Our whole town is bereft—shorn  
of its strength. Another one of those  
women that can not be spared goes!  
God pity the world made poorer! Her  
death was caused by a fall on the snow  
(producing effusion of the brain), on  
returning home from night vigils in  
nursing the sick. She leaves a helpless,  
invalid husband—who certainly ex-  
pected to precede her in death—and an  
aged father—one of our preachers,  
Rev. G. D. Wade—and a darling little  
niece—not to speak of her stricken  
sisters and loving untie. And every  
circumstance connected with this sad  
affair renders it peculiarly distressing,  
startling and even strange.

Miss Alice, the idolized young  
daughter of Col. J. F. Tye, is regaining  
her strength, after a long and desperate  
struggle with typhoid fever. Her  
many friends will rejoice to hear this.

Our enterprising, thriving business-  
men recently became somewhat  
chagrined by unexpected losses; but  
still hold their heads aloft and expect  
so to do. With best wishes,  
Your friend,  
PICKENS, MISS., March 2, 1885.

## From the Work.

SOUTH BOSSIER CIRCUIT.

MR. EDITOR: We reached our new  
home, the Bellevue parsonage, on Feb-  
ruary 14, and meeting a very hearty  
welcome we are encouraged to bet on  
our work with hopes of success. The  
Fount, my successor, and the good  
people of this circuit deserve great  
credit for building so convenient and  
comfortable a parsonage as we find  
here. It is a little in debt yet and  
lacks some finishing. The people in  
Bellevue are just as kind as can be.  
I think I shall like my work very much.  
The circuit is not wanting in dimen-  
sions; it begins with Bossier parish,  
near the southern line of the parish of  
Bossier, and ranges north north  
crosses over into Webster parish, and  
concludes with Leonard's School house  
on miles north of Cotton Valley—  
might say the Arkansas line—practically  
in all fifty-five miles. But it is not so  
wide; as we are bounded on the east  
by Dorcheat and on the west by the  
Bodcau; containing eight regular  
points. I am now in the  
week of my second round, having pre-  
ceded my family to the work. I am  
myself fully consecrated by the help  
of God to do my whole duty in this  
lightful field of labor.

I want to say something about the  
work that our lady friends are doing.  
They having organized themselves  
into a sewing society during Bro.  
Fount's ministry, have, in perhaps  
than two years, repaired the church  
which means that they took hold of  
old, dirty, dilapidated house, with  
paints, blinds or lamps, and have  
renovated the house as to make quite  
neat church of it. They have furnished  
the church with chandeliers and lamps,  
etc., and furnished a sexton, and they  
regularly, and promptly pay all other  
incidental expenses. By another way  
they will have heating stoves added.  
They are now at work on the ground  
yard, which is already showing signs  
of great improvement and will not  
look quite respectable. May God bless  
and prosper these industrious and  
pious ladies many years to come.  
Yes, here they come now with pa-  
ges, bundles and loaded baskets.  
What does this mean? Why! they  
have come to "pound" the pastor and  
family. And here are the sweetest  
girls and noble boys with loaded  
baskets. It being the first pounding of  
the nature we ever had. We were  
with delight and joy over this  
trout. Good Bro. Higgins, who is look-  
ing upon this community as a  
being present, and feeling so proud  
his people and their doings, are  
very pleasant, social chat by  
rose up and with his usual eloquence  
expressed for the inmates of the  
parsonage, as well as for himself.



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## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. C. HUNNICUTT.

THURSDAY, MARCH 26, 1885.

The Vicksburg Herald comes out boldly against prohibition and says that the Democratic party will, "in a short time, be the only great obstacle in the way of the Prohibitionists." On that issue the Herald has no authority to speak for the party and does not represent it in that State. If in any convention or platform it has announced an anti-prohibitory doctrine, we have not seen it. One thing is sure, the party that so declares will have to trail its banner. The gathering forces and growing numbers in the State intend to win a victory. Mark that.

The skating-rink craze is meeting widespread condemnation. The secular press in many sections have united with religious journals in opposing the abolition. The East Pennsylvania Conference of the Evangelical Association passed a stringent resolution pronouncing it a nuisance, detrimental to the church of Christ, and requested their people to withhold patronage therefrom. In a Pennsylvania town the common council passed an ordinance restricting the hours of attendance for school-children and the sale of intoxicating liquors. In the Minnesota House of Representatives a bill has been introduced providing that males and females shall not skate on the same floor at the same time, claiming it to be immoral in tendency. In another city the public school teachers are forbidden to attend on penalty of resignation. We take it, therefore, that the mania will soon pass away. Christian parents can not allow their children in places condemned by the better sentiment of a community.

The "International Series of Sunday-school Lessons" is just now up for discussion, and all who have a word to say ought to say it. The committee will meet in Cincinnati, in April, and select the lessons for the next several years. There are some complaints against the present course, and not without reason. They lack consecutiveness, and not a few are wanting in practical value. A different method will probably be adopted, so that the lessons will be more permanent—the same course repeated every three or four years. Some argue in favor of two courses—a senior and juvenile course. Every intelligent Sunday-school worker has clearly defined views on the subject, and these are invited. To secure these a circular has been issued containing a blank form of petition to be filled and forwarded to the secretary of the International Lesson Committee. For the benefit of our Sunday-school friends we publish that circular in another column, and call attention to its importance.

The presence in our city of Mgr. Capel, the much advertised Roman Catholic prelate from England, reminds us of some speeches he has been making lately. He came to this country with the prestige of having converted many of the aristocracy of England to the Romish faith, and with a like mission to our merchant princes, millionaires and railroad magnates. The scapulars of any number of Protestant baronets, earls and dukes dangle at his belt. His success among the "gentry" in America has not been reassuring. But he is full of talk and never slights an opportunity. In a recent New York City speech he discussed the vow of celibacy, and said things as ridiculous as the doctrine is absurd. He contrasted the pure, unworldly life of the celibate with "the common and ordinary life of the Christian," and asked, "How many wives, for instance, after a marriage of two years, would not desire to devote themselves to God? And how many, after five years, if they were free, would like to engage themselves again?" The logic of which is that the marital relation is inimical to and destructive of piety, and the apostle was mistaken when he pronounced it "honorable" among all men. Our Lord chose that figure to represent his relation to the church. She is the "Lamb's wife." But according to Mgr. Capel, "the common and ordinary life of the Christian" is far below the "higher sphere" of those who "vow to eternally preserve their purity." Such nonsense is simply shocking, especially when the history of the celibate clergy has disgraced all Roman Catholic countries.

## The Presiding Eldership in England.

It is a singular coincidence that, while American Methodism has been discussing a modification, if not abrogation, of the presiding eldership, English Methodism is trying to attain unto it. The office is unknown in the economy of Wesleyan Methodism. They have an inefficient and inadequate substitute for it in the chairmanship of the district. But the chairmen have few of the functions, none of the authority and scarcely a tithe of the efficiency of the presiding elder. Indeed, how the itinerant system has been kept intact, and how such gratifying success has been achieved with so little administration, is one of the marvels to an earnest Methodist observer on this side the sea. The chairman is the pastor of a circuit, the head master or other officer in a school, or a connectional secretary, and derives his support from such appointment. He has little to do as chairman except to preside at the district meeting, and gives little or no oversight to the several circuits in the district. Like other pastors, he devotes almost exclusive attention to his own appointment. The office has no salary, but has considerable influence in Conference circles. To modify, so as to increase the labors and responsibilities of the office and command the entire time of the chairman, is the earnest desire of many leading minds. The last Conference appointed a large and representative committee to consider the subject fully and exhaustively, and make report at the next session. That committee has been sitting in London, giving careful study to the various suggestions made, and it is understood, has agreed upon a report. The Church Times, edited by Rev. Hugh Price Hughes, one of the ablest of the younger men in English Methodism, vigorously urges the entire emancipation of the chairman from all pastoral work, and advocates a modification which is nothing more nor less than our presiding eldership. He wants the strongest men the Conference can furnish—men attractive in the pulpit, at home on the platform and wise in administration—to fill these positions and fulfill their mission. If such great leaders as Drs. Rigg, Pope and Greeves and Revs. E. E. Jenkins, William Arthur, F. W. MacDonald, Charles Garrett and Robert Newton Young were assigned to districts, with ample salaries, without encumbrance and only commissioned to visit the churches and superintend the work, we doubt not a brighter day would dawn on our kin beyond the sea. They have no Bishops as we have, and their President must confine himself largely to the routine of his office. He makes an annual visit to Ireland, presides at stated meetings in London, preaches a few official sermons, and his work is ended.

But the discussion abroad reminds us of the necessities at home. With a more aggressive spirit, unfettered by an ancient civilization and traditional conservatism, and with a readier perception of present and prospective needs, American Methodism early grasped the idea of the presiding eldership and incorporated it into her polity. Having so few Bishops to serve a widely extended and sparsely settled area, some more intimate superintendence was an imperative necessity. And no feature of our polity contributed more to the heroic achievements of the earlier years than this sub-episcopacy. Now, when a century has passed and its history has been written, our mother is about to follow the enterprise of her daughter. She is awake to the fact that superintendence is as necessary in old countries as in new, and in great centers of population as in the country vast. The lesson we are trying to forget she is beginning to learn. And it behooves us to pause and consider whether we are tending, and whether we are not deprecating a real good for possible evils.

For the past several years we have studied the presiding eldership from a new standpoint, and our deliberate judgment is that we must be jealous to maintain what English Methodism is now zealous to attain. Properly manned and generously supported, the office will repeat the apostolic history of the past century.

Bishop McTearne reached the city on Saturday morning en route to Texas and a long line of District Conferences. He remained until Tuesday morning much to the delight of scores of old friends. On Sunday morning he preached at Felicita Street and at Carondelet in the evening. On Saturday he visited the Advocate office and made interested observation of the old scenes of his initial, but brilliant labors in Journalism. No where is our senior Bishop more beloved and honored than in this city of his early ministrations.

## "God Can't Bless Nothing."

Not in a great while have we met anything more suggestive than the following extract from an article, in the New York Christian Advocate, by Rev. Dr. J. O. Peck. It is one of an excellent series on "Revivals Without An Evangelist." Dr. Peck is himself a distinguished illustration of his subject, having for years enjoyed an almost constant revival and weekly ingathering in his every pastorate. And the whole secret of his success, as well as other laborers, whether aided or unaided by evangelists, is in the caplin of this article. The church rouses itself to do something; then the Divine blessing flows. It is idle to pray if we do nothing to answer our prayers. "God can't bless nothing."

But this thought suggests another of blessed hope and encouragement—that God will bless the feeblest and smallest something. Even the offering of a cup of cold water to an humble disciple will not fail of its reward. Great awakenings have resulted from feeble beginnings—the labors and prayers of the scriptural "two or three." Our Lord blessed the effort to stretch forth the withered hand with a perfect cure. In attempting to arise from his helpless couch, he gave the paralytic strength not only to walk, but to carry his bed. But there must be the effort, however poor and palsied, or the larger blessing can not be granted. Read and ponder these suggestive words:

What is the blessing of God that we seek? Is it anything but the giving Divine efficiency to our use of wise and practical means? I will never forget the startling force with which four simple words once came to me. *God can't bless nothing.* If you would have his blessing, you must do something which he can bless. Waiting idly or dreamily for some mystic power to come and do for us what God has conditioned on our earnest prayers and labors is not piety, but stupidity. If the husbandman does not sow and till the soil, God will give no increase. In like manner, if we want men saved, we must do something to save them, and then God can bless our labors and prayers. Bishop James said he did not believe a soul was ever saved without some human instrumentality in some form. It may be direct or unconscious influence, but the law of human agency prevails. Having done one's best to explain the methods of lay co-operation, and to arouse the activities of the church, accept the few or many who are ready and begin the work. The zeal and faith of these will enlist others. Blend the quickening of the church and the conversion of sinners from the beginning. The two purposes mutually react. The renewing of the members will tend to awaken sinners, and the coming of sinners to Christ will arouse the church. The tender, joyous testimony of a young convert will cause the harp hung on the willows to vibrate with the melody of other days. A sympathetic thrill of the joy of the hour when first they saw the Lord will make the consciences of lukewarm Christians quiver with penitent emotions. Do not wait till the whole church is right, but use the willing, and begin the work with unflinching courage.

The Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE met at 112 Camp street, on Tuesday, at twelve o'clock. There were present from the Louisiana Conference, Rev. C. W. Carter, Rev. Christian Keener and Rev. S. H. Werlein; from the Mississippi Conference, Rev. W. L. C. Hunnicutt and Rev. C. B. Galloway; from the North Mississippi Conference, Rev. W. P. Barton, Rev. W. T. J. Sullivan and Rev. J. D. Cameron.

Dr. Carter was elected chairman, and Rev. Christian Keener, secretary. The report of the publishers was received, and the interests of the ADVOCATE patiently and earnestly inquired into. Rev. J. D. Cameron was elected to write the annual address to the patronizing Conferences. A committee was appointed, consisting of Dr. Carter and Bro. Hunnicutt, to prepare resolutions on the death of Bishop Linus Parker—for many years the able and accomplished editor of this paper.

On the fly-leaf of Mr. Moody's Bible are the following definitions: Justification—A change of mind, new standing before God. Repentance—Change of mind, new mind about God. Regeneration—Change of nature, new heart from God. Conversion—Change of life, new life for God. Adoption—Change of family, new relationship towards God. Sanctification—Change of service, separation unto God. Glorification—Change of place, new condition with God.

Why Christ became man—To bear sin; to obey God's law; to destroy death; to sympathize; to give us an example; to reveal God to us; to unite God and man.

He gave Himself—For many; for the church; for me.

God is faithful—To fill your hope of your calling; to establish the believer; to succor the tempted; to fulfill all his promises.

If any of our readers can improve on these, the ADVOCATE columns are open.

## Rev. John A. Pauly.

BY BISHOP KEENER.

The Rev. John A. Pauly, who died recently in Houston, Texas, was converted and joined the German Methodist Church, in this city, more than thirty years since. He arrived in this country, in the depth of poverty, with his wife, and made his living at one time by picking rags from the streets. Happening into a Methodist Church, he was awakened and by and by converted. Not long after he was recommended and licensed, and presently became a member of the Louisiana Conference, and was appointed to one of the German Churches in this city.

He was over forty when admitted into the Conference. Though beginning late, yet the Holy Spirit wrought in him and by him wonderfully. He was powerful in faith and prayer; a sinner of rare compass and sweetness, and a preacher after Luther's style—inclusive, logical, original, sprightly, commanding. He had many seals to his ministry, especially from among the Roman Catholics.

During the war by his firmness and good sense he saved our principal German Church from the clutches of "Order No. 15" of Gen. Banks, and from Bishop Ames. He was stationed at Dryades Street, then at Craps Street, and Sarapara, alternately for some years. Then at Houston, Texas, and at different points there. It is not saying too much to attribute to him the shaping of that noble church in Houston which is a model both in the largeness of its charities and the spirituality of its membership. By it he gave tone to our Southern German Methodism in Texas. His wife died some years ago, and he then lived with their adopted child until his death. He was rugged in his strength, yet gentle in his sympathies. He was a fearless preacher of the law, but deeply versed in the art of bringing sinners to Christ. All that concerned the church he carried about with him in his heart day and night. He worked and was ready for every good work until the wheels of life had worn out their sockets. I doubt not the church of Christ in Texas will run a good while yet upon the answers of his long-continued, mighty prayer of faith. His memory to me is very precious.

## "Side-Track."

I do not gladly wait in the office of railway men for a belated train. Who does? I am not partial to railway men's conversation. Who is? The language is one native to a land where my heart has been now and then forced to ramble, and when it paused is rested as in duance. Yet it is a language strong, relentless, kindly. Rougher than that born in Scandinavian forest, it carries with it the same indomitable wildness of royalty that screams, "Clear the track!" to all the luer and feeler idlers.

I was waiting in a railway office. Three young men were there. They uttered the language of Ashdod as interjections between the sentences of railroad slang. They were discussing the merits of some young railway girls. (Parenthetically, this girl!) After various remarks relative to one of the females discussed, one of the young men said, "I think it's about time she was side-tracked."

The possible meaning of the term is indeterminate. Side-tracked might mean, in the above connection, married. It might mean shunted off among the ruined and neglected. It might have a meaning intermediate between these extremes. But, whatever its exact meaning, there was implied in it removal from the main line of life and its ultimate destinies.

I had no time or inclination to inquire into the causes or results of the side-track in this particular case. Doubtless they were grave—to one or many equal to the birth or overthrow of a world. But, as I looked out through the metaphor upon the road of life that binds with steel bands earth and heaven, time and eternity, I saw cars, single and in trains, almost numberless side-tracked. I saw some loaded, some empty. Some marked "local," and others, "fast through mail." There were fine ones and old rickety "flats." There were trains whose engines were puffing impatiently like a steed that chumps the bit held by the firm, restraining hand of the rider; others were hitched to the "cow-catcher" of the engine whose fires were dead.

I looked inside. Upon one train near me were a throng of passengers waiting for the "up train," which was late. On board was a mother hastening to the bedside of a dying daughter who had dispatched, "Mother, I can't live till six." Poor mother! The train would not reach the station till half-past-six! As the mother sobbed aloud at the thought, a languid eye looked up near by and

a dying man said, sighing: "And they say heaven's gate closes at six—then I'm too late! Why did they side-track us?"

There was another train of freight cars side-tracked. Upon one car were perishable wares that by some mistake (whose I don't know) were pushed out here by the wayside to rot, while the owners were impatiently waiting their account sales. Next to it, as if in relief of the distress of the other, was a car awaiting perishable goods upon it. There was consolation in the thought that they would soon go on or perish together. Next was an excursion train empty, its engine fires half smouldering, while scattered over the green or running thither and yon through the town the passengers were taking the day. Meanwhile great trains of through freight rolled thundering by without checking speed. Regular mails slowed up, shrieked "ten seconds," and rushed screaming on again like the angel of woe in the Apocalypse. Lightning express and special shot put with a scream and ring of bell; switches clattered, and signal men rushed with hard, earnest faces to their posts and back again.

I sank deeper into my reverie. I leaned back and, half dreaming, looked up to the ceiling of the office. Transmuted into the recording angel stood the clerk at his desk keeping account of the trains at his station. Waybills, orders, telegrams, express packages, trunks, checks, tickets, rebates for damages, receipts, unlabeled packs, things sent wrong, tracers for goods not found, boxes, bundles, bales, barrels, casks, kegs, kits, carloads. This coming, that going; this paid for, that unpaid; this right, that wrong. Who envies the railroad agent or the recording angel?

Side-tracks in life are not necessarily misfortunes. Men are not criminals because they are side-tracked. The highest uses and honors are served and attained by them. Although this world is not man's home and life's aims his ultimatum, yet mortal life has beauties in its purposes and providences which make it worth the living. If God thought the design worth the publication, man ought to think its achievement worth the endeavor. And these pausings, switchings, delays! When motion is rapid and straightforward how the mile-posts sink into the haze of the past! But is it the highest life to sweep at lightning speed out of the sight of the present? To encounter and to leave behind—is that life? What better is the unrequited bourne of eternity than this green oasis of time where waters run and palms wave? There are times when life's laden cars should unload; when its empty ones should fill; when its broken ones should be repaired; when its hot boxes should cool; when engineer and conductor should dust themselves and wash their sooty faces. For, after all, life is not where the body rushes at the rate of forty miles an hour. The heart is heating under the humble roof-tree where wife, child, mother, sweetheart are side-tracked. Life is not in the storm of battle and the press of business. Beyond the battlefields lie fields where war's alarm never awakes and cares and anxieties cease forever. There the armies after years of marching and carnage all come in, stepping to the music of "Home, sweet home!" and the fast freight train rolls in with the ringing of bells and slows up and is side-tracked—but in heaven!

## The Parker Memorial.

We, the undersigned, have been appointed by the New Orleans Preachers' Meeting as a committee to secure a lot, vault and monument in one of the cemeteries of this city for the reception of the body and to perpetuate the memory of Bishop Linus Parker.

On investigation we discover that such a vault and monument will cost not less than twenty-five hundred dollars.

To meet this we appeal for contributions from those who loved him as a friend, from those who have been strengthened and blessed by his writings, preaching and labors, and from the church at large which realized for so many years the benefit of his consecrated life and ministry. All contributions should be sent to Dr. C. B. Galloway, 112 Camp street, New Orleans.

G. CARRADINE,  
S. H. WERLEIN,  
C. W. CARTER,  
J. F. WHITE,  
J. M. A. ARRENS, Committee.

The following figures, showing the number of sittings in some of the great cathedrals in Europe, will interest the reader:  
St. Peter's Church at Rome holds 58,000 people; the Cathedral at Milan, 40,000; and St. Paul's at Rome, 38,000. The Coliseum at Rome is said to have had a capacity of 87,000.

—The Brewers' Journal gives the sales of malt liquors during the year ending May 1, 1884, as 18,856,823 barrels.

—The Baltimore Conference raised for missions, \$13,250.50; \$10,138.40 for foreign missions, and \$2,020.50 for domestic missions.

—Rev. Sam Jones is holding a great meeting at Lebanon, Tenn. He says: "The work is glorious beyond description."

—Rev. J. M. McKee, of Delhi, La., with his family, is on a visit to New Orleans and the Exposition, and, of course, reported at 112 Camp Street.

—Rev. R. G. Porter will preach the commencement sermon at the Grenada Collegiate Institute, and Rev. W. B. Murrah will deliver the annual address.

—Rev. Dr. J. W. Heldt, of the North Georgia Conference, and Rev. R. S. Woodward, of Vicksburg, made the Advocate office a pleasant call last week.

—Rev. J. A. Bowen writes from Water Valley, Miss., of a glorious meeting in progress there. He is assisting Bro. Pice, the pastor of Wood Street.

—A protracted meeting will commence at St. Charles Avenue Church to-night. The pastor, Rev. Beverly Carradine, will be assisted by the preachers in the city.

—L. Prang & Co. have our thanks for specimens of their latest and most beautiful Easter cards. They are almost the very perfection of artistic taste and beauty.

—Elbert county, Ga., by a majority of 350, voted out the whisky-traffic on the seventh instant. The good people of Elberton held a thanksgiving service the next day.

—President Cleveland's salary is \$137 a day. A sung little sum with which to set up housekeeping, but not too much for the Chief Executive of a great nation like ours.

—Dr. Morton reports that in eleven months the receipts for church extension amount to \$60,100, and with this sum 184 churches have been helped in six States, two territories and the District of Columbia.

—Rev. T. J. Newell, President of Grenada Collegiate Institute, spent some days in the city with the people of his school studying the Exposition. We acknowledge the pleasure of a call.

—The State Prohibition Convention in Mississippi will meet in the city of Jackson, July 1, 1885. It is predicted that it will be the largest convention ever assembled at the State capital.

—Rev. U. B. Phillips, of the East Texas Conference, and wife called to see us on Monday. Our brother looks quite as fresh and vigorous as when he transferred to the Lone Star State.

—We are glad to learn that Rev. J. M. Gann has much improved in health. A private note from Hattiesburg says he preached there on a recent Sabbath much to the edification of the people.

—Hon. E. D. Clark, of Vicksburg, the new Assistant Secretary of the Interior, died in Washington, on Monday last, of pneumonia. He was never able to enter upon the duties of his office.

—We are grateful to some thoughtful friend for an admirable cabinet size photograph of our late friend, President D. M. Rush, of Centenary College. It is highly prized and will be carefully preserved.

—Rev. G. R. Loehr, of our China Mission, and Miss Malvina Allen, daughter of Rev. Dr. Young J. Allen, were married in Shanghai, China, Feb. 5, 1885. Dr. Allen officiating. We give our blessing to the young missionaries.

—The family of the late Rev. Dr. F. A. Mood, Regent of the Southern Western University, Texas, have received ten thousand dollars insurance on his life. That was a generous and thoughtful friend who kept the assessments paid up regularly for him.

—Dr. Samuel Rodgers was elected president of the Baltimore Conference on the third ballot, and presided during the first day of the session. Bishop Granberry arrived the next morning and conducted the business to its close. Dr. J. S. Martin was secretary, of course.

—We sympathize with Dr. Fitzgerald, our confrere of the Nashville Advocate, in the loss of an affectionate brother. He reached his home in time to attend the funeral, but was late for a farewell word. He was a good man and true and bequeathed the legacy of a well-spent life.

—Chili has discarded the Roman Catholic religion as the religion of the State, and has announced perfect liberty to all forms of the Christian faith. The oath of the President binds his accession to office, no longer binds him to the support of the "Roman Apostolic Catholic Religion."











She was a true and faithful wife  
tender, patient mother and a devoted  
Christian. May God bless her children  
and may they all be ready to meet their  
parents in the "sweet by and by."

J. A. PARKER, P.

"WONDER" — P. H. Beckwith, N.  
wich, Conn., Dec. 18th 1884, stated  
"I was my life to Warner's Sate Laxative  
Cure; when I began to use I passed  
ten quarts of water daily, which I  
retained 14 percent of sugar; after nine  
seven dozen bottles my doctor  
removed the water free from sugar  
has done wonders for me."

that lessens the little children's tears and bow at her knee and say: "Now I lay me down to sleep, I pray thee Lord my soul to keep, so that I will not ever be afraid, for thou art with me to the end of the world." May the Lord bless and save the believing nation.

W. T. HARRIS.

Francis L. Dow, assistant police chief, Taunton, Mass., tried yesterday to cure a stone in the kidney bladder by Warner's Safe Cure. In June, 1894, he wrote, "I have seen a sick day since I began Water's Safe Cure and never felt better; I gained eighteen pounds."

HAVEN'T YOU FELT JUST SO?  
 JAMES N. WOOD, Fishkill, N. Y., July  
 1884, wrote, "It is two years ago I  
 spring since Warner's Safe Cure en-  
 tire. I was called a dead man but the  
 medicine brought me to life. I take  
 few bottles every spring to keep me  
 right." He was afflicted for six years  
 with pains in the back, ending in ki-  
 nex hemorrhage. Cure permanent.

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I have seen that I have had from Illinois  
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it for the reason that it is a good one. It  
is certainly a world's best remedy."

Thousands of letters come to me, all  
praising the merits of Dr. J. H. M. Lean's "T."







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### GETHEMANE.

In golden youth, when sweet the earth  
A summer land for singing mirth,  
When souls are glad and hearts are light,  
And not a shadow lurks in sight,  
We do not know it, but there lies  
Somewhere, veiled under evening skies,  
A garden all most something rare,  
Gethsemane, Gethsemane,  
Somewhere his own Gethsemane.

With joyous steps we go our ways,  
Love leads a halo to the days,  
Light sorrows fall like clouds afar,  
We laugh and say how strong we are,  
We hurry on, and hurrying on,  
Close to the border land of woe,  
Thou waits for me and waits for me,  
Gethsemane, Gethsemane,  
Forever waits Gethsemane.

Down shadowy lanes, across strange streams,  
Bridged over by our childish dreams,  
Behind the misty cape of years,  
Thou in the great still fold of years,  
The garden lies; strive as you may,  
You cannot hush it in your way,  
All parts that have been or shall be,  
Pass you were through Gethsemane!

All those who journey, soon or late,  
Must pass within the garden's gate;  
Must kneel alone in darkness there  
And battle with some fierce despair.  
God pity those who can not say  
"Not mine, but thine?" who only pray,  
"Let this cup pass," and can not see  
The purpose in Gethsemane.  
Gethsemane, Gethsemane,  
God help us through Gethsemane.

### Insuring Churches—A Plan.

BY H. W. RUSHMAN.

I wish to call the attention of the Methodist Church to a subject that seems thus far to have escaped notice. The church is paying out large sums of money every year for insurance; the greater portion of which she can save and still have her property insured even better than it is at present. The rate of insurance is about one and one-fourth per cent. or \$12,500 on \$1,000,000. The amount of church property destroyed by fire is very small when compared with the amount paid out for insurance; the church would, therefore, save by taking her own risks. She should agree on a plan of mutual insurance. For instance, suppose the value of the property of all the churches that wish to insure is \$50,000,000; now if one of the churches valued at \$5,000 should burn, to rebuild it would be necessary to make an assessment of only one-tenth of one mill or ten cents on every \$1,000. So a church valued at \$10,000 would have to pay out \$1. Of course an office would have to be located somewhere filled by a competent man with one or more assistants, whose duty it would be to keep a list of all the churches that entered into the agreement, showing the value of each, and when notified of the destruction of any of the property by fire he would strike a ratio and notify each church of her assessment, which amount would be forwarded to him at once; and as soon as all the assessments were received he would forward the whole amount to the proper parties. The office expenses would be met the same as a church would be rebuilt—make an assessment, say of one-quarter mill or twenty-five cents on the \$1,000; that would give \$1,250, which, I think, would fully cover the expenses of the office for one year. Now let us suppose property valued at the amount of \$100,000 (which, I think, a large estimate,) is destroyed during a year by fire, the tax necessary to replace that amount of property would be two mills or \$2 on the \$1,000. Now add to that twenty-five cents for office expenses and the total cost of insurance will be \$2.25

on \$1,000 instead of \$12.50. To insure \$50,000,000 worth of property at the rate charged by insurance companies would cost \$625,000. On the above-described mutual agreement plan the cost would be \$112,500, or an annual saving to the church of \$512,500. There are many features in the plan suggested, to recommend it, besides its cheapness. In the first place the payments are made in such small installments that any church can make them and never feel it. Besides every cent, excepting the small sum for office expenses, goes directly to replace property that was destroyed, and the congregation that had their building destroyed would not have to do without a place of worship until it suited the company they insured in to pay them whatever they pleased. But as soon as a building was burned, the erection of another could be commenced, for the whole amount at which the building was valued would be sure to be paid. I believe every Methodist Church would enter into the agreement if the plan was once understood, and as it would be the duty of every pastor to explain it to his congregation they would soon all understand it.

Believing the above to be a matter of sufficient importance to be brought to the notice of those in authority in our church, I therefore address your paper as the quickest and best means of accomplishing that end.

YAZOO CITY, MISS., March 19, 1885.

### A Tribute to Bishop Parker from Missouri.

I have seldom been more shocked than when, on last Thursday, I found in the St. Louis Christian Advocate the announcement of Bishop Parker's death. It came with the joyousness of a personal bereavement, for the attachment I felt for him had been the growth of years. He seemed so well and vigorous at our Conference last fall that I can not realize that we shall see his face no more. His presidency of our Conference at Shelbyville last September was the occasion of his first visit to Missouri. He greatly impressed those who had not before met him with his simplicity and earnestness, and won for himself a place in the affections of the warm-hearted Missourians who found so much that responded to their own nature in his genial Southern temperament. For Bishop Parker had all the characteristics that are indicative of the sunny land of his adoption. His sermons at our Conference were characteristic, and while some were disappointed, who always expect a Bishop to be an orator or a rhetorician, all admitted that they were models of expository skill and pervaded by a deep spirituality which showed that they were forged at the altar of prayer. I shall not soon forget his sermon on Tuesday night, the evening before the opening of Conference, on "Quench not the Spirit." He brought forth things both new and old, and discovered meanings and beauties in the passage which I had never suspected. It was a peculiarity of Bishop Parker's to discover all that was legitimately in a text and to make it so luminous that you wondered you had never seen it before.

I have never seen more thorough, conscientious work than was done by him in the council. He seemed particularly anxious to afflict no man, while deeply solicitous to promote the best interests of the work. In any doubtful case he would ask each presiding elder for his opinion and weigh well all the pro and con before rendering the verdict. He felt deeply the responsibility upon him and sought to share it, as far as possible, with his presiding elders.

He did not desire the episcopal office—would have much preferred to retain the editorship of his beloved Advocate; but he surrendered all personal preferences at the voice of the church. It is a mysterious Providence which has taken him in the vigor of his manhood, and just as a new and grand field of enlarged usefulness was opening before him, but the Master needed him for the sublime activities of the unseen world. I doubt not that God has other positions of useful labor and other ministries for his servants than those of the church militant, and, while it seems as if our beloved

Bishop was called at a time when we could ill spare him, he has taken his place in the great spiritual forces of the church triumphant. "Two worlds there may be, but the universe is one. And God is in it. And the Christ is in it. From earth to heaven, from star to star, and beyond all stars, the Lord is one, and the service one: one Lord, one faith, one baptism."

M. H. CHAPMAN.

ST. JOSEPH, Missouri.

### Where Is Happiness?

(From the German, By J. B. A. A.)

Where is happiness? Happiness is where you are not! Is the dolorous answer, very befitting to thousands who are in eager pursuit after it.

"The world has always looked on me as fortune's favorite. Nor will I complain or denounce my fate. But, verily, my life has been naught else than anxious, worry and weary work. During the seventy-five years of my earthly existence I have not had four weeks of unalloyed happiness. It was a ceaseless rolling of a heavy stone to a mountain's summit, the summit shrouded in clouds. After all, what is life? You are precipitated into all manners of follies; are occupied with silly nonentities; bewail your ignorance of yesterday, deem yourself wise to-day, again to be entangled in incongruities, inconsistencies and follies on to-morrow." This is the sad confession of Goethe after reviewing his long and brilliant career. His contemporaries deemed him superlatively happy, while he laments his misery.

Another of great name and fame, whom all men pronounced highly favored by a kind Providence, rich, gifted, honored, beloved, popular—our own Dingelstedt declares:

"When my body in the grave is laid,  
Write on my tombstone legibly and say:  
Of fortune's favors large supplies he had,  
But really happy he was never, nay."

Most of our so-called happy men are not, equally honest, to confess ambitious bankruptcy. Others are so blind or dormant that they can not realize their misery. One bubble after the other bursts, but they grow not weary in chasing after a new one with unabated zeal. Some of these benighted even look with disdain on those of us who hold that

"There's nothing but heaven."

Where is happiness? A dying king was advised by sorcerers to put on the shirt of a truly happy man and he would soon recover. Many messengers were commissioned to make diligent search for a man who answered the demand. At last they found their man—he was happy, but very poor, living lonely in an earthen hut. Large offers were made for his shirt; but, lo! he had none. His sole attire was a threadbare blanket.

Where is happiness? "Believe in the Lord your God, so shall ye be established; believe in his prophets, so shall ye prosper." (II Chronicles xx, 20.)

The sun which smiles on me  
Is Jesus Christ, Most High;  
That which fills me with gladness  
Is he who fills the sky.

### Two Sides:

I speak of keeping up with church members. It may appear to be a small matter, but it is of great importance. The first is to have a register in which the names of all the members are enrolled, etc. A little over two years ago I was sent to L— circuit, N— Conference. I arrived at L— in due time, went to work visiting my members, and attending to such duties as were necessary. I could find no register for L—, not even a roll of the members. There was no circuit register, and I had to depend upon the memory of a few of my members to find out the names of all the members. Recently I visited a family where the two daughters, belong to our church, and I never knew it before. Their names were forgotten, they live some distance from the church, and, as a consequence, they were almost entirely out of sympathy with the church. I do not lay all the blame on my predecessor, but a part of it belongs to the members. I never have seen but one man who would keep a church register. All the rest wanted the preacher to keep it.

The second way is when a certificate of membership has been given to a member, let the pastor who gives the certificate inform the pastor where the member is going that such a certificate has been given to Bro. A— or Sister B—, and in this way the brother or sister is hunted up, and their relation to the church continued and not broken, as is frequently the case. Recently a pastor gave a certificate of membership to Sister D—, who moved to Little Rock, Ark. He wrote a postal to the "Pastor of the Methodist Episcopal Church, South, Little Rock, Ark.," the same day the certificate was given. The pastor at Little Rock received the note. The sister, though timid, was found out, and her relation to the church continued.

MARCH 13, 1885.

PASTOR.

Letter from Mrs. Bishop Kavanaugh.

Some few days since I penned a few lines to yourself, to the editors of the Central Methodistist, of Kentucky, and Nashville Christian Advocate, expressing our gratitude for the regular weekly visitors, your excellent papers; but suggestive thoughts intervened and I withheld my commendation. By yesterday's mail I received your issue of the twelfth, the editorial page draped in black and my eye rests upon the announcement of the death of our greatly esteemed Bishop Parker. How sudden, how intensely absorbing the recollections which followed that announcement! Not yet twelve months, wanting but one day from this date, when the like intelligence flashed across the wires the death of Bishop Kavanaugh. Both presiding at the last session of the Louisiana Conference (save one.) How rapidly imagination pictured the meeting in the heavenly land of these two warm personal friends, associates in the ministry for many years, similar in many points of their marked character, so soon to meet and hold companionship in that blessed abode! Beloved venerated Bishops, it is some solace to the waiting, wounded hearts of your companions and friends to know that the gate is open and our dear ones will be waiting and waiting, and the time will not be long. Others will soon follow.

Here let me acknowledge how thankful we are to be remembered by your welcome papers. Yours from the State of my adoption, the land of my childhood and early womanhood, the home of many to whom my heart reverts back to times of happiness and the enjoyment of so many social hours. To the Kentucky Central as an acceptable visitor from the birth State of my beloved Bishop. The last issue of that paper, telling of the revival meetings in Mt. Sterling, was intensely gratifying not only for the conversion of souls to the Master's work, but the reward of faithful labors of our esteemed friend, J. R. Deering, the pastor. To him my heart will ever go out in gratitude for the conception and finish of that beautiful memorial window in the new church of that growing city. The beautiful tribute to the memory of their Kentucky Bishop. And the Nashville Christian Advocate always filled with interesting, well-selected matter. The fountain head of our church, the nucleus of refined, cultivated, vital Methodism.

PITALEMA, California.

### The Greatest Temperance Society in the World.

BY REV. N. W. WILDER.

With great interest I read in the New York Observer, of February 23, the editorial entitled "Origin of Religious Newspapers and Temperance Societies." Forces having their origin as far back as 1514, 1811 and 1816 were noted, which had a very important bearing upon the temperance reform, extending and increasing in power down to the present time. But there are historical facts which, it seems to me, show very clearly that the things said and done in those years were only factors in a movement having a much earlier origin. In the year 1743 John Wesley, the founder of Methodism, prepared the "General Rules" for the guidance of his societies, and one of these rules required the members of these societies to refrain from "drunkenness, brawling or selling spirituous liquors, or drinking them,

unless in cases of extreme necessity." Mr. Wesley constantly insisted that this rule, with the others, should be obeyed by his preachers and enforced by them in the societies. About this time, in preaching a sermon on "The Use of Money," he uses language as follows: "All who sell them (liquors) in the common way to any that will buy are poisoners general. They murder his majesty's subjects by wholesale, neither does their eye pity or spare. They drive them to hell like sheep, and what is their gain? Is it not the blood of these men? Who then would envy their large estates and sumptuous palaces? A curse is in the midst of them; the curse of God cleaves to the stones, the timber, the furniture of them. The curse of God is in their gardens, their walks, their groves; a fire that burns to the uttermost hell! Blood, blood is there; the foundation, the floor, the walls, the roof are stained with blood. And canst thou hope, O man of blood! though thou art clothed in scarlet and fine linen and forest sumptuously every day—canst thou hope to deliver down thy fields of blood to the third generation? Not so, for there is a God in heaven, therefore thy name shall soon be rooted out!"

By such methods Mr. Wesley labored to originate and carry forward the temperance reform. And Methodists claim, therefore, that he was the pioneer in this movement. After the introduction of Methodism into America in 1766, and thence onward until the organization of the Methodist Episcopal Church at Baltimore in 1784, this same "general rule," before referred to, was enforced in the Methodist societies in this country. At the time of the organization of the Methodist Episcopal Church in 1781 when it became a church entirely separated from the Methodist societies of England, and from Mr. Wesley's oversight and authority, the "Book of Discipline," compiled and adopted by the General Conference then in session, contained these same "General Rules," and thus it comes to pass that every member of the Methodist Episcopal Church, from its origin in this country until the present day, by promising to "be governed by the rules of the Methodist Episcopal Church," has joined a Church Temperance Society among the best and first of modern times.

W-EX, Vermont.

New York Observer.

### The Elective Experiment.

A few nights since, in the pleasant parlors of a hospitable New York residence, the Nineteenth Century Club listened to able and representative expressions on each side of the question respecting electives Greek and Latin in our colleges. The venerable Dr. McCosh, of Princeton, gave the results of his experience and learning against the elective system, except within restrictions, and regretted many things in the recent action of Harvard, especially that it made no one study obligatory. He probably spoke for a great number of scholars, when he said: "We are discouraged by this new departure of Harvard College." On the other hand, President Eliot, of Harvard, delivered a spirited address on the thesis, "In a university, the student must choose his own studies, and govern himself."

It seemed to be conceded, on both sides, that, in a university proper, such as exists in Germany, and to some extent, in England, elective study is the rule, the proper rule, and the rule without exception. So far, so good. When America shall have grown to that ripeness, or to that form of ripeness, which produces a real university, by all means let the studies in the university be elective, without limit and without exception. But it was conceded by the anti-classicist side that "there are as yet no universities in the United States—only aspirants." So the parallel with our colleges, and the argument derived therefrom for elective study in our colleges, fall at once. A better parallel would have been the German gymnasium, as the thing nearest to our American college. But as the studies in the gymnasium are mostly not elective, and Greek and Latin were elective, the anti-classicist would not be apt to use that parallel. But the gymnasium course is, to the German student, a necessary prerequisite to entrance into the university. The gymnasium is nearly our old-fashioned college, and the university stands on a higher plane. The true election to the student of the gymnasium is whether he will enter or not.

It is not to be supposed that a university can be made by merely copying such of its incidents as are susceptible of copy in the material at hand. A gymnasium or college is not transformed into a university by making the studies elective, any more than a country village or a prairie hamlet is made a metropolis, by giving it the title of city, with the appendages of a mayor and common council. When the power and the maturity are attained, then the accessories and the insignia will follow fast enough. When our universities are existent, not to say grown, when the name comes to stand for a reality, then the elective studies will come quite naturally, and be acquiesced in by all.

But a university like the German, to which the study of Greek and Latin is not an indispensable prerequisite, is not conceivable.

The elective system of universities, too, includes another feature. The election is wholly individual, and extends to every lecture, or to every recitation if the student employs a private tutor. Election to such an extent could never be applied to either the German gymnasium or to the American college. We do not trust our boys so far. Harvard has not yet ventured to assume that outward badge of university existence, President Eliot is reported as disdaining it. "The elective system," he says, "does not mean the right to elect to do nothing. In each class the student must pass a number of stated examinations in order to hold his place." (The italics are ours.)

Here we have it. On the bald and bare question whether he will study or shirk, the student is not to be trusted. On that question he may not elect. He is assumed to have depravity, and to need compulsion. The rule is made for bad boys. (St. Paul, we remember, says that "the law is not made for a righteous man.") Where the question is more delicate, where it touches matters which pass the boy's knowledge and where the temptation to shirk is more subtle, there these same boys are assumed virtuous and wise enough to be trusted with election! The college must have examinations to determine whether the student shall stay; the university need have examinations only to determine whether the candidate shall be invested with a degree when he goes. The college must have its course, its regulations, and its classes; the university has its lectures and libraries and instructors for individuals. In the college one dull student may keep back others; in the university no individual retards another. The university man may take his degree when he is able; the college boy must be one of a class, must hold some rank in it, and must be graduated in some way along with his mates, at the end of his course, or suffer mortification or disgrace.

Herein, after all, appears to be the real difficulty. It is easy enough to take a partial, or an "annex" course; sometimes in a college, but often outside. But a certificate of a partial course seems not to be generally satisfactory. A degree is better liked. A diploma which, by the declaration on its face, shall put no difference between one who has studied Latin and Greek and one who has not, might often, doubtless, bring much comfort to the recipient, as the habit of giving it might possibly bring elective students and temporary revenue to institutions which bear the name of university. But such diplomas and degrees run a shrewd risk of being classed with flat money.

—The Independent.

### Brazil Mission.

APPOINTMENTS.

RIO DE JANEIRO DISTRICT.—J. J. Ransom, P. E. Rio station (English-speaking congregation.) to be supplied; Catete station and circuit, James L. Kennedy, P. C.; Sannell Eliot, exhorter, helper; Parahyba Valley circuit, J. J. Ransom.

SAN PAULO DISTRICT.—J. W. Koger, P. E. San Paulo station and circuit, J. W. Tarbox, P. C.; Bernardo de Miranda, exhorter, helper; Santa Barbara circuit, J. E. Newman; Campinas station and circuit, to be supplied; Piracicaba station and circuit, J. W. Koger, P. C., one helper to be supplied.

SCHOOLS OF PARENT BOARD.—Rio Schools, Charles Shaders, teacher; Piracicaba Boys' School, Senor Augusto Pereira; Capivay Mixed School, Franklin Dias de Cerqueira Leite.

WOMAN'S WORK.—Collegio Piracicabano, Miss M. H. Watts, missionary, dressmaker and teacher; Miss Mary W. Bruce, missionary, teacher; one missionary teacher to be supplied. Teachers employed on the field: Mollie M. Renotte, Augusta Casanova, Miss Maria P. Esh, and some advanced pupils who teach as well as study.

—Bring your little children to the Savior. Place them in his arms. Devote them to his service. Born in his camp, let them wear from the first his colors. Taking advantage of timely opportunities, with all tenderness of spirit, seek to endear them to the Friend of sinners, the Good Shepherd of the sheep, the loving Guardian of the little children. And not only teach them, but govern them. And in order to govern them, govern yourselves.

—Do not let us rejoice in punishment, even when the hand of God alone inflicts it. The best of us are but poor wretches, just saved from shipwreck. Can we feel anything but awe and pity when we see a fellow-passenger swallowed up by the waves?

—Christianity always suits us well enough so long as we suit it. A mere mental difficulty is not hard to deal with. With most of us, it is not reason that makes faith hard, but life.

—A Christianity without mystery is as unphilosophical as it is unscriptural.



## Christian Advocate.

THURSDAY, APRIL 2, 1885.

For the New Orleans Christian Advocate.

WE SOW OUR SEEDS.

BY THOMAS HENRY MACHILL.

We sow our seed with toil and pain,  
And give them trickling tears for rain,  
And we with wondering and surprise  
Each tiny stalk and green blade rise,  
With creaking tillage and mowing strain.

Sometimes we sow a careless strain,  
And sometimes, too, our lips complain,  
And oft with deep, heart-lips sighs  
We sow our seeds.

But, whether it be with joy or pain,  
We feel our toil's not all in vain,  
If but some chance, sweet little life,  
Or violet opens its genuine eye,  
Where on life's broad and boundless plain  
We sow our seeds.

## Hand as Well as Head and Heart Training.

(An address delivered, March 10, 1885, by Rev. A. H. O. Haygood, D. D., at the dedication of the Elizabeth S. Rush Industrial Home, Holly Springs, N. C.)

A writer of note, who is himself a man of African descent, says: "Editors and writers throughout the world should spell the word 'negro' with a capital N." The reason is the word is the name of a race of men, just as the words "Caucasian," "Indian," "Mongolian" are the names of races of men. It is no compliment to speak of those in whose interest this institution is conducted to speak of them as "colored people." It is at best an equivocal phrase. But right-minded people will not spell the word with "two g's," as they will not pronounce the word "Indian" "Injun." There was somewhat of prophecy in the remark attributed to that noble and typical American whom you all revere, and whom we are all coming to respect—Abraham Lincoln: "No man will ever again be elected President of the United States who spells the word 'negro' with two g's." Mr. Lincoln meant that what the law had given public opinion would soon come to recognize—the negro's citizenship. And this prophecy is coming to pass.

## PROGRESS WITHOUT PARALLEL.

The progress of the negro race in the United States during the last twenty (I might have said, during the last two hundred and fifty) years is one of the marvels of history. If we take the longer period, it is a history of progress from abject slavery; if we take the shorter, it is a history of progress from slavery—whose end is an occasion of gratitude to all who understand the subject—to citizenship in the best government in the world.

No people ever had such an experience of great and sudden transitions. As one has expressed it: "Slaves yesterday, freemen to-day, voters to-morrow." And they have done better than most men, who thought they understood the subject, expected of them. The experiment—experiment it was, for there were no precedents—could not, without fatal issues to civil institutions and to the negro race itself, have been made in any other country. As I have been told by those who invited me here to say what I think, allow me to add: This experiment could not have been made in any other part of the Union so safely as in the Southern States. The experiment could not have been made in this country without ruin had this not been a Christian country. It could not have been made in the South but for the prevalence of the Christian religion among the white people; it could not have been made at all had not hundreds of thousands of the negroes been converted to God before the proclamation of emancipation. If the Southern Church has done comparatively little in the education of this race since the war, remember it did all that was done before. But for the work of the Southern Church before, Northern benevolence could have accomplished but little since the war. It was the Christian religion in both races that sustained the country under the strain and test of the experiment. The Constitution and the Declaration of Independence alone were inadequate to so great a trial. And it is the Christian religion that will finally solve this and every hard problem that confronts our times. It is only the despair of unbelief that questions the possibility of solution.

The most notable thing in the history of the progress of the negro race in the United States is his progress in education—using the word in its broadest sense. Take one fact alone: Nearly one million negro youth are now in the public schools of the country. Take another fact: The tenth census shows a decreased percentage of illiteracy, comparing 1870 and 1880. The spelling book is gaining ground, and herein is the prophecy and earnest of ultimate victory. If we compare the progress of any other four or five millions of illiterate people in any twenty years of the world's history with the progress of the negroes in this country between 1865 and 1885, we will find that never before did so many illiterate people learn so many useful things so fast. During these twenty years, the negro's eagerness to learn and his success in learning has finally settled in the minds of candid people, who take the trouble to square their theories by facts, the long-debated question as to his capacity to learn. And while some have made a bad use of education, so many have used it well as to convince reasonable people, who have informed themselves, that it is not only possible to teach the negro, but very desirable

to teach him whatever useful knowledge he can learn.

The negro in the United States

ought to have made progress.

It would have been an infinite disgrace to him had he failed. If no ignorant people ever learned so fast, it is also true that no ignorant people ever had so much done for them. To amplify and illustrate this proposition as it deserves would take a volume. I make bold to say a great and emergent duty was never in the world so nobly responded to as was the duty of educating the emancipated negroes. Patriotism and religion joined hands to do a work great and difficult enough to appal the stoutest heart and to paralyze any vital force weaker than the strongest faith in God. I do not believe that so much would have been attempted by any other people as the Christian people of this country have for twenty years been trying to do. I should have said, a portion of the Christian people of this country. For it is well known that nearly all that has been done by voluntary effort has been done by those (I should say, by a part—possibly a minority) who were on the victorious side in the late war between the States. That they were on the victorious side explains not only, in large measure, why they were willing, but also how they were able to do it. That in their inclination and ability met together was a providence to the negro race and to the whole country. (How desperately poor the war left the South history can never put into words.)

True education will move along three great lines—books, morals, industry.

To state it otherwise: There must be

head training, heart training and hand

training. Each helps the other, and

neither is complete without the other.

There was deep wisdom in the old Jew-

ish rule that every man must teach his

son not only the law and the Scrip-

tures, but also a trade. Thus it came

to pass that St. Paul, besides what he

could learn in the schools of Tarsus

and in the school of Gamaliel, was bred

a tent maker. It is a German custom,

and it goes far to explain the capacity

of the German to get on in the world

and to increase his goods. The Crown

Prince, it is said, was taught the trade

of a lock-smith. My own father

brought me up to farm work. I can yet

plow a straight furrow. How often I

have blessed him for that kindness! How

often I have thanked "Uncle Jim,"

who was my wise and patient

and loving teacher!

It is a matter of surprise that in a

republic like ours so many, otherwise

sensible, people should despise labor.

Everybody knows that the average

white girl prefers the attentions of a

well-dressed youth (doling woman's

work), who sells ribbons for \$25 a

month, to those of a carpenter, not so

well dressed, who can easily earn \$50

or \$75 a month. And the average white

boy would prefer to be the ribbon

seller; it is more stylish. It seems to

be a question of clothes; it is, I sus-

pect, at bottom a recoil from what is

esteemed the humiliation of hand

labor. The average negro girl follows

the example of her Caucasian sister

and smiles on the stylish "dude" who

lives precariously by his wits, and

passes, by the sturdy fellow who makes

a good living with his hands. That the

non-working men after they have

become husbands have to be supported

by their wives (reduced to a salary

by the law offers no remedy) does

not seem to have impressed the average

female mind with sufficient force. There

is a sort of education that is to be

kept far from our schools; it spoils

people utterly. A girl at the piano

or giggling at the gate with an idle boy

and the mother at the wash-tub or

the cook-stove are sorry sights. If

colleges only make old fathers work

harder to keep vain and lazy sons in

good clothes, then colleges are curses

to the country. Education that makes

young men vain and selfish is as bad

as education that makes them lazy. When

it makes them both vain and lazy it

ruins them. When you see a

college student turning up the nose at

honest labor in plain clothes you may

generally conclude that the devil has

a mortgage on the owner of the nose.

HAND TRAINING COMING.

I count it one of the most hopeful

signs of the times that in all parts of

the civilized world, even in semi-civil-

ized Russia, thoughtful people who

have knowledge of the subject are

beginning to see that it is the necessary

part of education. It is necessary, not

simply that young people may know

how to do any given thing—as car-

pentering, black-smithing, sewing,

cooking—but that they may know the

value of work, catch the spirit of work

and form the habit of work. Hand

training quickens mental faculties that

no sort of mere text-book drill

awakens. Also—and this is one of its

chief blessings—hand education helps

to keep the brains balanced.

If I had my way, and could com-

mand the means to make the end possi-

ble to our schools, there should be no

diplomas that did not certify to ability

to do some work properly as well as to

read some Greek passably—ability to

earn by hand work of some sort a liv-

ing as well as to solve some problem

with difficulty. There are some old

fogy teachers who will have no work

teaching in their schools. Some ridi-

cule such teaching, affirming in their

ignorance that work teaching and book

teaching can not go on together, where-

as they do go on together. There are

some conductors of schools for negro

youth who go to the length of this

absurdity. They do not seem to under-

stand that the greater the educational

needs of any people, the greater their

need of not only being taught books,

but of being taught to make a living;

and if they are to rise in the scale per-

manently, to make more than a living.

Very wisely the Board of Trust of

the "John F. Slater Fund" resolved to

"prefer" those schools that couple "in-

dustrial training" with head and heart

training. Fortunately there are enough

good schools ready and eager to work

on these lines to more than use all the

money the Slater Fund can bestow,

and twice as much more.

ONE WHO MAY BE AN APOSTLE.

Last year there was a young man at

Clark University, Atlanta, Ga., not yet

twenty, who held his own in his text-

books and had learned carpentry so

well that he could not only use with

skill the ordinary tools of his trade,

but he could "lay off work," plan a

cottage, "make out a bill of lumber"

and calculate the expense of building.

exercises of this occasion. I believe in industrial training in Rush University because I believe in it everywhere else. (I believe in it so much that I have been using every effort to inaugurate a "School of Tool Craft" in Emory College, with which I was long connected as president, and am still lending what aid I can to my honored successor, Rev. Dr. J. S. Hopkins, who is now engaged in the task of actually beginning the work of hand education along with other educations.)

True education will move along three great lines—books, morals, industry. To state it otherwise: There must be head training, heart training and hand training. Each helps the other, and neither is complete without the other. There was deep wisdom in the old Jewish rule that every man must teach his son not only the law and the Scriptures, but also a trade. Thus it came to pass that St. Paul, besides what he could learn in the schools of Tarsus and in the school of Gamaliel, was bred a tent maker. It is a German custom, and it goes far to explain the capacity of the German to get on in the world and to increase his goods. The Crown Prince, it is said, was taught the trade of a lock-smith. My own father brought me up to farm work. I can yet plow a straight furrow. How often I have blessed him for that kindness! How often I have thanked "Uncle Jim," who was my wise and patient and loving teacher!

ASHAMED OF HAND WORK.

It is a matter of surprise that in a republic like ours so many, otherwise sensible, people should despise labor. Everybody knows that the average white girl prefers the attentions of a well-dressed youth (doling woman's work), who sells ribbons for \$25 a month, to those of a carpenter, not so well dressed, who can easily earn \$50 or \$75 a month. And the average white boy would prefer to be the ribbon seller; it is more stylish. It seems to be a question of clothes; it is, I suspect, at bottom a recoil from what is esteemed the humiliation of hand labor. The average negro girl follows the example of her Caucasian sister and smiles on the stylish "dude" who lives precariously by his wits, and passes, by the sturdy fellow who makes a good living with his hands. That the non-working men after they have become husbands have to be supported by their wives (reduced to a salary by the law offers no remedy) does not seem to have impressed the average female mind with sufficient force. There is a sort of education that is to be kept far from our schools; it spoils people utterly. A girl at the piano or giggling at the gate with an idle boy and the mother at the wash-tub or the cook-stove are sorry sights. If colleges only make old fathers work harder to keep vain and lazy sons in good clothes, then colleges are curses to the country. Education that makes young men vain and selfish is as bad as education that makes them lazy. When it makes them both vain and lazy it ruins them. When you see a college student turning up the nose at honest labor in plain clothes you may generally conclude that the devil has a mortgage on the owner of the nose.

WHAT FIGURES CAN'T TELL.

But the moody measure is the least of all. The best things can not be told in figures; faith, sentiment, love, devotion can not be compressed into statistical tables. Consider how many men and women, of as noble mold and of as Christly spirit as ever did God's hard work in the world, have for twenty years been putting their very lives in this work. And this they have done gladly out of love for Christ and the souls for whom Christ died. The angel who keeps God's record will write them down with the "honorably of confessors," of whom the world is not worthy. When "the books are opened" their names will be found on the same page with Carey, Melville Cox, Judson, his great-souled wife—Ann Hasseltine Judson—Livingstone, and the other immortals. Think of it to-day, and thank God for them. On that roll are the names of more than a thousand men and women who, under discouragements never faced in China or Burmah, have been for those twenty years doing all that consecrated manhood and womanhood could do to teach the emancipated negroes of the South how to be real men and women—the Lord's freemen.

THE GOOD OF EDUCATION DEPENDS.

This brings me to say, the value of education depends on the education. Education in books is good; but it is very far from being enough. If there be nothing else, it is a great evil. At best it is a doubtful blessing. I am very glad that the princely giver of a million of dollars to the cause of negro education—the late John F. Slater, of Norwich, Conn.—put it down in his letter to the Board of Trust, that he asked to take the charge of his great gift, that he designed it "for the Christian education of the lately emancipated people and of their descendants in the Southern States." For we may be sure that unchristian education would have been fatal to these people, as it is fatal to any people. We may be just as sure that an education simply not Christian will fail to save them or any other people.

My interest and hope in this stupendous effort is in the certain knowledge that the great training-schools for this race are under Christian influence. I have had large opportunity to study these schools and to study many schools for white people, and I affirm without hesitation there are no training schools in this country that are more avowedly, distinctively and vitally Christian in spirit and method than are the training schools now preparing the young men and women who are to be the teachers and guides of the negro youth of our land. And if we think of the men and women who are conducting these schools (for the character of a school is determined by the personal element in its faculty), it may be affirmed with confidence there are not, as a rule, more devout, more capable, better trained, more industrious teachers in any schools of the country.

ELIZABETH S. RUSH INDUSTRIAL HOME.

Because I believe Rush University is such a school as I have described, I am glad I am here to-day. And because I believe that the instrumentalities to be employed and the methods to be used in the "Elizabeth S. Rush Industrial Home" will add immeasurably to the power of the university to accomplish its mission, I count it an honor and a privilege to take part in the special

More. He actually built several cottages, and did his work well. If he holds on in his course, he will be a sort of an apostle among his people—and a very useful apostle, too. It is not desirable that all young men educated in church schools should be preachers and teachers. There must be some who to support the preachers and teachers.

There are many other useful trades that young men are learning at the best schools for negro youth in the South. Some of them may be mentioned: Black-smithing, shoe-making, brick-making, brick-laying, tin-work, type-setting and other sorts of work that people are willing to pay well for—especially if it can be properly done. I say, properly done; for he is a rare carpenter among us who can hang a door so that it will fit, who can saw a plank so that it will make a joint.

MASTERY OF HAND TOOLS.

At this time one of the essential things in the industrial departments in our schools for both races is to teach the test use of the common tools of the various trades. The population of the Southern States is, for the most part, in the rural districts and in little villages. For a long time hand work, and not machine work, will prevail among us. The carpenter who is master of the square, the hammer, the saw, the plane, the auger, the chisel, the drawing-knife, the adze, the file, and such like implements for wood-work, is better fitted to do well than the man who is master of a planing machine, or other costly contrivance.

The same principle holds in industrial training for women. In some places laundry work is done by machines with "all the modern improvements." Few are the women of the South who will ever have opportunity out of school to use such machinery. The woman who knows the full powers of hot and cold waters, the resources of the wash-tub, the rubbing-board, the sad-iron and the qualities of soaps and starch is better fitted for the laundry-work that will fall to her lot and bring her good wages than she who knows how to "run a machine." So in all the departments.

What we all need is to know thoroughly how to use the tools we have. Last week, at my home, a carpenter fashioned a missing baluster, with a drawing-knife, a wood-file and a piece of sand-paper, that could not, when in its place, be told from those that had been turned in the shop, except that the finish was finer. If he had only learned to use a machine, he could not have done the work. He had no machine.

FROM THE CANN TO THE COTTAGE.

When the great training-schools for negro youth have got their industrial departments well in hand, then that will begin to be possible for the negro race in the South which hitherto has not been possible, but which is absolutely necessary if real, substantial progress in civilization is to be generally and permanently effected—they can have homes instead of miserable cabins. The right thing is, not to despise the cabin, but to get ready to build and furnish the cottage. If the cottage is not only to be built, but to be furnished and made a home of, then both men and women must have industrial training as well as book learning. Book learning alone will make the people whose good we seek to-day unhappy in the cabin; it will not of itself give them the ability to get into cottages, or to make homes of them when they get them. A house-keeper and homemaker who can not read is a nobler woman than she who can read many languages, but does not know how to do anything rightly, and so makes a wreck of home.

As a rule, people who know only books will never have the means to procure better homes than are possible in mere cabins. Indeed, they are less able than the illiterate, for mere book knowledge fosters extravagance without providing the means for its indulgence. Sad is his case whose tastes demand expenditures his skill can not provide! Bitter is the fruit of the tree of knowledge when there lack the harvest that follow industry! God's law of labor is a great and saving mercy to the race.

All that book learning has done for some negro families and for many white families is to make it harder to live. And herein is much of the discontent of the working world, whose murmuring hint of suppressed earthquakes. The kind of education these unhappy people have received has bred demand faster than it has created supply to meet it. Education that does not increase productive power is a failure. Such education as I have been speaking of not only makes people unhappy—it tends to make them dishonest. It tends also to break down virtue.

ALL IN ONE ROOM.

I am of the opinion that in the history of civilization, as human institutions indicate its progress, that the next thing after the hollow tree, the cave and the wigwam is, in the rural districts, the single-room log cabin; in the village, the single-room board shanty; in the city, the single room in the crowded tenement—all of a sort, varied only by the environment. When necessity shunts a family up in one little room patience is a great duty and a rare virtue, but you may be sure—seemingly exceptions to the contrary—there was never yet of any race or color a family that could be brought up just as it ought to be in a single room. Where some, under the disabilities of so narrow limits, have done reasonably well, they would have done better

with another room had it been only "a shed room." Some privacy is essential to modesty, to say nothing of the virtues that have their root in this grace.

Once upon a time, as presiding elder in the mountains, I spent a night with a family that lived in one room. There were eleven of us—men, women, boys and girls—not counting two lazy hound dogs, that slept in that fearful room. They were people who were of little account; they might have done better; their wretched mode of life had given them the contentment of insensibility. The wonder is that there was any good in them at all. It is a marvel that people who live so are no worse than they are.

A great deal has been said and written about the lack of domestic virtue and family purity among the negroes of the South. The case is bad enough; but for my part I do not believe that it is as bad as it was during slavery. The evidence of mixed bloods (a very evil thing for both races), to say nothing of vices among themselves, that we see everywhere in this country makes me ashamed for the men of my own race.

But I must say a word in defense of the negroes—particularly of those living in the Southern States. Considering the antecedents of the race in Africa, in these States before emancipation and their condition to-day, the real surprise is that there is so much virtue and purity among them. Let us talk less about it and do more. Above all things, let white people set them better examples. Let us put tools in their hands, with which they can build themselves homes and take from the sight of the sun the vice-breeding, misery-producing cabins and shanties that conspire with depravity to help them to be wicked. Then they will at least have a better chance to be virtuous.

SOUTHERN CHRISTIANS WILL HELP SOME DAY.

I am very sorry that the women who have the most vital interest in this blessed work (for the degradation of negro women is the degradation of Caucasian men,) are not at this time taking an active part with the Christian women of the North. Somehow (you good women of the North,) they do not understand one another. Words of course will not help either. Bear with their long delay. There are no better women in the world than the Christian women of the South. They have difficulties in the way of this sort of work that you women of the North, longer delivered from the curse of slavery, know not of and that you can never fully understand. Quit reproaching them; it does no good; "put yourselves in their places;" you will sooner win them by your gracious example than by criticism. Many of them do sympathize with you now, and "in secret before their heavenly Father" beg blessings upon you. Many of them want to help you, but they do not yet see their way.

They will help you, if not to-day then to-morrow, and it will be needed then also. They will help with money, service, sympathy, love; for they are Christian women. But to you, sisters







## Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.

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THURSDAY, APRIL 2, 1885.

The latest development of the St. Louis ball-room is a dance for the benefit of the dead—a masquerade given for the purpose of raising money to improve the cemetery. That is verily a "dance of death." But such a performance is hardly so incongruous as dancing for the benefit of the church at so much a set.

We published a timely article from Dr. C. K. Marshall, last week, on insuring churches. This week we have another article on the same subject by a thoughtful layman, proposing a new plan of insurance. The subject is up for consideration, and we hope will induce every local Board of Trustees to adopt immediate measures for the security of our church property.

The New York Christian Advocate says that a reasonable estimate justifies the opinion that more than forty thousand persons have professed conversion in the past three months and joined, or are intending to join, the Methodist Episcopal Church. A like proportionate increase, we believe, has been made to the membership of the Methodist Episcopal Church, South, although the winter is not the usual season for large spiritual gatherings in this latitude. This news cheers and strengthens faith. We only need more of the overshadowing of the Almighty in the pulpit, to make these latter days more glorious than the former.

There has been another governmental change in France. After holding power for about two years Prime Minister Ferry was compelled to resign on Monday amidst the wildest scenes of discontent. The French reverses in the war with China was the immediate cause of the crisis. But Premier Ferry's administration has been singularly popular, and his remarkable length of tenure. There have been twenty-one Cabinets since the battle of Sedan. The mercurial temperament of that people is an embarrassing factor in a republican form of government. The demonstrations of last Monday in the Chamber of Deputies were much the history of those days that brought the first Napoleon to the front.

At this time (Tuesday) the war cloud which has hung portentously over England and Russia for a week or more seems to be clearing away. So threatening was this prospect that the Queen issued an order calling out all the military reserves of England, and other warlike preparations were speedily commenced. All the London papers applauded the act of the government and seemed to be eager for a fray. Now, happily, it seems the resort to arms will be averted, and the successful and honorable peace policy of Mr. Gladstone be preserved. And all Christendom will rejoice therein. That international differences can now so generally be adjusted without the carnage and sufferings of cruel war is due to the conquering progress of our gospel of peace.

## The Oxford League.

This suggestion first presented by Dr. J. H. Vincent, and recommended by the Centennial Conference, at Baltimore, to all Methodist bodies, promises practical results. It aims, as its author happily says, "to instruct the youth of Methodism in the early history of their church," and "in so doing this worthy work it will require the reading and study of denominational literature, and the discussion in lectures, conversation and, whenever practicable, in class recitations and reviews of denominational topics, embracing questions of origin, doctrine and usage." The movement is already fairly under way in the Methodist Episcopal Church, and its friends are hopeful of great good therefrom. The "Oxford League Series," just issued, comprise a valuable list of tracts by the best Methodist writers, and so cheap as to be in every local church. If the organization accomplishes no more than the circulation and reading of such literature, it would richly repay the outlay of time, talent and effort. It would develop a more intelligent acquaintance among Methodists of the origin, spirit, usage and history of their church. These little local organizations will thus furnish a kind of information that can not be supplied by the pulpit.

## A Gross Misrepresentation.

The different "State days" at the Exposition are furnishing opportunities for ambitious orators to air their eloquence. But the occasions are so numerous that the chosen "orator of the day" is finding it difficult to say something new, startling or instructive. This possibly may account for a popular speaker on "Georgia Day," last week, betaking himself to historic invention, resulting in a gross misrepresentation of the facts of history and a shameful slander on the memory of one of the purest and most apostolic men in the annals of time. When the sources of correct information are so ample and ready of access, it is inexcusable to advertise such pitiable ignorance. But when one attempts to state the facts of history and, for the sake of making a point or spicing a speech, does violence to truth, he deserves exposure. Tuesday, of last week, was "Georgia Day" at the Exposition. The governor and his staff and many citizens of the Empire State of the South were present. As usual on such occasions, a formal address of welcome was delivered, and in that address we find the following:

Oglethorpe's abandonment of Georgia, so far as a woman served to influence that result, reminds us of John Wesley, who forsook that State and the country because of a young lady who sat under his ministrations in the parish of Savannah. John, it must be confessed, jilted the girl; but, as he was a clergyman, he declared he did it on principle and because she was not severely pious. But when she resented his treatment, not by intemperate remonstrances, but by a quiet marriage with another, Wesley excluded her from his communion table upon the ground that she had become excessively worldly. Thereupon her husband brought suit for damages and others brought charges of abuse of authority against Wesley, who, finding himself in an inglorious minority, returned to England; and I suspect that the young lady, a daughter of the chief magistrate of Savannah, often congratulated herself upon having escaped marriage with an arbitrary man, who became eminent later in England, but whose commitments, however sincere, of his love affairs to the judgment of an austere Bishop and elders hardly commended him as a mate to a warm-hearted and vivacious girl. (Applause.)

Amid much applause the orator thus drew a picture of Mr. Wesley as a clerical flirt, without conscience or common sense. Now, what are the facts of that notorious affair over which the Exposition orator grew so merry? To correct the false impression made by the above intemperances and other misrepresentations that have been widely published by partisan writers we take pleasure in giving the facts from the most authentic sources.

Mr. Wesley came to Georgia at the earnest solicitation of Gen. Oglethorpe as a missionary to the colonists and Indians. And whatever may be said of his clearer subsequent spiritual experiences, it is doubted if any apostle ever consecrated himself to a cause with a more single purpose than did Mr. Wesley. On board the vessel he organized the little Methodist party as follows: From four to five o'clock in the morning was spent in private prayer; from five to seven the Bible was read together; at seven, breakfast; public prayers at eight. From nine to twelve Wesley studied German, while the others were engaged in special literary work. At twelve they discussed the studies of the day, and dined at one. From that time to four was spent in reading to the passengers; then followed public prayer, with a German service at seven; then special study and private prayer until nine, when all retired for the night. That indicates the spirit of the man—rather excessive and severely ritualistic, we must admit—and for which he was forced to leave Savannah; but it was doubtless the prevailing spiritual declension and churchy immorality that made him so rigid. However his methods may be criticised, his motives were pure and apostolic. The "Symmonds" case, anchor in Savannah river, February 5, 1738, and their first act on landing was a service of thanksgiving. On his first Sabbath in Savannah he preached at nine in the morning, at twelve and again in the afternoon, and announced that he would administer the sacrament every Sunday and on every holiday. And thus among the colonists and aborigines he labored with a zeal that seemed to feel no weariness or seek any intermission of constant toil.

Among his parishioners at Savannah was Miss Sophia Christiana Hopkey, niece of the wife of Mr. Thomas Causton, the "chief magistrate" of the ill-fated empire. Miss Hopkey was a young lady, of some gifts and accomplishments, and was introduced to Wesley as a sincere inquirer after salvation. They were much together and doubtless became interested in each other. It is certain that Mr. Wesley thought of pro-

posing marriage to her; but warned by Delamotte, his friend and co-laborer in the school, and advised by the Moravian brethren, he said, "The will of the Lord be done." Henry Moore, Wesley's bosom friend, literary legatee and first biographer, who received a full account of this affair from his own lips, says: "From this time he avoided everything that tended to continue the intimacy with Miss Hopkey, and behaved with the greatest caution towards her." Nor is there the slightest evidence from any source that Wesley "jilted the girl," or acted in the slightest degree unbecomingly the dignity and purity of a Christian minister. In his effort at exceeding fairness, Mr. Tyerman gives the affair a ludicrous aspect, but resents any suggestion impeaching Mr. Wesley's manly honor and perfect integrity. And the insinuation of the voluble Exposition orator aforesaid is little less than slanderous. He could not have been faithless to any promise, because there was no engagement and never even a proposal of marriage.

As to the cause of Mr. Wesley's return to England, these are the facts: In the discharge of his pastoral duties he adhered rigidly to the rubrics of his church, and administered discipline with an impartiality that knew neither fear nor favor. One of the rules enforced was that all who partook of the communion had to signify their names to the curate the day before, so that those who may have done any wrong to their neighbors might declare their repentance; otherwise he would refuse them admission to the Lord's table. Among others refused on one occasion was Mrs. Williamson, nee Miss Hopkey. She became greatly enraged, and the next day Mr. Wesley was summoned before Mr. Bailiff Parker to answer the charge of William Williamson for defaming his wife, and refusing to administer to her the sacrament of the Lord's Supper, "by which the said William Williamson was damaged one thousand pounds sterling." Wesley replied that the matter was purely ecclesiastical and outside the jurisdiction of a civil court. The bailiff, however, referred the case to the Savannah court. Mr. Causton, her uncle, demanded an explanation, which Wesley readily gave, and then told him of certain delinquencies of which he was guilty and of the general complaint against his magisterial proceedings. For this offense, rather than the ecclesiastical censure of Mrs. Williamson, Causton became a malignant and unrelenting enemy, and determined to rid the colony of the missionary's presence. He was an imperious, avaricious, unscrupulous man, and resorted to the foulest means to destroy Wesley, but failed. An indictment, with ten counts, was trumped up—nearly all ecclesiastical, and not one worthy of serious thought. For several months he demanded a trial of the case; but the court evaded his request. He attended seven different sittings, appealing for a hearing; but his enemies, fearing they could not convict, postponed the case, hoping to annoy him into leaving the colony. So at length he gave public notice of his intention and returned to England. Causton came to disgrace shortly after and was turned out of all his offices.

That was the head and front of Wesley's offending. Whether or not his rule about the communion was wise is not the question. He administered it impartially and, therefore, no one could have individual complaint. And as it has been well said, The fact that John Wesley, when her conduct became obnoxious to the rules and discipline of the church, refused the communion to Mrs. Williamson proves, if he ever had regarded her with affection, that he was no respecter of persons.

## About Politicians—An Evil Habit.

It is popular to denounce politicians. Nothing gives the average patriot such an air of unapproachable purity as his disgust for politics and his contempt for politicians. So common is this cant and so powerful its influence that office holders and party managers protest their innocence of politics. Though candidates for places of public trust, and necessarily students of political economy and governmental science and administration, they resent the suggestion of being politicians. Others, by way of apology, make a distinction between the statesman and politician, claiming, of course, to represent the former class. And the pulpit fulminates until the popular idea is that a politician is the evil genius of our public and social life, who only deserves to be hated, shunned and punished. We, therefore, claim the privilege of speaking a word for this friendless, belabored class.

The popular criticism of politicians is founded upon fundamental error, and is fraught with infinite evil to a republican government. The original

and true definition of "politician" is: "One who is versed in the science of government and the art of governing." Then his is an honorable position and absolutely needful. But the idea is current that politics and corruption are synonymous terms—that a man can not be a politician and preserve his religious and moral integrity. And that doctrine is announced in the face of our Lord's declaration that we must render unto Caesar the things that are Caesar's. Political and religious duties do not conflict. The Christian and politician need not be two persons. The sublimest type of patriotism is the beautiful bleeding of reverent devotion to God with oblivious love of country and active public service. The Christian does not renounce his Christianity in exercising the functions of citizenship, nor does the citizen surrender his citizenship in his espousals to Christ. And yet the injured innocents are fond of declaring, "We can not contaminate ourselves with politics." Now, suppose this theory should become general practice—suppose Christian men withdraw from any activity in public affairs—social and national ruin would be the inevitable result. If such a doctrine obtains, it will prevent all good men from accepting office and participating in public administration. Even now suspicion shadows every man who holds a position of public trust. There is no reason why men should not be as God-fearing and scrupulously, saintly honest in political as in social or business life. If not, the doom of our republic is sealed.

Individual cases of defection need condemnation; but the whole class of public men should not suffer thereby. There are many and diverse temptations in public life; but the confidence of a constituency should be generously accorded a representative until he proves unworthy. And that suggests the duty, much neglected, of praying for those who have the rule over us. More prayer for public men, and less denunciation, would improve our politics and the moral tone of society.

## Doll Rags.

Driving out one summer evening, I passed a little negro girl of six years carefully arranging and folding a lot of old laces, muslins, calicoes, satins and other rags, of which she had quite a pack. She was the sister of a servant girl to my wife, who in cleaning up her wardrobe had found many things of no further use. So to get rid of them, as much as to please the girl, she had given her the whole bundle. It was a rich prize to the child. Diamonds would hardly have given any greater satisfaction. The happiness conferred was as complete and, perhaps, as lasting, for the bliss does not consist in the possession as much as in the sense of gratitude, and gratitude does not measure itself by money value.

There were two opposing trains of thought colliding and telescoping midway my mental trunk-line. The first presented the world in its hurry after wealth and glory, as the little negro picking up the cast-off and worn-out things of creation and boarding them as treasures of inestimable value. The second contemplated the economy of nature in supplying a gradation of desires, appetencies and ambitions as well as of materials to satisfy them. The supplies of this world are as manifold as great, and there must be a market for them.

Perhaps, thought I, it will be refreshing and complimentary to myself if I climb some cynical eminence and, like a philosopher as I am, talk to my readers who, like myself, are all philosophers, male and female, and, therefore, entitled to distinct classification in the record of the world's genesis. So I got me up into this exalted seat. Thence all the way down I saw mankind arranged. My own seat was, of course, on a level with the divine, and from this uppermost plane men shaded off until hardly distinguishable from the *mutum et turpe pecus*. The robes of all the divine were royal; mine were princely. Great men approximating myself in rank obtained admission to the kitchen of the gods, and were allowed to strut in their last year's livery. And hither came kings and warriors and statesmen without number, glad to hold Titan's steeds or black my boots for one of my old ambrosial neckties or pocket handkerchiefs. Alexander, Caesar, Napoleon were lucky. They got the Thunderer's old uniform which he wore in battle with the Cyclops. It was really funny to see them aplugh him before the admiring crowds in the kitchen. There were some who envied them. They did not get just what they wanted; but they were quite glad to keep what they got. It was amusing to note the devices to which many resorted to secure the notice and applause of the crowd. Many of the most obsequious fanned

that their lords were conspicuous because of the splendor of their servants. These lords in turn thought that the philosophers and even the gods would be very poor personages were it not for them. And so I noticed that all the way down men and gods were held to be famous men or famous gods according to the manner bow and to whom they dispensed old clothes and other gifts. Near the end of this long row I saw the little negro girl sitting and reckoning that the greatest of all the goddesses was my wife, and she was greatest when she cleared her wardrobe.

Man is a universal parasite. He is a rodent, and works his way under the foundations of celestial palaces. He lodges in the walls and nestles in the garrets of archangels. He even chips up the leaves of the books of the recording angel and lines his dormitory with the select manuscripts and art journals of the skies. Man is a universal beggar. He will sit all day at the gate of any power in earth or heaven and beg for the rejected scraps of both table and closet. Man is a universal thief. He would steal the jewels out of Gabriel's crown and pick the locks of heaven's treasury if he could. The All-good God has managed to keep him from stealing a few things—but only a few. He has not yet gotten away with sunlight, fresh air and water; but he has partially dragged the last two into his hole. He has as yet fallen upon no device to draw the sunshine all in one direction; but he is studying the subject. Man is a universal humbug. It costs nature more to support him than all the other animals combined. He is rapidly squandering the slow accumulations of ages stored away when she was not so troubled to provide for her wasteful child. He has been going to school six thousand years, and, though pronounced a genius by all his teachers, none of them have ever told how he can be utilized so as to pay the expenses of his education. Like most of geniuses, the money spent on him is to be seen now in his genius. He has run all over creation and scribbled his name everywhere, and thinks he has improved on the Almighty's job. Had he a chance, he would paste patent medicine placards on sun, moon and every comet's tail. But he is a materialist. He wishes to level everything to the standard of the perishable. He wants rags to put on his finest ideals. If his fancy paints him a true picture, he dares not trust either memory to retain it or fancy to reproduce it. But if he tricks out a rag-baby in this old drapery of the skies, he thinks he has captured immortality on the wing. If a beautiful or holy thought comes, instantly he rushes to put it on paper. Thus he endeavors daily to grow immortal in rubbish which when fired consumes in smoke all his beautiful thoughts and the author with them.

But doll rags! O, I had forgotten my own poverty and nakedness! Along with me were creations of mine—nothing worth naming in themselves, but symbolizing infinite expectations. The child by the wayside! Yes, a waif near the roadway of gods. She had ideas of creation of life, of home, of parentage, of rule, of the innumerable we-know-not-what in the innermost consciousness. Every rag that the divine has ever dignified will dignify these creations of man who longs to attain to the power of producing actual life. The same rag is not good again upon the road; but as man follows on he finds others, better and costlier, the gift of God who thus leads him homeward from his wanderings, without scolding him or telling how long he has been lost and what trouble it has been in hunting him up. The rags have served the purpose for which they were made; but this use of pleasing the child is extra. So the cloud that has dropped its fatness to the earth wears the bow or the tints of sunset to please the child; who thanks God for the useful, but chases the bow to heaven to get the gold, but gets heaven, which is better than gold.

T. A. S. A.

Rev. Dr. J. W. Lamluth sends us the latest war intelligence from China in the following note:

"We have had the past week a great deal of excitement very near us. The French have destroyed two Chinese men-of-war, and are soon to proceed north to blockade the Gulf of Pichile to prevent rice from being taken to Peking, and thus starve the Peking authorities into terms of peace. We can not tell the result. It will no doubt throw the northern part of China into a state of excitement, and possibly want and rebellion. The authorities at Peking are following a very suicidal policy, which will, I fear, land them in less than a year into a complete state of anarchy. Pray for us and for the church in China."

—Dr. H. F. Johnson preached at Louisiana Avenue on Sunday night, much to the edification of a large congregation.

—Rev. J. W. Sandell, of the Mississippi Conference, was one of the welcome callers at the ADVOCATE offices on Monday.

—Dr. John Hall, of New York, will preach the baccalaureate sermon at the commencement of Washington and Lee University.

—There will be a union communion service of the several Methodist congregations at Carondelet Street Church, next Sunday afternoon, at 3:30 o'clock.

—A Baltimore correspondent of the Standard, Chicago, says there are more Methodists to the square mile in that city than anywhere else probably in the world.

—The meeting at Water Valley continues with growing power. Bro. Bowen writes under date of March 23, that there had been at least 50 conversions and 80 penitents at the altar.

—Bro. Hurst writes a grateful note acknowledging the generosity of Bro. T. A. Holloman and wife, of Phoenix, in assisting him toward the purchase of another horse for his itinerant labors.

—Rev. J. W. Burke, publisher of the Wesleyan Christian Advocate, paid this office a pleasant call on Wednesday last. He is a thorough-going newspaper man and a loyal, connectional Methodist.

—Among the welcome callers at our office last week, was R. W. Jones, LL. D., President of the Industrial Female College of Mississippi, located at Columbus. We expect some communications from his pen for our columns.

—After the choir in one of the churches in Ithaca, N. Y., had performed a rather heavy selection, the minister opened the Bible and began reading in Acts xx, "And after the uproar had ceased." A suggestive coincidence.

—Dr. Haygood's address on our second page will well repay careful perusal. He is a practical man and speaks out of a full heart and an active brain. Our readers and correspondents will not complain that it occupies the space reserved for a variety of "copy."

—A lady who had already subscribed to the building fund of the new church at Louisiana Avenue, doubted her subscription, saying, "This I do as a thank-offering to God for having known Bishop Parker." A beautiful tribute to a precious memory.

—Rev. G. F. Thompson has suffered a painful fracture of his right arm caused by being thrown from his horse. He is in the city visiting his family at 555 Carondelet street, where his wife is conducting a successful and popular boarding house. After some days of rest and treatment, he will return to his charge.

—Dr. Theodore L. Cuyler, of the Lafayette Avenue Presbyterian Church, Brooklyn, will celebrate his silver wedding as pastor of that congregation on Easter Sunday. He has been a remarkable career of successful pastoral labor. He preaches a pure gospel and has been a tower of strength against a worldly Christianity.

—The seventh Annual Meeting of the Woman's Board of Missions will be held in Church Street Church, Knoxville, Tenn., on the 4th of June, 1885. Members of the Board and all visitors who expect to attend, are requested to notify, at once, Mrs. B. Humphrey, Knoxville, Tenn., Corresponding Secretary Holston Conference Society.

—The total circulation of weekly papers, English and German, in the Methodist Episcopal Church, is 150,144, or one paper for each twelve members of their church. The total circulation of weekly papers in the Evangelical Association is 34,200, or one to each three and three-fourths members of the church. We have not the figures for the Methodist Episcopal Church, South.

—We sympathize with our excellent brother, Rev. J. W. Ellison, of Greensburg, La., in the severe and protracted afflictions through which he has been called to pass. All of his family have been sick, one child died, and he has been confined to his bed for a month with inflammatory rheumatism. We hope he may soon be up and at "his loved employ."

—We are glad to hear of our church's prosperity at Meridian, under the able and popular pastorate of Rev. W. C. Black. The congregations can not be accommodated in the church, so a new and more commodious building has been entered upon. That is a growing city, and we doubt not our brethren will build with reference thereto. A handsome, well-appointed church is itself a good ecclesiastical and religious educator.















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MALARIA  
CHILLS AND FEVERS  
TIRED FEELING  
GENERAL DEBILITY  
PAIN IN THE BACK & SIDES  
IMPURE BLOOD  
CONSTIPATION  
FEMALE INFIRMITIES  
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SYMPTOMS OF A  
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Loss of appetite, Bowels constive, Pain in  
the head, with a dull sensation in the  
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blades, Fullness after eating, with a dis-  
inclination to exertion of body or mind,  
Irritability of temper, Low spirits, with  
a feeling of having neglected some duty,  
Weakness, Dizziness, Fluttering at the  
Heart, Dots before the eyes, Headache  
over the right eye, Restlessness, with  
disturbed sleep, Highly colored urine, and  
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TUTT'S PILLS are especially adapted  
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change of feeling as to astonish the sufferer.  
They increase the Appetite, and cause the  
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nourished, and by their Tonic Action on  
the Digestive Organs, Regular Stools are  
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Glossy Black by a single application of  
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## SUNDAY SCHOOLS

"AND ALL HIS WONDROUS LOVE PROCLAIM."

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Throughout the entire book are strong, helpful, en-  
couraging and full of the "Wonderful Love" of Him  
whose praises they proclaim.

THE MUSIC

Is fresh, vigorous, and inspiring, and has the added  
charm of exactly expressing the sentiment of the  
words with which it is associated. It has been re-  
specially prepared to meet the increasing demand for  
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Specimen Pages Free.

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JOHN CHURCH & CO.,

CINCINNATI, OHIO.

## Weekly Market Review.

(For Week Ending March 30, 1885.)

### COTTON.

Low ordinary	8 1-16 @	—
Ordinary	10 1-16	—
Good ordinary	10 1-16	—
Low middling	10 5-16	—
Middling	10 9-16	—
Good middling	10 13-16	—
Middling fair	11 1-16	—
Fair	11 5-16	—
Good fair	11 9-16	—
Fully fair	11 13-16	—
Prime	12 1-16	—
Strictly Prime	12 5-16	—
Choice	12 9-16	—
Yellow clarified	12 13-16	—
Gray clarified	12 1-16	—
Choice whites	12 5-16	—
Granulated	12 9-16	—

### SUGAR.

Superior	34	4 1/2
Common	34	—
Good common	34	—
Fair	34	—
Good fair	34	—
Fully fair	34	—
Prime	34	—
Strictly Prime	34	—
Choice	34	—
Yellow clarified	34	—
Gray clarified	34	—
Choice whites	34	—
Granulated	34	—

### MOLASSES.

Syrup	—	—
Fair	—	—
Strictly Prime	—	—
Choice	—	—
Fancy	—	—

### RICE.

Fancy	—	—
Choice	—	—
Prime	—	—
Good	—	—
Fair	—	—
Common	—	—
No. 2	—	—
Rough	—	—

### FLOUR.

Minnesota bakers	4 50	—
Minnesota patents	5 75	—
Extra fancy	4 85	5 00
Winter wheat patents	5 50	6 75
Choice	4 40	4 45
Fancy	4 60	4 65
Extra fancy	4 75	4 85

### CORN PRODUCTS.

Corn meal	3 20	3 25
Corn meal	—	2 75
Grits	3 20	3 25
Hominy	3 25	3 50

### GRAIN, ETC.

Corn	—	—
White	50	—
Yellow	58	—
Mixed	—	58
Oats	—	—
Western	—	45
Texas rust-proof	—	—
BRAN	—	—
Choice	20 50	21 50
Prime	18 50	19 50

### PROVISIONS.

Pork	—	—
Mess	13 85	—
Prime mess	12 50	—
Bacon	11 75	—

Fancy breakfast	10 1/2	—
Shoulders	5 1/2	5 1/2
Sides, clear	7 1/2	—
Sides, clear rib	7 1/2	—

### BAMS.

Sugar-cured	10	10 1/2
DIET SALT MEAT	—	—
Shoulders	5 1/2	—
Sides, clear	—	6 1/2
Sides, clear rib	—	6 1/2

### FISH.

MacKerel	—	—
No. 1, in blks.	14 25	—
Half blks.	7 75	—
No. 2, in blks.	13 75	—
Half blks.	6 25	—
No. 3, in blks, large	13 25	—
Half blks.	7 00	—

### GROCERIES.

Coffee	—	—
Rio, choice	9 1/2	11 1/2
Cardova, choice	12	13
Java, choice	22	23

### BUTTER.

Western dairy	20	—
New York dairy	20 1/2	—
Country	18	18
LARD	—	—
Choice	7 1/2	7 7/8
Choice	50	1 00
Fair	25	50

### VEGETABLES.

CABBAGES	—	—
Western, bulk	—	—
Country, in crate	3 00	3 25
POTATOES	—	—
Louisiana	—	—
Western	1 90	2 25
KROUT	—	—
No. 1	4 00	5 00
ONIONS	—	—
No. 1	3 50	4 25

### BALING STUFFS.

BAGGINS	—	—
No. 1	10 1/2	—
BALING TWINE	—	—
No. 1	—	12 1/2
TIES	—	—
No. 1	1 25	—

### SUNDRIES.

POULTRY	—	—
Chickens, Western	4 50	5 00
Young	3 00	3 50
Chickens, South'd.	3 50	4 00
Young	3 00	3 50
Turkeys, Southern	9 00	12 00
Eggs	—	—
Western	13	14
Southern	15	—

### WOOL.

Lake	17	—
Louisiana	15	—
Burly	7 1/2	—
Hines	—	—
Green salted	7	—
Dry salted	10 1/2	—

### STAVES.

Oak, kegs	50 00	—
Oak, barrels	75 00	80 00
Oak, casks	50 00	110 00
Oak, logheads	75 00	140 00

### HOOP PULLEY.

Hoophead	35 00	40 00
Barrels	18 00	—
Half barrels	12 00	—
FERTILIZERS	—	—
Cotton seed	12 00	—
Meal	21 25	21 50
Pure ground bone	42 00	—
Muriatic acid	3	—
Sulphuric acid	2	—
Bone black	8 1/2	—

### Vitality of Great Men

Is not always innate or born with them, but many instances are known where it has been acquired by the persistent and judicious use of Dr. Hartner's Iron Tonic.

## NEWS OF THE WEEK.

(For Week Ending March 30, 1885.)

### DOMESTIC.

CHENNAI, Miss., March 26.—About 3:30 o'clock this morning, the brick building occupied by Murti & Mosely as a saloon, was discovered in flames.

The fire quickly communicated to the adjoining buildings and four were ultimately destroyed, including the post office.

CHARLESTON, W. Va., March 25.—So great is the suffering of the people in the south district of this and the other counties adjoining that the authorities and the people of Kanawha county were appealed to yesterday.

The county Court for the sufferers. Reports of the suffering of men, women, children and beasts have reached here from portions of Jackson, Gilmer, Calhoun and Roan counties.

The mountain farmers in these counties are unable to pursue their planting or seed, and the season for planting is nearly everything looks distressing.

Kanawha county can take care of her stricken people but help will be needed for other counties.

MEMPHIS, March 27.—The steamer Mark Twain exploded her boilers this afternoon at 4 o'clock, while lying at the bank at Mound City, Arkansas, five miles above the city.

Five men were killed outright by the accident, the river trade is closed for a season, and a large number of whom were colored, being blown into the river and drowned.

The Mark Twain was owned by Capt. Fogleman, and was being used as a ferryboat in place of the John Overton, which is being repaired.

She ferried the river trade in eight years and was sold by Capt. W. P. Hall to Capt. Fogleman four months ago for \$50,000.

It is thought she is insured for \$300,000.

EVANSVILLE, Ind., March 27.—A special from Oakland City, Ind., says: A terrible conflagration broke out this morning in Joseph Wahrschneider's saloon, on Main street, and spread all over the square, and in a short time many buildings were in flames.

The conflagration was caused by the explosion of a gasolene lamp, and the loss is estimated at from \$40,000 to \$100,000, on which there is about \$40,000 insurance.

CLEVELAND, O., March 30.—Sylvester J. Osborn, the skating professor, who eloped with Rebecca Kersley, the bicyclist helmsman, some time ago, was sentenced to Upper Sandusky to-day to three years in the penitentiary for bigamy.

HELENA, Miss., March 23.—Hon. Jefferson Davis has been suffering from a return of his rheumatism, complicated with the breaking out of his old wound received in Mexico thirty-eight years ago.

New York, March 30.—In the trial of ex-President Fish, of the Marine Bank, to-day, it was shown that some of the profits from the firm of Grant & Ward in 1883, were, January \$34,000, February \$29,000, April \$21,000, May \$31,000, June, \$32,000, July \$43,000, August \$13,000.

Gen. Grant was still early this morning. He breakfasted at 11 o'clock, following breakfast was a shower of rain.

Dr. Douglas, the General retired at 11 p. m. The afternoon had been a quiet one, with periods of slumber, alternately upon the bed and an easy chair.

As the time of night for the visit arrived the General became apprehensive that the symptoms of the rheumatism were being renewed, and requested that Dr. Douglas be sent for.

His apprehensions were allayed by the employment of the same means as the night before with success, but the General preferred to remain in his chair, so as to avoid the possibility of falling from the recumbent position.

The throat was attended to again at 2 a. m., and the General had altogether a comparatively comfortable night. He is now quiet and free from pain.

PENSACOLA, Fla., March 30.—A fire occurred this morning in a one-story frame building, owned by Gambell and occupied by him as a butcher shop.

This portion of the city consisted of quite a number of small frame dwellings, closely built, with an occasional story and a half or two-story building.

The fire destroyed fourteen of these buildings before it could be gotten under control.

VICKSBURG, March 30.—The O. Line steamer R. R. Springer ran into the bank a short distance below Water-proof, La., seventy miles below this city, at the government light, and near the mouth of the Mississippi river.

The steamer was under full headway. She sprung a leak in different places and gradually sank. The boat was crowded with passengers and loaded down to the gunwales with freight.

No lives were lost, but the cargo will prove an entire loss. The steamer Natchez came along about 8 o'clock and took on all the Springer's crew and passengers.

The steamer Springer was one of the O. Line steamers running from Cincinnati to New Orleans, and was one of the fastest boats ever run in the trade.

She laid at Vicksburg about two hours yesterday evening and she had on board about eighty round-trip passengers, mostly from Cincinnati.

WASHINGTON, March 30.—The President to-day received the following communications: Consuls General of the United States—Thomas M. Waller, of Connecticut, to London; Frederick Palmer, of Maryland, to Berlin; Edmund Jussen, of Illinois, to Vienna.

Ministers Resident of the United States—Isaac Bell, Jr., of Rhode Island, to the Netherlands; Rufus Mages, of Indiana, to Sweden and Norway; George W. Merrill, of Nevada, to the Hawaiian Islands.

Ministers Resident and Consuls General of the United States—Edward Park Custis Lewis, of New Jersey, to Portugal; Rasmus B. Anderson, of Wisconsin, to Denmark.

Consuls of the United States—A. Haller, of Pennsylvania, to Athens, Greece; Evan P. Howell, of Georgia, to Manchester, England.

Envoys Extraordinary and Ministers Plenipotentiary of the United States—Thomas J. Jarvis, of North Carolina, to Brazil; Alexander H. Lawton, of Georgia, to Russia; Anthony M. Kelley, of Virginia, to Italy.

Boston, March 30.—The bark Son-lag, of Boston, from Chittagong, No-vember 24, with four butts, arrived at Salem to-day. On December 2 Andrew Soudanier, the ship's carpenter, died of cholera after an illness of five days.

On December 26 Emilio Peterson, a seaman, died of the same disease after fourteen hours' sickness. The Board of Health has ordered the bark from the wharf into the stream. Great excitement prevails.

Address all mail matter to New Orleans Christian Advocate, New Orleans.

Mr. Editor: Allow me to present to you a volume of the twenty-seventh edition of "The Priest, The Woman and The Confessional."

I have thought it my duty to publish this new edition as the antidote to the sophisms of Rome and of the High Episcopal Church party, on that subject.

When so many efforts are made to deceive the old and the young, the rich and the poor, about that sinking relic of Babelian priests, is it not the duty of every Christian and patriot to warn the unawares against the impending dangers ahead from that moral and social plague?

It was in the confessional box that the Pope had forged the chains which kept so many noble nations among his vile slaves, for so many centuries, and it is through auricular confession that the same Pope hopes, in a near future, to tie this young republic to the wheels of his chariot.

This book is the most complete refutation ever presented to the world of the dogma of auricular confession. It is the fruit of my twenty-five years spent in hearing the confessions not only of the common people, but of the nuns, the priests and the Bishops of Rome.

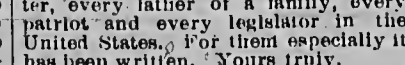
Nothing has been neglected by me to make this book worthy to have a place in the library of every Christian minister, every father of a family, every patriot and every legislator in the United States. For therein especially it has been written.

Yours truly,  
C. CHINQUAY.

ST. ANN, KANSAS CITY, Mo., Ill.

## MISCELLANEOUS.

### ROMAN



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## HUMILIATING ERUPTIONS

ITCHING AND BURNING TORTURES



# Christian Advocate.

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NEW ORLEANS, THURSDAY, APRIL 9, 1885.

WHOLE NO. 1497.

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THE RESURRECTION.

BY HARRIET M. WOOD KEMMEL.

Ye who, clad in shining raiment,  
Watch within the empty tomb  
Where the Lord's sacred body  
Lay in death through yonder's gloom,  
Telling, guests from realms of glory,  
All the resurrection's story!

How the tide of life returning  
Flashed the glad light and feet;  
How the heart so lately broken  
Once again began to beat;  
How the head by thorns so wounded  
Victory's aureole surrounded!

Tell us, glorious one whose garments  
Shed a whiter light than the snow,  
And whose countenance as lightning  
Laid the watch, like lead men, low;  
Nighttime, one, from heaven descended,  
Tell us how the tomb was rendered!

How the seal of stone was broken  
From the dwelling of the day;  
How the cold earth was shaken  
When the stone was rolled away;  
While the world in silence slumbered  
And the hours of death were numbered.

Tell—but oh, no tongue can utter  
What transcended speech and thought;  
Breath and life's communion  
How the miracle was wrought;  
He was dead; and lo! he liveth;  
Yes, and life eternal giveth!

Forth he came! the human body  
For the man the fallen wore,  
And the human soul united,  
Glorified forevermore;  
That in woman's recreation  
Man might share his exaltation.

While he fasted in the desert,  
Tempted long and sorely tried,  
Prayed in anguish in the garden,  
On the cross in anguish died,  
Watching with her Lord and weeping,  
Solemn fast the church was keeping.

Fear of feast the fast succeeded:  
Once again the stain is poured;  
Alleluia! Alleluia!  
Glorious the risen Lord!  
Song of songs, in endless gladness  
Drowning pain and doubt and sadness.

Alleluia! "He is risen!"  
"He is risen!" the shouts resound,  
Holy greeting answers greeting:  
Joy at last on earth is found,  
Shore to shore the salutation  
Bliss as one redeemed annals.

Alleluia! Chorus of angels  
To the choirs of earth respond;  
Alleluia! Alleluia!  
Rolleth seas and skies beyond,  
Heaven and earth at last shall sever,  
But the song shall pass forever!

—Christian Union.

The Physician and the Minister in the Sick-Room.

BY REV. W. B. LEWIS.

Mr. Editor: I read with interest some weeks ago your thoughtful article on the relation of the minister and physician in the room of the sick. There must be some occasion for bringing this subject prominent in the public at this time. In a recent issue of the Nashville Advocate I found this paragraph: "The average preacher knows as well how to behave in a sick-room as the average physician." I should think so. If a preacher does not know how to behave in a sick-room, can he know how to behave in a pulpit? And in my opinion there are very few physicians who do not recognize the vocation of a minister among the sick. If I knew of one, I should be certain not to desire his services in my house in case of sickness. So far as my experience and observation extends in a ministry of over twenty-five years physicians have been proverbially kind and considerate in their relations with the clergy both in and out of the sick-room. They are a class of educated, intelligent gentlemen, acquainted with the proprieties of life, and not wanting in professional courtesy, except it may be in rare instances.

Not long ago I was sent for by two physicians to visit a patient of theirs

who was supposed to be in a dying condition. I was introduced into the sick-room without restraint. They told me her condition was critical, they had no hope of her recovery, and they desired me to inform her of the fact, counsel and pray with her, etc. One of them remained in the room during my conversation with his patient, and had the family gathered in when we were ready for prayers. He listened to the conversation and watched the effects of it, and said to me afterwards that she was benefited by my visit. He further stated that he found in his practice that a visit of the pastor always did his patients good; that he was never afraid to admit a minister to a sick-room, and that when he got sick himself he wanted the preachers to come to him. I decided that he was as sensible as he was courteous. The patient is convalescing. I do not claim that my visit did it. I simply claim that the visit of a minister at the proper time and judiciously conducted will not be injurious to the physical condition of any sick person. But here I desire to insist that the minister should be sent for when he is wanted with the sick. I do not mean that he should not go if not sent for, but there are good reasons why the pastor should be notified when to come. In the first place, he may not know you are sick. I have known the pastor complained of for not visiting the sick when he did not know of the sickness of the party. This is inexcusable injustice to the pastor; He is not omniscient. Why not let him know? You do not complain of your physician if he does not come without being sent for. Why not send for the pastor if you really want a visit from him? In the second place, though he may know you are sick, he may not know whether it would be expedient to visit you at present. There are times when it would not be best for the pastor to come. I have often found in visiting the sick that my visit was at the wrong time, and I have been not a little embarrassed thereby more than once. Now all this could be easily prevented by doing as the physicians above alluded to did a few days ago. A little thoughtfulness on the part of the family, and a little professional courtesy, and the embarrassment is removed and the work of the pastor in the sick-room, so difficult and delicate, is greatly facilitated.

—Rev. J. S. Senter, Mississippi.

Sowing and Reaping.

BY REV. ANGELO DOWLING.

The Apostle Paul states a grand, gospel truth under the form of universal physical law, when he says: "Be not deceived; God is not mocked: for whatsoever a man soweth, that shall he also reap." No sane man will sow wheat expecting to reap oats, or plant cotton expecting to gather corn. Furthermore, no sensible man will expect to reap without sowing, or gather without planting. In these respects the world has practical sense. Besides, the world has working sense. Even those who profess to believe that God works all things according to the counsel of his own sovereign will, are earnest and hard workers in the fields of physical toil in order to feed and clothe themselves and those dependent upon them. Would it not be as reasonable to expect our Father in heaven to feed and clothe us and ours without our effort and co-operation as to save us from sin and hell, independent of our will and consent, and even against our willing and hearty co-operation? At these points there is marked inconsistency in the faith and practice of some believers, and even churches. When you open and read the creed of churches, and then read their reports from missionary fields, the points are put in sharp contrast. In the creed they declare and profess faith in God who regenerates and saves only the elect by the omnipotent exercise of his own will without any consent or co-operation of the saved; because the elect, before saved, are totally dead in sin, and can not, therefore, consent or co-operate in the work of salvation any more than a dead man in the grave can consent or co-operate with God

the Father in his resurrection from the dead. The work must be done wholly and alone by the Almighty. In the face of all these declarations in the creed in regard to the salvation of the elect by decrees and foreordination, reports are published showing the work of God's children in home and foreign fields, and more money and men called for to still extend the work so as to save more and more of those who but for this supply of money and men might go on in sin and down to hell. These remarks apply, in some parts, to the active working and good working of our beloved Presbyterians. Their work by faith is better than their creed.

How about us Methodists? Are we any truer to our creed practically? Whilst we profess to believe in works as the fruits of true faith, and that living faith may as readily be seen and known by its fruits as the tree may be discerned by its leaves, yet many ignore their faith by practice. Not all, but many members of the Methodist Church act as though they were confirmed Antinomians. An Antinomian is one who professes to believe that faith in God relieves from all the obligations of the law, and, therefore, from all "good works." One of this class may think that he can indulge himself in the pleasures of sensuous enjoyment without restraint and still be a child of God. Sometimes he adds to his faith the practice of indulgence in the Roman Catholic sense, and, therefore, proposes to redeem himself from all church and preacher censure by paying into the treasury liberal sums of money. He seems to think that if he pays all his "church dues"—he has the right to go where and do as he pleases? If not corrected by the church in his wild career, he construes silence into endorsement. This planting will be sure to bring forth the fruit of the seed planted. In this way some Methodist fields are being sown with tares. Do you know what sort of seed these tares are? There are several varieties: Whisky-selling members, whisky-drinking, card-playing, dancing, cursing, theatre-going, costly-apparelled, jewel-bedizened, non debt-paying, dishonest, bankrupt members, etc. Can these be rooted up without destroying the wheat? There is the trouble. When the church neglects so much of the home work, how can she enter fully and heartily into the foreign field? When a farmer's own field is foul with destroying weeds and grass, he has not much time nor heart to help his neighbor "clean out" his overgrown in like manner. The church at home needs a deeper subduing and cleaning out in order to heavier and better crops.

Now and then facts come to light which show exactly how the grain planted brings forth in this life, the very kind sown. Some years ago at a Methodist camp meeting in this State, the son of a hard shell Baptist preacher was so converted that he actually shouted in good, old fashioned Methodist style. It offended his father so much that he said, "He would rather see his son in a bar-room drunk and cutting up, than to be taking on the way he was doing." Although in preaching he would say that God ordained whatever comes to pass, yet when his son was converted at the camp meeting, he ignored the Divine decree and went to work to prevent the will of God being done in his own son. The consequence was, his son gave up the church and religion, and became a whisky seller. "The further consequence is," his son violated the laws of the State in regard to selling whisky, and now lives in another State in order to his protection. The same father has another fact in regard to his sowing and reaping. A short time since a daughter of his was tried in the Circuit Court and convicted and fined fifty dollars for selling whisky contrary to the laws of the State. It was a sad sight, to see a young married woman—white woman—in the court, under such a charge. She is young and beautiful. She sat weeping in the court room. Whether her father shed tears, or no, I am not informed. He was in the court room. I wondered what he thought of the finding of the court, and his doctrine and teachings.

Whatsoever a man soweth, that shall he also reap. All men sow, either good or bad seed. Whatever the seed the reaping will be. If the merest reaping here fills the heart and hands with sorrow and shame, or joy and life, what will it be when "we receive the things in body"—the sum total? Amid the awful splendors of the final day all shall reap.

OZARK, ALA., March 26, 1885.

From Arcadia, La.

Just home from holding the Homer, Haynesville and Summerfield quarterly conferences, we have finished our first round. We have visited all the works and have found every man at his post, anxious to do, as Brother Hodge expressed it, "The best work of his itinerant life." Surely nothing less than this can be expected of any Louisiana Methodist preacher, for God is willing, if we are, to make each year of our ministry the best year.

There is an abundance of work on hand to be done in the ten parishes of the Homer district, and the latent, unused capacity of our 3,794 members and thirty-one local preachers is fully equal to the doing of that work, if somehow this capacity can be brought into active operation. Among these Methodists there are many men and women of first-class natural abilities and ample worldly possessions, which if laid on God's altar, as living sacrifices, would speedily carry the Homer district to the fore-front in all that goes to make a live, aggressive, conquering Christianity. If just a tenth of our people were "filled with the Spirit" (see Ephesians v. 18) and were to become lovers of souls, after the style set forth in Dr. Carter's centenary address, thoroughly unselfish and willing to "spend and be spent" for the glory of God; then instead of there being in the district, just three Women's Foreign Missionary Societies, raising the sum of \$33 10, there would be some dozens of these useful organizations, raising annually some hundreds of dollars; instead of there being only \$245 30 handed over to the Conference treasurer, as the amount, all told, collected by churches for foreign missions in the entire district, and \$2 20 collected by Sunday-schools for the same glorious cause, there would be contributed hundreds by the children and by the churches largely over the \$1,175, apportioned to this district this year; instead of the \$14, raised by two charges (the others doing nothing) for church extension, a half a thousand dollars would be the minimum raised for the furtherance of this new and important branch of church work; in brief, instead of the very meagre reports as to pastoral support and the other collections not here mentioned, there would be a paying up all along the line of the amounts assessed and in some instances a large excess, speaking eloquently of practical devotion to our Lord and to the spread of his kingdom of light and love. True the centenary offerings of the Homer district present a creditable showing in our minutes, but these gifts, as was generally the case all over the church, were for local objects, such as colleges, building of churches, parsonages and the like. We hope the minutes, as admirably edited by Dr. C. F. Evans, will be studied in the statistical department by our preachers and people. There should be a decided upward tendency in all these things, and the fact that so grand a thing as the religion of Jesus Christ costs us so little should cause the burning blush of shame to mantle our every cheek.

Having especially to do with the Homer district, we have examined her figures, but we cannot believe that any of our districts have come anywhere near working up to the full measure of duty in the matter of doing and giving for God. We need more class and prayer meetings, more family altars, more looking into God's word for light as to what he expects of us in the way of labor and giving, more Sunday-schools with superintendents and teachers who will not freeze out in the cold months, more congregations with sufficient religion to have the broken panes of glass substituted with whole ones, to put stoves into their churches and to see that good fires are kept in said

stoves, during the time of Sunday-school and church service, more stewards "of solid piety" who consider it a reflection upon them as business men and Christians if their pastor is allowed to go to Conference short in the matter of the few hundreds promised him at the first of the year, more people who will do their level best for God. Can we have all this? Oh, yes, if we will only crucify self and yield to have our bodies and pockets wholly dominated by the Spirit of God. Then, the man who now gives two dollars, will give ten and not grumble, and no worldly engagement will come in between a man and the previous engagement he has with God, (made so by his church vows) and keep him from his attendance on class, prayer or stewards' meeting and his hearty participation in the same. Then God will be true and everything else second. Then will the command be kept: "Therefore take no thought, saying, 'What shall we eat?' or, 'What shall we drink?' or, 'Wherewithal shall we be clothed?' (For after all these things do the Gentiles seek) for your heavenly Father knoweth that ye have need of all these things. But seek ye first the kingdom of God, and his righteousness, and all these things shall be added unto you."

Christian brethren, death will soon claim us all; let us do and give more, even all we can, this year for God, though we should thereby be made to suffer in body and estate.

MARCH 27, 1885.

Washington Letter.

It looks as if there will be at last genuine retrenchment and reform in the government offices of Washington. Even that usually serene, imperturbable body, the United States Senate, has caught the infection. It has become alarmed at its own extravagance and has decided that its contingent fund, as well as the secrets of its executive sessions, must be protected. Committee-men, who had done nothing all winter, desired to employ clerks, stenographers, messengers, and to travel about the country all summer, stopping at this pleasant place for a time, then at that, the expense of all to be paid, of course, by the public. From time to time the Senate had acceded these privileges to a large number of its committee-men. Other committees asked permission to sit during the congressional recess, with similar favors, until the contingent fund was threatened with exhaustion. Senators grew frightened at their own prodigality, held caucuses, had live discussions, and voted for retrenchment. The junketing excursions were all nipped in the bud. Then it was agreed to send down the list of committee-men to a severely utilitarian standard. It was decided that the Ben. Butler house on Capitol Hill, which has been used as an annex to the Capitol for senatorial committees, at a cost of \$15,000 a year, shall be given up. It was also discovered that over three hundred persons on the Senate rolls are costing the government about \$350,000 a year, which suggested the possibility of saving a few dollars in that direction.

That efficiency and economy are to be the rule in the executive departments of the government during the Cleveland administration has, by this time, been made pretty clear. Therefore it behooves the legislative department, particularly that branch of it which is under Republican control, to tolerate no laziness or extravagance in its domain. The good resolutions of this week were let by the Republican Senators, and they deserve commendation for voting to reduce the number of underworked and overpaid employees of their honorable, but by no means frugal, body. The thoughtful constituent, too, will be flattered by just such little attentions to his prejudices in favor of reform.

It was arranged by the Senators that the present extra session should close last week, but the President asked them to wait another week. He desires to have all his diplomatic nominations confirmed, as ministers and consuls would not like to be sent to foreign countries without their tenure of office being made clear and final. His appointments for the missions to England, France, Germany, Turkey and Mex-

ico, were much discussed during the week, and on yesterday ex-Governor Jarvis' name was sent in to be confirmed as Minister to Brazil. The President decided to give this honor to North Carolina, and the delegation from that State decided, in caucus, that Mr. Jarvis was the proper man. A position much coveted by many applicants, that of commissioner of agriculture, goes to Missouri and to Col. Coleman. Senator Cockrell was instrumental in getting this appointment, having worked early and late for the nominee. To Virginians were applicants for the place, Mr. Beverly and ex-Senator Withers. The latter was endorsed by the State delegation, but the President concluded he could not afford to side with either faction, and therefore left the Old Dominion out again.

Yesterday for the first time since his inauguration, President Cleveland attended divine service. He entered a small Presbyterian church on Four-and-a-half street, which, under the pastorate of Dr. Sumnerland, is a plain, unfashionable church. The President occupied a pew which he rented a week ago, and for which he paid a quarter's rent in advance. In this matter as well as in other things, Mr. Cleveland shows originality. He is opposed to appearing in church as a side-show of a worldly aristocratic congregation. It cannot be denied that since the time the Metropolitan church, under Rev. John P. Newman, was arranged for the accommodation of Gen. Grant, the members of the Cabinet and the Justices of the Supreme Court, there has been a scramble for the place of "Court Church" in Washington.

When ex-President Arthur took his final departure from the city on Saturday, a large crowd of distinguished people gathered at the station to see him off. Since he left the White House on inauguration day, he has been the recipient of the most lavish hospitality from Washington society. It is doubtful if there ever was a more popular president than Mr. Arthur, and now that he has gone, everybody has something good to say of him.

CORRESPONDENT.

Washington, March 26, 1885.

A Note from the Valley.

Mr. Editor: I have just returned from that part of my district that lies in the Yazoo Valley. The first time I have ever been able to get there at this season of the year, on account of the overflows they have had the last three years. I was very much gratified at the prospect. The church at Minter City has taken a new departure under the pastorate of Rev. J. L. Futrell. I found him and his good wife comfortably settled in a new parsonage, which, when entirely finished, will cost about twelve hundred dollars; the most of which has been paid by that generous gentleman, Maj. J. A. Townes. Mr. Townes is not a member of the church, but he has a noble Christian wife who is a grand-daughter of the late Dr. R. L. Kennon, of the Alabama Conference. The furniture, I was told, was put into the house by Bro. T. L. James, another large and prosperous planter. The church in that charge is in a much more hopeful condition than it ever has been.

At Greenwood, Bro. Hoskins is doing a good work. He is giving his people the pure gospel. He is fully consecrated and is intensely in earnest. We have had a great deal of bad weather, which has greatly retarded our work, but the preachers are in the spirits and quite hopeful in regard to the year's work.

THOS. Y. RAMSEY.

DECATUR, MISS., April 2, 1885.

—A holy act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

—Let us begin on heaven on earth; and, being ourselves tempted, let us be pitiful and considerate and generous in judging others.—John Page Hoppes.

—Let no knowledge satisfy but that which lifts above the world, which weans from the world, which makes the world a footstool.—Spurgeon.

—The best advertisement of a workshop is first-class work. The strongest attraction to Christianity is a well-made Christian character.—T. L. Cuyler.



Christian Advocate.

THURSDAY, APRIL 9, 1885.

For the New Orleans Christian Advocate.  
MY DREAM-ANGEL.  
BY S. B. F.

The day had been a dreary one,  
The clouds hung low and low,  
Like mourners, bending o'er the earth  
In her winding-sheet of snow.  
How like the day my heart had grown,  
With hope and joy all spent;  
There seemed nothing left to live  
Except life's sacrament.  
Oh! that the old vanished days,  
From out their hidden store,  
Would breathe again their joyous hopes  
And bring their faith me more!  
My weary lips had now become  
The spiritless for prayer,  
With only strength enough to press  
The chalice of despair.  
The coming night had folded in  
The morning day's unrest,  
And soothed with sleep and a vision bright  
My surging human breast.  
Our heavenly Father saw it all,  
And across my earthly cares  
He sent his comfort to be  
"My angel unawares."  
She came to me in human guise,  
And wore the face I loved,  
And in the light of her earnest eyes  
My very soul was moved.  
Our place alone sufficed to tell  
Her solemn words to me,  
With angel power, blended with  
A mother's tenderness.  
With the spirit's keener sight  
(Oh! times to mortals given)  
I read her look, and saw in it  
What I shall know in heaven.  
She pointed where before had been  
My path of common duty;  
Yet in that wondrous light it seemed  
Abide with radiant beauty.  
Every pang my heart had known  
I felt was right and just,  
And I could meet the coming years  
With the strength of hope and trust.  
My blessed angel, bright and fair,  
With her presence all sublime,  
Turned my path from earth's dark way  
To heaven's enchanted glime.  
When Jacob lay in darkness there,  
His only rest a stone,  
From earth to heaven an angel path  
Of dazzling brightness shown.  
I wonder if the heavenly host  
Brought that dreamer such delight—  
A ray of comfort more divine  
Than any angel brought that night?  
When our suffering Savior prostrate lay  
In dark and lone Gethsemane,  
The summit of his sorrows reached  
Of more than mortal agony.  
He prays in anguish, while his brow  
With bloody sweat is stained,  
Oh! pitying Father, if thou canst,  
Let this cup pass undrained!  
An angel came and strengthened him  
With the faith that angels bring,  
And soothed him with the restful strain  
That only angels sing.  
A holy peace spread o'er his soul,  
And, with a strength divine,  
He added to that other prayer,  
"Not my will, but thine!"  
And thus he left with every life  
Bowed down by earthly cares;  
When burdens grow too great God sends  
His "angels unawares."  
Who could bear these trial days,  
With courage still to live,  
If from our lives was withdrawn  
The strength that angels give?  
"The sweet to know that those I love,  
By more temptations sought,  
Are blessed with visions just as bright,  
As my own dream-angel brought."  
Adown within the darkest depths  
Of life's surging, rushing stream  
Is lying pure and beautiful  
The memory of my dream.

Letter from China.

(Continued.)

MR. EDITOR: At the close of one year in China we removed to the native city, and made our home in a Chinese house, hoping thereby to get nearer to the Chinese and have better access to them. It was about the first of October, 1884, when the weather became cooler, that we removed to our new quarters within the walls of the native city of Shanghai. The house was shut in by high walls, which effectually shut out all noise from the busy streets around us. It was a strange experience for two young missionaries; especially was it so the first night we spent in our new home in this great heathen city, surrounded by unnumbered thousands who know nothing of God and the glorious gospel of Christ. We were the only foreigners then in the native city, and we were shut in by the great wall which surrounded the city, and great iron-bound gates closed each entrance at night.  
The house in which we lived was said to be troubled by nightly visits of evil spirits, and the natives looked at us in astonishment when we told them we were going to live in that house during the winter. Even the landlord was not a little astonished at our boldness in being willing to rent the building from him for a residence. But he said, "These evil spirits do not trouble foreigners," and no doubt he was well aware of that fact, for missionaries had lived in his house before our arrival in China. No Chinese were willing to live in the house, and it had been empty for years. So soon as the city was retaken the landlord was glad to get some missionary to occupy it. One missionary and his wife who had lived in the house before us told us they heard the same stories about the house being haunted. Moreover, they said, there was but one time when they heard a strange noise they could not account for, and that was the night before they were to leave the building. Their trunks were packed and placed at the

head of the stairway, ready to be removed at early dawn. Some time between midnight and daylight they heard a tremendous noise, as if all their trunks were being dragged down the stairway. The missionary rushed to the place as quickly as he could; but found all his trunks as he left them—not one was moved. They could not account for the noise, but think it must have been cats, rats, or a mongoose after rats upon the tiled roof of the building.  
While living in the house we saw many cats, rats and snakes, and no doubt the mongoose was also near by. We were never at any time disturbed by evil spirits. We lay down to rest at night in perfect peace, for we felt we were in the hands of our God. We feared no harm from man or evil spirits. During our stay of six months nothing ever occurred to disturb our quiet, day or night, except an earthquake on one occasion about midnight, which shook the house from the top to its foundation.  
While on the subject of evil spirits haunting houses in China, I will give an account of our old Mission Home, which was sold to Chinese during my absence from China in 1881, and is a desolate and uninhabited. We lived there for more than twenty years, saw the cause of God prosper and many souls converted from heathenism, and yet we were not at any time troubled with evil spirits. If they came at all, they certainly did not disturb us. During the first years of our residence there we noticed a Chinese building just over the wall from us which had no roof upon it. Seeing the building so long without a roof, we asked the reason why, and was told the house was haunted and no one would dare live there. A man had committed suicide in the house, and his spirit still remained in the building. As no one would live there, the Chinese had made a coal-house of it. I was told the house was left exposed to bad weather, so the spirit would in time retire; but to this day no family cares to live in the building.  
During the year 1884 the Chinese who dwell there imagined they could see and hear evil spirits running to and fro through the whole place night after night making a dreadful noise. The watchman became so badly frightened that he begged to be allowed to leave the place; but his employer refused to give him permission to go. At last he was so terrified as to try to commit suicide by cutting his throat. In this condition he was taken to the hospital and his life was saved; but no one could prevail on him to return to his former abode and occupation. Before the close of the past year the Mission House and all the houses in the compound were vacated. I was around to visit the place to-day, and it seemed deserted. Saw two old women who told me that they, with two or three men, were the only persons on the premises, and they were frightened every night by evil spirits. They said when it rained it was much worse, for all the evil spirits were driven into the house and would collect about the cooking range. I suggested that the noise they heard was made by cats and rats, and told them I had lived in that house over twenty years, and had never once heard the noise of any evil spirits. The younger woman said she knew I once lived there. An old lady, about seventy years old, said: "You needn't tell me there are no devils about this place, for I hear them every night." I said to them: "Believe in Jesus, follow him and be his disciples, and no evil spirits can dare harm you." The younger woman smiled, and, with the nod of the head, I understood she thought what I said was all true. But the old woman was still firm in her belief. Poor creatures! They are full of superstition and are in constant dread of evil spirits. It is the terror of their lives. Very few children among the heathen are without some charm on the body to keep off evil spirits. The great majority of Chinese who worship idols do so to get rid of this terror which possesses their souls. We who have the opportunity and the power should give them the gospel of Christ, removes all fear of evil spirits and gives a blessed hope of eternal life in heaven.  
Yours in Christ fellowship,  
J. W. LAMBETH.  
SHANGHAI, CHINA, JAN. 15, 1885.

Our Form of Public Worship.

MR. EDITOR: It is not my purpose in writing to criticize or to find fault, but merely to make a few suggestions for consideration. From experience we have learned that the best way to advance the interests of the church is to faithfully observe its rules and regulations in every particular. On page 125 of our book of discipline there is a form of public worship to be observed by the church. This form of public worship was recommended by the General Conference, a body of holy men—men of wisdom and experience assembled together to devise the best method for religious work and worship. After due deliberation in council and much prayer they submitted this practical form of public worship to be observed by all our ministers throughout the whole church as a means of preserving uniformity and symmetry. If this form was uniformly and universally observed, what could be more impressive even to a stranger, who by the very form of the service would know that he was in a Methodist

Church, and at the same time would know that throughout the thousands of his worshippers the same prayers were being made and the same order observed?  
And yet we are often made to regret that so many of our preachers disregard the disciplinary form and use one of their own. We do not believe that they presume to be wiser than the General Conference, nor do they intend to ignore their ordination vows. It seems to be a sort of careless habit they have fallen into without considering the importance of the matter. One thing I am glad to note: That the disciplinary form is strictly adhered to by all our Bishops. Let us imitate their example.  
J. P.  
MANFIELD, LA., March 26, 1885.  
Retrospective.  
EIGHTEENTH PAPER.  
CUL'S CREEK CIRCUIT.  
Although thirty-six eventful years have been numbered with the past, I well remember my first appointment at Fayette. The Sabbath was pleasant, the congregation large, ready to listen to their new circuit rider. The text and discourse still have a place in memory. "Will ye also go away," was the text. Adhesion to Christ in heart and life—the Christian's only safeguard, the theme! As best I could, I endeavored to show the necessity for perseverance and stability in the service of God; that if a person desired to render himself notoriously odious, let him publicly espouse the cause of Christ, attach himself to some branch of the church of God, then pay little or no attention to the solemn vows taken, and willfully after having received a knowledge of the truth and the pardon of his sins, he would most assuredly succeed in meriting and receiving the reproach of the good and virtuous; that we could pity, but not excuse the man or woman who would thus venture to trifle with the mercies of God and the benign institutions of the gospel. In order to render the sermon practical certain characters were delineated, no more common than as now.  
In the afternoon, at three o'clock, I filled an appointment at Bethel, six miles from Fayette. During the introductory services a man, who was present in the morning at Fayette, entered the church. At the close of the service he approached me, saying: "I take it for granted that someone has given you a history of my life; otherwise you could not have delineated my character as you did this morning at Fayette. You are in the possession of all the facts in my case except one. I will relate that which was omitted, and then, sir, you will be my friend." I assured him he was a stranger to me—that my remarks were not designed to be personal, but, if relevant to his case, I very much desired that he would make a practical application.  
Bro. William B. Johnson, who is still alive, was then living in the neighborhood of Bethel Church. He will excuse me for obtruding upon his modest disposition by saying that I have known many good class leaders, but none to excel him. He was conversant with the Scriptures, and readily quoted passages to suit individual cases. His exhortations were kind and opportune. He will remember how reluctant he was to take license to preach the gospel, and how urgent his pastor was to have him licensed, and how we urged him to submit his case to a Quarterly Conference for recommendation, at which our much beloved, but now departed William H. Watkins, D. D., presided. Since then the writer has noted with pleasure his efficiency as a local and traveling preacher. After many years of faithful service in the church of his early years he is nearing the happy Canaan of his hopes. We were comfortably domiciled for two years at the parsonage at Fayette, where we had a good garden, a pasture for horse and milch cow, with many other conveniences. I can not forget my accommodating merchant brother (J. B. Carpenter), now living, an octogenarian. He was kind and liberal in his dealing with all, especially so with his pastore, selling them at cost and carriage. Many pleasant hours were spent in his company. A recent letter from him gives assurance that he is ready to depart and go with Christ.  
How much was I indebted to my ever faithful friend and brother, Rev. J. G. Jones! At "Belle Grove he had a pleasant home, where the preachers were made welcome and encouraged in their work. His safe and pious counsels were truly a benediction. Then, his good wife, who "allured to brighter worlds and led the way," was a devoted Christian and tidy housekeeper. His own children, with some orphaned relatives, were taught by precept and example lessons calculated to divert their minds and hearts to the higher and better life. For many years I have been favored with his correspondence. He must excuse the writer for giving a quotation from his last letter. He writes as follows on his spiritual birthday: "This twenty-second day of February is a great day with me, not because it was George Washington's birthday, but on account of a matter of infinitely more importance to me than the birth of Washington. Sixty-three years ago, and about this time in the day—eleven A. M.—the Lord met with me in the pardon of all my sins, and so filled me with love that I could truly say, 'The opening heavens around me shone with beams of sacred bliss,' etc. That conversion came to stay. I never lost it; have it yet. Since last August,

sixty-two years ago, I have enjoyed amid the sore trials and labors of life the blessing of perfect love. . . . I have made it a rule for a long time to leave nothing undone until to-morrow that ought to be done to-day, and for the present I have nothing more I wish to do before I die than to finish this letter." This is the privilege and might be the experience of every true follower of Christ; but, alas! how many of us come short of enjoying that perfect love that casteth out fear."  
In the fall of 1883, while Bro. Jones was presiding elder of the Sharon district, and holding a quarterly meeting for Bro. Elijah Steele on the Seneca mission, his subject was, "A Call to the Ministry." I had just come from Georgia, and was a stranger to him. His discourse seemed directed to me, and aroused me to a sense of duty which I had kept concealed since my conversion in 1831. Afterward my first wife was happily converted while Sister Jones was praying for her at a camp meeting at Pleasant Grove, in Madison county, Miss. Still later Bro. Jones dedicated by firstborn (John Wesley) to God in holy baptism. Why should I not feel a strong attachment for my dear old friend who will soon leave the sorrows of earth for the joys of heaven?  
DANIEL MORSE.  
MARSHALL, TEXAS.  
"A Revival of Justice."  
MR. EDITOR: Last week's ADVOCATE contained a very readable editorial on the above topic. That such a revival is needed, and greatly needed, can not be doubted by any one who is at all familiar with the proceedings of courts of law. Among the causes that have made such a revival necessary you mention the resort by lawyers to "legal quibbles and technicalities." They resign the guardianship of public morals to an undotted 'i' or an uncrossed 'l.' This is the key to the whole matter.  
Now, why is there ever a resort to "legal quibbles and technicalities"? Is it not a tacit acknowledgement that any given case can not face the law and the testimony without blushing with falsity? But one answer can be given. It is this disposition of the legal fraternity to secure ends regardless of means that has led to a necessity for reform. Do not most lawyers act on the principle set forth by Lord Brougham as follows: "An advocate, by the sacred duty which he owes his client, knows in the discharge of that office but one person in the world—that client, and none other. To save that client by all expedient means to protect that client at all hazards and costs, to all others, and among others to himself, is the highest and most unquestioned of his duties; and he must not regard the alarm, the suffering, the torment, the destruction, which he may bring upon any other." It may be true that these words have never been formally approved by the profession. But do not most lawyers give them a quasi-endorsement by the methods they adopt in conducting their cases? I know a few lawyers who, I believe, practice their profession on higher principles—principles that are in harmony with an exalted moral purpose. But my observation is that such lawyers are "few and far between." A favorable decision from the judge, or verdict from the jury, is placed by the generality of lawyers above every other consideration. This being true, and not many doubt it, the idea has spread far and wide among the common people that there is, necessarily, some degree of antagonism between the lawyer's profession and pure morality; in other words, that one can not be a successful lawyer and, at the same time, a good man.  
This idea is erroneous. It has grown out of lawyers not being restricted, in their practice, to the legitimate functions of their profession. It is the business of a lawyer to see that his client has a fair and impartial trial, that the facts in the case are properly brought out, the law correctly interpreted and no undue advantage taken of him by his opponent. When he goes beyond this, and endeavors to pervert the testimony and give a false meaning to the law, he degrades himself as a man and brings reproach upon his noble profession. It is such a course as this, on the part of so many lawyers, that has made "a reform in criminal jurisprudence" the demand of the hour. I am aware that this is a heavy charge to bring against a profession adorned, as it is even now, with many brilliant stars of the finest magnitude, intellectuality and morality. But is it not patent to every observer that a sufficient number of lawyers are following this pernicious course to counterbalance the righteous influence of those who proceed of a different character? Unscrupulous lawyers corrupt juries, and corrupt juries render unrighteous verdicts.  
If the above observations are just, then the demand of the hour is not only reform in "criminal jurisprudence," but also in the moral character of the bar. How is this to be brought about? Let the law of God be preached as a "terror to evil doers"—wicked lawyers as well as others. This is one of the means, and it is indispensable. Without a knowledge and hearty approval of this law, no class of men will maintain, for any length of time, the high principles of strict morality. In the next place, let the judges who preside in our courts condemn and punish, by unmistakable disapprobation at least, every resort to trickery to carry out unjust designs. The judges, and

especially the circuit judges, have more responsibility in this matter than any other class of men, because their power to bring about a reform is greater. They can perpetuate existing evils by connivance, or by wholesome admonition and punishment bring them to an end.  
If this desideratum—the moral reformation of the bar—can not be secured by these simple remedies and matters continue to go on from bad to worse, a revolution in "criminal jurisprudence" will come from a source whose authority will be recognized and respected. "We, the people," is not an unmeaning phrase, but expresses the dignity and majesty of this great nation. This great people still have it in their power to "establish justice," and if it can not be done by one method it will by another. The whole world is, just at this time, in a social ferment as a result of wrong doing. What the result will be no one can doubt. All classes will be led to recognize the fact that "righteousness exalteth a nation, but sin is a reproach to any people."  
L. CARLEY.  
From Arcadia, La.  
We were comforted when a certain brother declared that we would meet no gnats on the Homer district. Nevertheless, on last Friday we did meet them, and had ceaseless and bloody combat with them for some hours while on Bro. Kennon's mare we pressed rapidly on from Brushwood to Ringgold. On arrival there we gave ourselves over to Bro. Harper's keeping and the mare to the friendly shelter of his gnatsless stable. What sly, insinuating, persistent creatures those little pests are! They work into the creases of one's neck and face, worm themselves into the folds of the ear and lovingly nestle in the lids of the eye and are "powerfully peart" in all they do. The horses and other animals suffer much under their attacks, and unless well groomed and carrying smoke-pots, it goes hard with them. Hundreds of these insects creep in under the horse's hair and fill themselves "to bursting" with his blood. Call them what you will, the Turkey, Buffalo or what not, gnats are not desirable companions on a journey. We suppose they are intended for some good use and, though troublesome, still it may be that they are necessary reminders to a man that he is mortal. We have found out that being under a preaching elder does not put a man above the gnats. So, to moralize a little, we conclude that all the way up and all the way down in ministerial as in other walks of human life, gnats are to be looked for, and God's grace is greatly needed under their every infliction. President Cleveland this minute is subject to gnats and so is the newly installed constable of some future railroad city, now composed of three stores, six saloons and no church. Gnats in society and gnats in the home; gnats in public station and in the vale of political selection where one seeks "to be little and unknown"; gnats in business and out of business; gnats in Church and State; gnats, gnats—yes, gnats everywhere, with wings and without wings, pestering all sorts of men and beasts. The gnat troubles, as Dr. John Mathews termed them, are to be found along the journey in every life. Since our last we have met the brethren at Tulip, Sparta, Minden, Mt. Zion and Ringgold. So far, all seem willing and anxious to do a grand work this year. If their faith waver not, and they work fully up to their capacity to do and to suffer in the glorious cause of their divine Master, there will be a grand work done at every point on the district. We are encouraged to hope for the best results.  
MARCH 17, 1885.  
From Homer, La.  
MR. EDITOR: It is not fair that Bro. Sawyer should do all the writing for the ADVOCATE from this section if he is corresponding editor. It is not fair to himself, for he is too modest a man to allow himself due credit in the work of which he writes. Well, as he pronounced, he is losing himself in the broad wilds of the Homer district. Not exactly losing himself either, for he has a very efficient guide accompanying him on his first round. He is holding Quarterly Conferences at the rate of two a week, and not stinting the cause in the amount of time and labor he is giving it. Our first quarterly meeting is just over, and I feel that an impetus has been given the work already, and what will not four such visits accomplish during the year? I trust and pray that Homer district may come up this year to the full measure of its ability in every good work.  
The news of Bishop Parker's death was a great shock to us all here. It would be saying very little to record that his name is almost a household word in Methodist homes here, and that his memory is likeointment poured forth. To all of us who personally knew him his death is a bereavement. But such men never die. Their works follow them. Bishop Parker's influence will live on in the hearts and lives of the many who have felt the purifying and elevating touches of his spirit. Yours truly,  
J. W. MEDLOCK.  
MARCH 20, 1885.  
—The true philosophy of the gospel system is this, to feel that what depends upon ourselves; but, at the same time, entertaining the loftier conviction that all depends upon God.

In Memoriam.  
"The fathers, where are they? And the prophets, do they live forever?" This suggestive inquiry of the sacred Scriptures has at the present time a special significance for our stricken and sorrowing church.  
Since the last session of the General Conference no less than four of our chief pastors have fallen at their post of duty: First, Paine, with his manifold gifts and rare administrative ability, entered into the heavenly rest; then Kavanaugh, the thunder of the camp meeting pulpit, ceased at once to work and live; next, Pierce, the matchless orator, heard the summons of the Master and gladly obeyed; last, Parker, the scholarly writer and the able, evangelical preacher, made haste to join the fellowship of the glorified. These providences, although mysterious, are pregnant with meaning. He that hath an ear to hear, let him hear what the Spirit saith unto the churches over which the Holy Ghost has made them overseers. This is neither the time nor the occasion for studied eulogy or extended notice. The recent death, however, of Bishop Parker, warrants longer reference to his life and character. From his early manhood he was identified with the fortunes of the Methodist Episcopal Church, South, and it may be justly said that no minister of her connection was truer to her interest or more jealous of her honor. During the greater portion of his ministry he was connected either with city pastorate or with an editor's chair. This fact, added to his unaffected diffidence and self-distrust, made him prominent in our ecclesiastical councils than others of less moral work and of inferior intellectual ability. He seldom participated in the debates of the General Conference; but his admirable qualities of head and heart were neither unknown nor unappreciated. His election to the episcopacy in 1874 was a greater surprise to himself than to most of his brethren. Many of them had long regarded him as worthy of the mantle of Soule, Capers and Andrews. While his official term was brief, it was marked by a devoted duty and wise episcopal administration, which amply justified the choice and confidence of the General Conference; therefore, be it  
Resolved, That this Methodist Preachers' Meeting, in common with our whole church, has heard with sorrow of the unexpected death of Linus H. Parker, Bishop of our beloved church.  
Resolved, That his bereaved family have our brotherly sympathies in the sad visitation of divine Providence; and that we prayerfully commend them in their widowhood and orphanage to him who chasteneth his people not for his own pleasure, but for their profit.  
Resolved, That a copy of this memorial paper be furnished the family of Bishop Parker, and that the Wesleyan and New Orleans Advocates be requested to publish it.  
(Signed)  
H. H. PARKS,  
T. R. KENDALL,  
W. J. SCOTT,  
W. F. OLKEN,  
Committee.  
Resolutions adopted at the Methodist Preachers' Meeting, of Atlanta, Ga. March 16, 1885.  
M. H. DILLARD, Sec.  
Rev. John Stone Davis.  
The seventy-first birthday of the servant of God, March 27, 1885, was a natal day when he "came to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and an innumerable company of angels, the general assembly and church of the first born, which are written in heaven"—having accomplished today the allotted three-score and ten; he "entered into the joy of his Lord." We laid him to rest in the Opelousas La. Cemetery to await the "resurrection of the just." His brethren in ministry—T. J. Hough, S. Keener, O. and T. B. White—buried him in the solemn and impressive ritual of church at whose altars he had ministered for forty-nine years. He was superannuated. Born in middle Tennessee. He traveled a number of years in that Conference, and for many years in Louisiana has "testified the good of the grace of God." He leaves a weeping widow who has walked with him forty-four years, and four children—all grown—to follow his example to whom heaven is richer. His sons, Revs. R. A. and J. White Davis, devoted members of the Conference. Thus our ties are loosening from earth and fastening to the skies. His patience, faith, triumph and final glory of this good man is treasure of the striking and most satisfactory evidences of the power of saving grace. As one by one the strings of life were loosed and disease made randa on the citadel of life, I could feel and realize the philosophy of sentiment:  
"Hark! they whisper, angels say,  
Sister spirit, come away,"  
until, whispering back from the spiritual world in triumph, such words as "Precious Jesus," "Sweet rest," "yes"—the accompanying words seemed to blend with the harmonies of action:  
"Lead, lead your wings! I mount! I fly!  
O, grave, where is thy victory,  
O, death, where is thy sting?"  
The processes of death are strange. While one in the meridian of life the frame of physical, intellectual, moral power is suddenly cut down here is one wasting from the formidable attacks of disease for long weary months—until he succumbs to his future shafts—a victor through who has the "keys of death." D. B. WHITE.



**The Priest, the Woman, the Confession**  
will be forwarded by the return of mail for  
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## Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND  
NORTH MISSISSIPPI CONFERENCE OF  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HUNNICUTT.

THURSDAY, APRIL 9, 1885.

The article of Bro. Bushman, in our last issue, on insuring churches has attracted well-deserved attention. Dr. Marshall and Bro. Black warmly commend his plan this week, and we hope soon to see something of the kind fairly inaugurated. Appreciating all the embarrassments of insuring on the "mutual plan," we are confident this scheme can be made to work to the saving of thousands to the church in excessive premiums and in the ashes of uninsured property.

"No callers on Sunday," is President Cleveland's public announcement. That needs to be printed in every newspaper in the land and repeated in every pulpit. And we quite agree with the Christian At Work that if the busy head of 57,000,000 of people can transact his business six days in the week and have Sunday to himself, how about the smaller heads and little bosses? In this regard the President has set an example worthy of national emulation.

The fact that seven Bishops of the Methodist Episcopal Church, South, have died in less than eight years, says the (Pittsburg) Methodist Record, is enough to excite inquiry among our Southern brethren. Have feeble men been selected to this office? or are its duties so trying that men of ordinary health are unable to bear the strain? The work is onerous, but with two exceptions the deaths were of men far advanced in life and of long episcopal service. Bishops Palmer and Kavanaugh were beyond eighty.

Where is the trouble? The New York Christian Advocate, like a skillful physician, undoubtedly locates it in the following. The diagnosis is commended to similar upstarts in this latitude.

"I have a legal mind," said a young man to his mother who had earned the money to educate him, "and, therefore, can not believe in Christianity." So? Sir Matthew Hale and Lord Bacon and Sir William Blackstone found no difficulty. Several of the greatest lawyers in this and neighboring States are among the most devout believers. On the eighth of this month the Hon. Luther Day, LL.D., ex-Chief Justice of the Supreme Court of Ohio, died at his residence in Ravenna, Ohio, aged seventy-two years. His funeral took place at the Methodist Church, of which he was a member, on the eleventh instant. His last words were: "I am not afraid to die; yea, though I walk through the valley of the shadow of death, I will fear no evil." This was the passage in which Daniel Webster sought for comfort when the splendor of his career passed under the shadow of the grave. Young man, have you a legal mind? If you have, and can not believe the gospel, the trouble is not with your mind, but with your heart.

## Revival at West Point.

MR. EDITOR: I doubt not that the readers of the ADVOCATE would be glad to hear of God's work in this town. We closed a grand revival meeting here last night. Forty-odd souls converted during the meeting. Twenty-seven have united with our church; some have joined the Presbyterians; others will join us next Sunday. All the people of our town seemed to have been brought under the influence of the good work. Baptists, Presbyterians and Methodists say to us that there has not been such a revival of religion here for years. Bro. Long, of Okolousa, was with us two days of the second week and preached five able sermons. During the entire third week, including the Sabbath, we were favored with the faithful and efficient assistance of Rev. H. E. Smith, of Carrollton. These brethren have both made for themselves many friends in our town. The pastors and leaders of the other churches rendered us some good service, for which we return our thanks. Our house of worship, with seating capacity for at least four hundred and fifty, was several times filled notwithstanding the inclement weather, of which we had no little during the meeting. From the above you may be able to judge of the extensive interest taken. The work goes on. Two or three have reported their conversion since we pronounced the meeting closed. Five were converted at the altar at the last service. The Cumberland Presbyterians began their meeting yesterday. May the good work continue! Yours fraternally,

E. G. KILGORE.

## Address of the Publishing Committee.

DEAR BRETHREN: Your Publishing Committee have looked as closely and carefully into both the business and editorial management of the paper as we thought the occasion demanded, and take pleasure in saying we approve both. The publishers, we think, are utilizing as best they can all the means at their command to furnish all possible space for editorial matter, and the editor is filling this space wisely and well, so that already we have one of the very best members of our large Advocate family. Still the paper is not all that it could be—all that the publishers and editor desire it should be; and we are of opinion that the necessary means are within easy reach, and could be furnished not only without injury to any one, but with profit to all concerned. Our church within our bounds certainly needs such an organ through which to speak the truth in Jesus as we apprehend it. To say that the church needs such an organ means nothing unless it means that the individual membership needs it. You and I need the CHRISTIAN ADVOCATE to qualify us for and assist us in our Christian work. We need it to assist us in knowing what we ought to be and how to be it, and what we ought to do and how to do it, and all others need as we do.

Except the word of God itself, there is no medium of religious thought so cheap and yet so efficient as a good religious newspaper. For the small sum of two dollars the head of the family can turn a current of fresh, living thought into his home and into the heads and hearts of his inmates to refresh, invigorate, educate, fix the principles, form the character and determine the destiny both here and hereafter as no other human means can do, and this current for this small outlay flows on weekly for twelve months. Who does not need such an organ? And who hesitates to say that the greatest benefit from this small outlay results to the one making it? In this case by far the greatest blessedness comes to the giver. Can we, therefore, neglect or decline such a proffered good to ourselves and those dependent upon us without proving recreant to a great duty and reckless of great interests? Ourselves and our families need the intellectual and spiritual supplies here offered as much as they need bread, and supplying to them and ourselves this great need supplies to the publishers in turn the means necessary to our supply. We will have failed in our duty till there is a religious newspaper supplied to every member within our bounds. Half this accomplished, and our publishers will have abundant means to supply all needed space to the editor, and, with his hands thus untied, he can measure up to his full capacity for work and the full demand of the church and the times.

Allow us to say, brethren, that this is no holiday pastime in which our publishers are engaged, nor is it even fat salaries on much work. With one it is much work on small salary, and with the other less work and no pay. They have recently decided to adopt the cash system. Hereafter the paper will be sent only when the subscription price accompanies the order. They thought this best, and they are business men. Now, let the orders with the cash pour in upon them. They have also decided to send the paper free of charge to the traveling preachers. Some of us may doubt the wisdom of this course; but they think it best. This puts an additional obligation on us, brethren of the traveling connection, to get others to take the paper. Let us use our best efforts to induce old subscribers to renew and to get as many new subscribers as possible. Let us also look closely after all old claims and collect them if we can, and forward at once any money now in hand or that may hereafter be collected by us. Against some of our preachers considerable amounts are entered. Of course, the presumption is that these amounts were never collected. If they have been collected, let them be forwarded at once; if they can be collected and have not been, let them be collected and forwarded as soon as may be practicable; if they have not been and can not be collected, the brethren against whom the amounts stand owe it to themselves to so inform the publishers and free themselves of responsibility in the matter.

We would not have you construe anything said above into a note of alarm. Such is not its nature nor design. The paper is better prepared for publication and has better credit than it has had for years, and if there is the least unsoundness in its condition anywhere, we have failed to discover the least trace of it. We simply mean to say that we believe that we have the men there who can and will make the paper all that can reasonably be desired if they have the means, and we want our people

to furnish the means by supplying themselves with the paper. Now, brethren, let the cash and subscriptions roll in upon them till the list of subscribers is rolled up to figures worthy of ourselves and our paper.

J. H. CANNON, for Committee.  
STARKVILLE, MISS., April 3, 1885.

## The Renaissance of London Methodism.

The Methodist Times (London), of March 12, comes to hand with a stirring editorial on this subject and a full stenographic report of a remarkable gathering in City-road Chapel. As suggested, it was probably the most significant and important event in the modern history of London Methodism. The last Conference appointed a large representative committee to examine carefully into the condition of Methodism in the metropolis, as to some of the old chapels in certain localities and its failure to supply large destitute districts with the gospel. After patient study of the difficult problem a "London Wesleyan Mission" was suggested, and the movement was formally inaugurated in the great demonstration at City-road Chapel. The objects are two, and are quite distinct from each other. They are: 1. To carry the gospel to such regions of London, and especially of Central London, as are most destitute and degraded. 2. To assist in the support of lay missionaries and mission work generally in necessitous districts. Some of the statements made in the meeting by distinguished speakers were a revelation of spiritual destitution alarming to contemplate. One declared that every Sunday there were more people in London who willfully neglected public worship than the entire population of the thirty-nine county towns of England. Another pastor remarked that in his own circuit there were 14,000 workmen in one block of buildings, and of these only fourteen were members of our church. In Lambeth there are as many inhabitants as in the entire county of Lincoln; but in Lincolnshire there are about fifty Methodist ministers whereas in Lambeth there are only five. Dr. Riggs said in London there were five millions of people, and it was not an exaggeration to say that half of them habitually neglected all that appertained to religion and religious reverence. Another significant fact made prominent was that certain chapels of ample accommodations and long standing in great business centers had almost lost their membership by the migrations of the population. All these and other facts present, what Dr. Riggs well called, "a terrible problem."

And yet London Methodism has enjoyed unprecedented prosperity within the past two decades. After the death of Mr. Wesley so many Methodists returned to the Church of England that our cause in London maintained only a feeble existence for many years. The lost ground was regained, however, under the inspiration of the Metropolitan Chapel Building Fund established in 1861 by the munificence of Sir Francis Lytton. By its agency 65 large chapels, seating 1,000 persons each, have been built, increasing the number of sittings from 36,000 to 115,000, while the numbers of ministers in active pastoral work has advanced from 51 to 115. But another forward movement is now imperative, or retrogression will commence. One of the speakers emphasized the statement that this was a great and critical time for London so far as Methodism was concerned. The enthusiasm of the great meeting at City-road was immense. Our brethren laid aside their traditional conservatism and talked with the fire and aggressive spirit of typical American Methodists. And before the benediction was pronounced over \$40,000 was raised to inaugurate the movement. This is to be outside of, but auxiliary to, regular circuit work. In outlining the plan all agreed that it should not be hampered by the rigid rule of the itinerancy, and some of the leaders quite startled us in declaring that, in their judgment, the three years' pastoral limit has retarded our progress in the world's metropolis.

We have read the proceedings of that great demonstration with peculiar interest. 1. It gives gratifying evidence of the fact that the old dreary Methodism is burning with a steady flame in the home of its birth. Wesley and his collaborators in their early Conferences were never more tremendously in earnest to spread scriptural holiness over the United Kingdom than were those brethren in City-road Chapel to win their wicked metropolis to Christ. Their words have a thrill of power set in type and read five thousand miles away. So long as that spirit remains the glory and power of Methodism will abide. 2. The very difficulties there discussed must command the attention of Methodists in all our large American cities. The pauper classes and

the working people congregating in the cities are already a gigantic problem. Their physical sustenance and material betterment are now engaging the profoundest attention of philanthropists and political economists. And their spiritual culture is the burden and prayer of the churches. The thousands here in New Orleans who never attend public worship are enough to inspire a City-road Chapel movement. Then, again, our old churches in the heart of the cities suffer like some London chapels. They have often to be sold or rebuilt to keep up with the moving membership. Hence suburban congregations are increased by the death of city churches. They barely exist though in the centers of population districts. It was a bold suggestion of one of the City-road speakers—but it had the self-denying spirit of the gospel—when he said some of our wealthy and educated people must settle in East London and devote their lives to Christian work. That is a grand thought. Fashion, health, comfort and pleasure determine the location of city residences; but whoever heard of one being selected with a view of serving the Lord's needy children? Brethren of the cities, let us think on these things.

## Our China Mission.

In the last Wesleyan there is an elaborate and interesting letter from Dr. Y. J. Allen, superintendent of our China Mission, which is in substance his annual report. He reports the annual meeting, which was held in Shanghai, January 7-11, as harmonious and profitable, though not marked by the outward or emotional signs of last year. Our work at present comprises three districts, viz: Shanghai, Nantong and Suchow, and three distinct departments of labor—the evangelistic, the educational and the medical. These departments, except the medical, are straitened and embarrassed for more laborers; hence he pleads earnestly and eloquently for an addition of ten to their working force—five lay and five clerical. We very much fear that the Board will not be able to respond to this call and others, however urgent. The laborers could be secured doubtless; but, alas! for the means to send and sustain them. With a full treasury, what mighty things could be done in the name of the Lord!

The doctor's observations on questions of policy and administration are certainly provocative of serious thought. He is a man of vivid and vigorous convictions, and sustains them with eloquent, if not always convincing, argument. Full of aggressive power and bent on glorious toils, he is impatient of the day of small things. At our distance from the field, and necessarily with very inadequate knowledge of facts on which to base a judgment, we are much at sea on questions of internal administration. And when the opinions of missionaries themselves conflict, our uncertainty is the more embarrassing.

His views of a "native ministry" are at variance with the common conception or, maybe, "misconception." All Mission Boards in the work in all lands have proceeded upon the idea that it was important to speedily develop competent native helpers from the material at hand. That is the secret of our rapid growth in Mexico; but the conditions in China may be different. By resolution of the annual meeting, the Board of Missions was requested to secure the visit of a Bishop to the mission at a date not later than the first of December, next, in order to organize the foreign members of the mission into an Annual Conference.

STATISTICS.  
Parent Board—Male missionaries, 12, two being absent; female missionaries, 1. Woman's Missionary Society—Missionaries, 9; stations where missionaries reside, 3; outstations, 6; members, 163—male, 75; female, 88; self-supporting churches, 1; probationers, 56; Anglo-Chinese schools, 2—pupils, 269; foreign teachers, 5; native teachers, 7; boys' boarding-schools, 1—pupils, 55; boys' day-schools, 8—pupils, 127; girls' boarding-schools, 3—pupils, 107; girls' day-schools, 8—pupils, 114; Sunday-schools, 14—pupils, 478; ordained native preachers, 3; unordained, 6; colporteurs, 5; Bible women, 3; church buildings, 7; sittings, 1,270; value, \$11,300; rented chapels, 14; sittings, 870; male hospitals, 1—value, \$10,000; in-patients, 272; out-patients, 11,587; medical students, 8; periodicals published, 1,100; books and periodicals distributed, 16,226; contributions of native church, \$198; total value of mission property—Parent Board, \$107,300; Woman's Board, \$28,200.

Bishop Keener preached a grand Easter sermon at Louisiana Avenue last Sunday morning, and conducted the union communion service at Carondelet in the afternoon. This was a delightful occasion, and will in future become a feature of our New Orleans Methodism. There were twenty ministers present and several hundred communicants.

## The Central American War.

The war now raging among the States of Central America is so near us and so liable to affect the interests of our own government that the ADVOCATE readers should be informed as to its cause and progress. An understanding of the difficulty necessitates a review of history. The east coast of Central America was visited by Columbus in 1502. In 1523 Pedro L. Alvarado began a conquest of the country, and in 1525 succeeded in its entire subjugation. It remained under the yoke of Spain until 1823, when the five colonies formed a federal union of independent States, modeled somewhat after our own great republic. This confederation existed with varying fortune until 1839, when it was dissolved, and each State became an independent sovereignty. These five republics are Costa Rica, Nicaragua, Honduras, San Salvador and Guatemala. They have a united area of 175,000 square miles and a total population of about 2,900,000.

So far as we are able to ascertain, the facts concerning the present imbroglio are as follows: There have been negotiations pending for some time looking to a restoration of the union of the States. All the details were arranged except the adjustment of the relative rates of taxation for the payment of the several debts of the different republics. The scheme has been fostered, especially by Gen. Barrios, President of Guatemala, the largest and wealthiest of the republics. He has maintained also a general protectorate over Honduras and San Salvador. Some friends of the enterprise, however, proved to be traitors and, joining the independent party, made vigorous war against it. Thereupon Gen. Barrios announced his determination to compel their allegiance and proclaimed himself the supreme military chief of the Central American States. His success would doubtless be assured but for the probable interference of Mexico. President Diaz has already interposed, and threatens to march a strong army against the Guatemalan chieftain unless his course is stayed. President Barrios is an able man, of varied accomplishments and distinguished administrative ability. During his presidency he has established in Guatemala a complete system of telegraphy, developed several important railroad enterprises, inaugurated a thorough system of public schools, from the primary school to the university, and has stopped the Roman Catholic Church's drain upon the public treasury. When he became President the church party levied tithes for everything and supported cloisters, nunneries, etc., with lavish hands. Gen. Barrios wrought a revolution in that regard, and in all respects has made an able executive. If like results could be achieved for the several republics, the re-establishment of the union might be a gain to modern civilization.

## Angels.

BY REV. J. D. A. ARRENS, D. D.

There is a species of Sadducism prevalent among many Christians. They believe not in the existence of angel or spirit. Because of the sinful conjurations of so-called spiritualists many true followers of the Lord have suffered injury by allowing their minds to recoil from a doctrine scripturally indisputable.

He who brought life and immortality to light is very plainly outspoken in regard to the existence and office of the angels. In the parable of the tares he speaks of the angels as the executive officers of the great Judge. Warning against giving offense to blasphemous, though apparently insignificant, calling them little ones, he declares that their angels—obviously meaning, guardian-angels—always behold the face of God, being intermediaries between the Father and his children. Alluding to the uncertainty of the time of the final judgment, he says that of the hour and day not only man, but even the angels are ignorant. In the parable of the lost coin he suggestively asserts that there is joy in the presence of angels over one sinner that repenteth. Setting forth the great sin of deifying him before men, he avows that, as a punishment, God would deny those guilty before his angels. When at the time of his betrayal he admonished Peter to sheathe his sword, he informs him that, if he desired, God would send more than twelve legions of angels to his rescue. Portraying the grandeur of the scenes attending judgment day, he expresses himself to the effect that the holy angels will be with him at the time of the gathering of all nations before his throne. In his parable of Dives and Lazarus the latter was carried by angels into Abraham's bosom.

Angels rendered Christ invaluable service. They announced and testified to his incarnation. After the temptation in the desert and subse-

quent to his agony in Gethsemane an angel appeared and strengthened him. Angels informed the astonished women and apostles of the accomplished resurrection of the Lord.

Whence are the angels? As the human race, so also did the angels emanate from the creative hand of Deity. They existed manifestly at the time of the creation of our terraqueous ball, for Job asserts that at that time the morning stars had sung together and all the sons of God had shouted for joy.

Setting forth the exalted character of our Savior, St. Paul, in Hebrews, incidentally describes the true character and mission of the angels: "Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation?" They are ministers and, as their name implies, are sent on Divine errands. They are highly gifted servants of God—who, though omnipresent, requires at times special agencies for special purposes. Domiciled in heaven, worshipping God, they are ready to do his bidding in any part of his boundless domain. They are spirits; yet must be clothed with some kind of spiritual body, for Jesus teaches that after the resurrection on the last day we shall be equal unto the angels.

Their service for our benefit we can best estimate by viewing what they did for our fellow-men in days of yore. They prevail upon those tempted from sinning against God. To fugitive Hagar an angel appeared and induced her to return to her mistress. When Balaam was in danger of giving flattering advice to Balak and withhold Divine information an angel interrupted his progress, and, under circumstances very impressive, admonished him to withhold not the truth.

Guardianship and protection seem to be their special mission. They saved Lot and family, even laying hands on the "parties to impel" to immediate action. David asserts that the angel of the Lord encamped round about them that fear him, and deliver them. When St. Peter, in a dungeon dark, Herod being bent on his destruction, an angel came to him with light and liberation. Those who were for Elshah were numerous than the Syrians against him. The mountain was full of horses and chariots and fire round about the prophet.

God also employs the angels—good angels—to inflict punishment. An angel smote the firstborn of Egypt; another destroyed 70,000 Israel; one almost annihilated the Assyrian army during one night; an angel smote Herod, that he was eaten of worms and gave up the ghost.

The last service which angels render to believing mortals is to escort the departing soul to paradise. The exit from the body and the transit to the other world are shrouded in mystery. Even the believers look shudderingly to that catastrophe—death, and possible loneliness on the journey from earth to heaven. But here, too, angels come to our relief. There is not a death round which Divine messengers do not congregate. As soon as the soul is extricated from the mortal clasp, angels become visible, congenial, introducing themselves, ready to serve as companions and escorts to the glory land. Our transit to a celestial home will be more glorious than that of Elijah.

Those who prayerfully walk with God often enjoy the company of angels. Sometimes, as celestial denizens, they plant or overbush thoughts and affections. Again, Divine artists, they decorate the temple of the Holy Ghost, the human heart, with holy aspirations and fervent devotion. When tempted, they encourage us to withstand; when faint in fighting the good fight of faith, they strengthen and cheer; when disconsolate and sad, they soothe our tears and administer consolation.

Sin excludes these benign friends from our presence.

The thirty-ninth anniversary of the New Orleans District Sunday School Union will take place Sunday next, the twelfth instant, four o'clock P. M., in Carondelet Street Methodist Episcopal Church, South.

It is to be hoped there will be a complete representation of the schools in the district, and that this the best anniversary held during the thirty-nine years of its existence.

All strangers who are co-workers with us and lovers of the Sunday school cause are cordially invited to be present.

There will be a meeting in Carondelet Street Church on Saturday (eleventh), at four o'clock P. M., a final rehearsal of the songs and addresses for the anniversary on Sunday following. Let as many of the schools be in attendance as get there.

W. H. FOSTER, President.



—These are the significant words of Blackstone, the great author and jurist: "Common law requires that a man should not use his property to the injury of another: the consent of the party injured is no mitigation of the offense."

—Mrs. Vanderbilt has done a handsome thing. On reading Miss Blanch Gilbert's letter as published in a late number of the Episcopal Methodist, she sent her \$100 for use at San Luis Potosi, Mexico.

—After spending a month in Liberia, preaching daily with marked success, Bishop William Taylor left February 22 for St. Paul de Loanda to meet his band of missionaries with their families from New York via Liverpool. In writing of his work in Liberia to a friend in the United States, he says: "The water is good, the climate salubrious and equable, the people seem in good health, in moderate circumstances, but dress well and present a good appearance. I enjoy this climate, eat well, sleep well, work hard, and keep close to Jesus. I have great cause for gratitude to God, and no disposition to be dissatisfied with God or man."

—A revival has visited Edinburgh University. Professors preside at meetings where about 1000 of the students are present, and many conversions are reported.

—The Rev. Mr. Ross, of North China, has discovered the written character as well as the rudiments of the Korean language.

—During the year 1884 there were 24 new church buildings erected by Lutheran congregations in this country. Within the past six years there have been erected 1,110 new church buildings for the use of Lutheran congregations, most of which are in the Western and North-Western States.

—The Governor of the State of Maine, in his annual message, makes the honorable claim that "in no city or town in our State does one see the open advertisements of the bar-room inviting the young, as well as old, to indulge in a habit so degrading as the habitual use of intoxicating liquors."

—Rev. T. J. Dodd, D. D., of Vanderbilt University, has been elected to membership in the Society of Biblical Literature and Exegesis of Boston, and also to the Board of Trustees of the Institute of Hebrew, of Chicago. He is a fine Hebrew scholar, and well deserves public recognition.

—Memorial tablets in honor of Bishop Pierce and Dr. Wm. H. Ellison, ex-Presidents of Wesleyan Female College, Macon, Ga., are to be placed in the college chapel. An appeal has been issued to the alumni scattered abroad, by a committee of the Alumni Association, for contributions to this worthy object.

—Attorney General Garland went down to his office on Sunday morning and was surprised to see quite a number of his clerks at work. He ordered them home at once, and forbade any further Sunday labor during his term of service. That is worthy of Mr. Garland's Methodism and a Cabinet officer in this great government.

—Bishop McQuade, Roman Catholic, of Rochester, N. Y., proposes to reform the choir of his diocese. He has ordered that none but Roman Catholics and actual communicants shall sing in the choir. He says: "How revolting it is for the congregation to hear the voice of one who does not believe in what he or she is singing. It is mockery, instead of worship."

—The Ministerial Association, of Louisville, Ky., has adopted some very sensible and timely resolutions on the subject of funerals. They recommend "simplicity in ceremony, economy in expenses and perfect fidelity in the lessons drawn from the life of the deceased." They further advise that as far as possible, funerals be avoided on the Sabbath, and that burials, so far as practicable, be private.

—We see it stated that a lady in Georgia appropriated some time since, one thousand dollars to purchase an edition of a religious work for gratuitous circulation. Another purchased one entire edition of a publication for distribution among young men. A wise use of money. No better work can be done than the circulation of good literature. If we had means at command to put a copy of this Advocate in every Methodist home in our patronizing Conferences this year, a revolution would be wrought that would make the angels rejoice.

—Rev. Felix R. Hill, D. D., will preach the commencement sermon at Hwassee College in May.

—The regularly appointed Wesleyan Conference evangelist, Rev. Thomas Cook, is meeting with gratifying success. As specimens of the great ingatherings under his labors, 943 conversions were reported at Wallall and 230 at Oxford.

—We are indebted to Rev. F. M. Williams, presiding elder of the Brandon district, for a call to the Advocate office during his recent visit to the Exposition.

—The Rev. J. W. Lee, of Rome, Ga., has been invited by the Rev. Dr. Deems to read a paper on "Hegel's Contribution to Christian Thought," during the summer session of the American Institute of Christian Philosophy, to be held at Aabury Park.

—We are obliged to Commissioner Barrow for an invitation to take part in the ceremonies of Louisiana Day, April 30, at the World's Industrial and Cotton Centennial Exposition. The date selected is closely interwoven with the history of the State, and we doubt not but that Louisianians will make it the grandest and most important event of the Exposition.

—There is a glorious meeting in progress at Clarkdale. Bros. Deiman and Honnell are assisted by Rev. J. A. Bowen, of Koeclusko. Ten joined the church one night.

—Remittances for the monument of Bishop Parker are coming in. They will be received at this office and acknowledged by the treasurer of the committee, Bro. Werlein. Rev. J. T. Sawyer sends ten dollars.

—We regret to learn of the very serious illness of Dr. C. C. Kelley at his home near Lebanon, Tenn. He returned from Mexico in seeming good health, but was soon prostrated with an attack of malarial fever. Prayers will go up from thousands of hearts that his useful life may be spared to the church. Such an incarnation of missionary zeal and courage rarely adorns the honor roll of any age or church.

—Bishop Wilson has been spending some days in Nashville, and preached recently in McKendree Church to an immense congregation on *The Final Judgment*. The Nashville Advocate says the Bishop's "long sickness had not diminished his mental force or abated his evangelical fervor." We join with our confere in exhorting the brethren not to tempt the Bishop to overwork.

—The postoffice address of Rev. J. L. Furell is Minter City, Miss. We regretted our absence from the office when he called with his wife, on their recent visit to the city.

—Dr. W. H. Morrow, of Nashville, the distinguished dentist and royal Methodist, was in the city last week attending the Southern Dental Association. He did not forget 112 Camp street.

—Bishop Spaulding said at Baltimore: "I am convinced that drunkenness has done more to diminish the number of Catholics in the United States than anything else. When a Catholic priest stands up in a pulpit and says the Catholic Church is the church of God, others can say, 'Look at the drunkards.' This will be so, unless you stop the cause of intemperance. When I meet a Catholic, high or low, who sneers at temperance, I say that he is not a good Catholic."

—Mr. Schermann, President of the National Brewers' Association of this country, recently made this defiant declaration in a public address: "I will countenance, advise, and help every saloon-keeper in his violation of the Sunday laws." But a formal announcement was not necessary to ascertain his purpose. The entire business betrays a contempt for all law and a disregard of the commonest morals.

—The Centenary contributions of the Baltimore Conference amounted to \$76,454.44.

—Five thousand copies of Bishop McTear's "History of Methodism" were sold in six months after its publication. We have hope of the church if that book is widely and carefully read.

—Mr. Charles Dudley Warner, of Hartford, Conn., the distinguished author and editor, is in the city on an Exposition visit.

—The special meetings held at St. Charles Avenue Church last week were full of spiritual interest and real power. Bro. Carradine will continue the services this week. There will be preaching also at Felicite Street every evening during the week. The pastors of the city are hopeful of a general work of grace.

—Dr. Hardie Brown, of Birmingham, Ala., preached at St. Charles Avenue last Sunday evening, attended the preachers' meeting on Monday morning, and made a pleasant call at the Advocate office. He makes a cheerful report of Birmingham Methodism.

—The one hundred and thirtieth anniversary of Habineum's birth-day will be celebrated to-morrow, April 10, at Tulane Hall, University of Louisiana. A general convention of homeopathic physicians is in session in the city. We acknowledge the honor of an invitation to the anniversary exercises.

—Revs. H. J. Harris and C. F. Smith, conference comrades of the editor, called at 112 Camp street on Tuesday.

—The venerable and revered Rev. Joseph Nicolson, is in the city this week. He is removing from Ocean Springs, where he has resided for some years, to Covington, La. His health is quite feeble and the infirmities of years are evident in his tottering steps, but his faith is strong and his heart joyous with Divine love.

—For a week or more the entire nation has been sitting at the bedside of ex-President Grant, looking on with grief for his decease. At this writing (Tuesday) there is slight improvement, but his death is near at hand. He is enduring the trial with the same composure and courage that have characterized his eventful life. From every section of the country earnest prayers have been offered for him. It is very probable that he will pass away within a few days. Dr. Newman, his special friend and spiritual counselor, is with him constantly, and says the distinguished soldier is ready for the last struggle.

—The Winona District Conference will meet at Winona, April 16. We are obliged for a special invitation and hope to be present.

—We are indebted to the presiding elder, Rev. J. O. Keener, for an invitation to attend the Mobile District Conference next week. But for another similar engagement, it would be a great pleasure to accept.

—Rev. J. F. Scourlock, of La-fourche, La., is in the city to attend the New Orleans District Conference which meets this afternoon at Felicite Street Church.

In Memoriam.

BISHOP PARKER.

Bishop Parker's connection with the Publishing Committee of the NEW ORLEANS CHRISTIAN ADVOCATE began February 12, 1883, and was severed January 12, 1885. For nearly thirty years he was a member of this committee, thus serving the church in that capacity for a longer period of time than any other member of said committee. During that long term of years Bishop Parker established a reputation in the church at large, and built up a character in the midst of his brethren of the Publishing Committee which they to-day look upon with conscious pride and hold in highest estimation. As a member of the committee, he was jealous of the good name of the paper and ever watchful of its interests. He studied with painstaking care all plans recommended for its improvement, and gave at suitable times wise counsels by which its progress might be insured. The committee never had a more conservative or a more progressive member. The paper never had a safer counselor. In the annual meetings of the committee his urbanity was displayed with a freedom which captivated and held in loving bonds the affections of his confidants, and his dignified, yet unrestrained, manner, illustrating the results of the working of the Divine Spirit upon his own nature, commanded their deepest respect. His criticisms of methods proposed for the good of the paper exhibited a thoroughness of thought to which few attained, and his advocacy of any measure was given with such broad wisdom and clear logic as almost invariably secured success. The success of the ADVOCATE in the past and its present position in the world of religious literature are in a large measure due to the wise counsels and self-denying work of Bishop Parker. The committee of to-day feel that in the death of Bishop Parker the ADVOCATE has lost one of its best friends. So keenly do they realize this loss that no recitation of words is adequate to give expression to their sorrow.

C. W. CARTER,  
W. L. C. HUNNICUTT,  
For Publishing Committee.

Insurance of Churches.

Mr. Editor: Bro. H. W. Bushman, of Yazoo, has published in your paper of April 2 a very striking plan for insuring our churches. There is much in it. The same plan can embrace our rectories, or parsonages, and thus save the church large sums of money and much controversy in obtaining an equitable and satisfactory settlement with insurance companies.

I think Bro. Bushman will take pleasure in formulating the plan in detail, so as to elucidate the practical working of the scheme, and assist, if possible, in its more ready adoption.

To me it seems advisable that every church joining the insurance guild, or association, should pay in advance, as do all insured people, and any church burnt while its annual assessment is unpaid should lose its claim to insurance money with which to repair or rebuild. If such a plan were organized through-

out our connection, it must result favorably in many ways—especially in saving at least from \$5 to \$700,000 per annum to our people.

But I presume it will require the action of a General Conference to inaugurate the plan. However, if it should meet the approval of our Board of Bishops, at the May meeting, and they were to endorse it and recommend its general feature to the consideration of the people and the brethren who may be elected to the next General Conference, that would greatly facilitate the adoption and organization of the plan, or hasten its exit from our thoughts. If it should be made the duty of every presiding elder to wheel his district into line for universal insurance, in less than a year the whole work could be accomplished. At any rate, let us ventilate the suggestion and see if it is a seed thought or a sandstone. Yours,

C. K. MARSHALL.

Yazoo, Miss., April 4, 1885.

"Insuring Churches."

Mr. Editor: Every now and then we are brought face to face with some new thing which is so important, and yet so simple, that we wonder why somebody did not think of it a thousand years ago. The plan suggested by H. W. Bushman for insuring churches is a new thing which at once commends itself as vastly important and preeminently practicable. If human lives may be safely and economically insured on this mutual plan, why may not church edifices? They can be, and I do not hesitate to say they will be. If not now, after awhile. I don't not that this plan will come into operation. Why should it not go so at once when the benefits would be so great and the cost so small? Let someone take the lead in a movement in this direction. He will not want for followers. Yours,

W. C. BLACK.

Books and Periodicals.

PEARL OF GOSPEL SONGS. By Wm. A. Ogden and Warren W. Bentley.

From our brief examination we judge this to be after the usual order of such publications, containing some excellent pieces and some rather indifferent. It is claimed that the songs are all new, original, and suited to every department of religious work. It is furnished in paper covers for twenty-five cents a copy; in board for thirty cents. S. T. Gordon & Son, No. 13 East 14th street, New York.

—The Quarterly Review of the Methodist Episcopal Church, South, Dr. J. W. Hinton, editor, for April, has come to hand. In this issue we can do no more than give the table of contents: United States Coast Geologic Survey, by J. H. Carls, L. L. D.; Mountain Observations, by the editor; A Poetical Genius, by Rev. Geo. W. Walker; Methodism—Demands and Needs, by Rev. C. K. Marshall, D. D.; Religion, by Rev. F. M. Edwards; A Fortunate Flooding, by Rev. M. Callaway, D. D.; The Philosophy of the Will, A Criticism of Democracy and a Review of McTear's History, by Dr. D. C. Kelly.

—Christian Thought, for March and April, contains a paper by the Rev. Samuel S. Harris, D. D., L. L. D., Bishop of Michigan, entitled, "The Theistic Argument from Man." This paper is the Anniversary Discourse in behalf of the American Institute of Christian Philosophy, delivered in St. Thomas Church, New York, Sunday, January 18, 1885, and is an interesting and forcible re-statement of the argument from design from the anthropological standpoint. Wm. H. Platt, D. D., L. L. D., of Rochester, N. Y., treats ably the proposition, "The Law of Correspondence applicable to Moral Forces as to Physical." The question, "Where is the Land of Goshen?" is dealt with by Mr. F. Cope Whitehouse, A. M.; and the Rev. Jas. F. Riggs, A. M., contributes a study on "The Hittites." Chas. M. Davis, secretary, gives an account of the monthly meetings of the American Institute of Christian Philosophy. The regular departments—"Our Letter-Box," "Memorabilia," "Notes," and "About Books," contain much that is bright and valuable. Christian Thought is published at 4 Withport Place, New York City.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed no one's misadventure will occur in one thousand. Enclose the bills, and, where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

—He that hath pity on another man's sorrow shall free him from it himself; and he that delighted in and accursed the misery of another, shall at one time or another fall into the same gulf.

To Our Agents.

On the first of April we will send out bills to all our agents. Please be prepared to remit promptly.

CARVER & JAMIESON.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

THE DUTY OF STATE LEGISLATURES.

—Legislation in every State should regulate the sale and use of the many poisons resorted to by women in their desperation to obtain a beautiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injuring health or endangering life.

Ten mills don't make a cent in Lowell, Mass., no matter what Daboll or the school-wardens say.

It is a pardonable thing to covet good looks. Parker's Hair Balsam gives gloss, richness and wealth to the hair. Clean, pure.

Were Solomon alive he might give Sullivan some sound advice, such as, "Go to thy haunt, thou slug-hound."

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Everts Allen & Bros., Fifth & Vine sts., to handle all our papers, New York, making them our Special Publishers' Agents, and giving them the entire charge of the advertising patronage of our paper. All communications in relation to this department should be addressed to them.

A charity bawl—"Please give me a penny."

RICK WORMS.—The daughter of a well-known minister of N. O. had ring worms on her face which had defied medical prescriptions and everything else. A bottle of the New La. Remedy promptly removed them.

Nosh kept his bees in the ark-hives, we suppose.

WHERE TO BUY PIANOS.—A leading attraction of our Grand Boulevard is Werlein's musical music house, which is daily thronged with strangers visiting the city. They find in this establishment the best piano made, the most reliable organs and instruments, and the most extensive and varied assortment of sheet music. They further find the prices very low, and the terms most accommodating. Chickering, Weber and Mahanick pianos are to be found only at Werlein's, where all visitors are treated with courteous attention and made to feel at home.

The Egyptian question—Are the camels coming?

Notice to subscribers who order their address changed. Please give full address of last postoffice, otherwise change cannot be made.

A new magazine is called The Woman's Age. It contains a good deal of fiction.

Send the ADVOCATE to your friend for the next year and you will not regret it.

"Shall I give you a quarter or a half portrait?" asked the artist of Mr. Vandergrift. "Give me a whole portrait, sir. Money is no object with me."

Ask your neighbors to subscribe for the ADVOCATE.

Press the ADVOCATE circulation now.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colic, bronchitis and tubercular consumption, scrofula and general debility. The most safe, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit than the pure oil. A single teaspoonful of this Jelly (made by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. CREX, New York.

Has not Failed. Wm. Paisley, Druggist, writes: Your "Hugues" Tonic having been highly recommended to me, I ordered a small time supply, I do not believe, then said every bottle and have yet to hear of a single instance of its failing to effect a speedy cure of child and fever. Prepared by E. A. GARDNER & Co., wholesale druggists, Fourville, Ky. Sold at Retail by Druggists generally.

NEW ADVERTISEMENTS.

EXPOSITION. Excellent Board. Convenient Location, 210 CANAL STREET. Mod. fare half price. MR. DE. MARSHALL.

NO MORE NAUSEOUS DOSES.

It has been reserved to our country to furnish materials for the greatest cough and asthma remedy extant for all throat and lung complaints. The New La. Remedy. Contains no poison, and is delicious. Home references by thousands. Life Tonic, Infallible for chills. Home Depot, 161 Julia St., N. O.

MISCELLANEOUS.

LOUISIANA STEAM Sash,

Blind and Door

FACTORY.

299, 301, 303, 305, 307 Gravier Street.

NEW ORLEANS.

ROBERTS & CO.

Proprietors.

Sash, Blinds, Doors, Mouldings, Flooring and Ceiling, News, Balusters, etc., always on hand, or made to order.

Orders promptly attended to.

Plantation Cabins a Specialty

BRANCH OFFICE:

NO. 52 CARondelet STREET.

SECOND ANNUAL STATEMENT

OF THE

Southern Insurance Company,

OF NEW ORLEANS.

Office, No. 21 Camp street.

In conformity with the requirements of its charter, the company publishes the following statement for the year ending December 31, 1884:

PREMIUMS RECEIVED.

On fire risks.....\$20,905.58

On river risks.....12,412.75

On marine risks.....11,211.91

.....\$44,529.24

Add unearned premiums of 1883.....47,555.11

Total premiums.....\$92,084.35

Add—

Interest on dividends.....\$17,476.91

Profit and loss.....1,591.94

.....\$18,468.85

Total receipts.....\$110,553.20

Less—

Premiums paid.....\$100,043.84

River losses paid.....2,551.32

Marine losses paid.....1,336.97

.....\$103,932.13

Cancellations and reinsurance.....36,997.64

Refunds and commissions.....39,536.67

Taxes and licenses.....3,387.00

Expenses office and agencies.....\$7,706.27

Board of Underwriters, Saloon, advertising, contributions, etc.....212,576.64

Surplus.....\$10,628.85

Distributed as follows—

Reserved for unearned premiums.....\$10,279.56

Reserved for adjusted and unadjusted losses.....16,376.39

Interest dividend paid in July, 1884.....5,475.99

Interest dividend payable in January, 1885.....8,294.39

Reserved for doubtful accounts.....1,249.60

.....\$48,675.93

ASSETS.

\$30,000 United States 4 per cent. bonds.....\$30,000.00

\$25,000 city consolidated bonds (Crossman issue).....25,000.00

\$12,000 Louisiana consols.....8,000.00

Stock notes payable at fixed dates.....50,100.00

Demand loans on pledge.....102,525.00

Loans on pledge due within 60 days.....22,550.00

Loans on first mortgage improved city real estate.....5,000.00

20 shares capital stock World's Industrial and Cotton Centennial Exposition.....600.00

Bond St. Bernard Steam Fire Engine Company.....50.00

Premiums in course of collection.....33,094.31

Office furniture and fixtures, safes, maps, etc.....3,333.81

Surplus ed claims.....3,740.80

Cash on hand.....54,097.35

.....\$381,700.97

LIABILITIES.

Capital stock.....\$300,000.00

Reserve fund.....2,551.32

Localities dividend.....3,191.33

Reserved for unearned premiums.....49,279.5











# TEST YOUR BAKING POWDER TO-DAY!

Brands are sold in a variety of prices.  
CONTAIN AMMONIA.

THE TEST!  
Place a can top of soda in a hot water bath, then remove the top and add a pinch of the powder. If it rises to the top of the water, it is pure. If it does not, it is adulterated.



DOES NOT CONTAIN AMMONIA.  
ITS WHOLESALE PRICE IS NEVER EXCEEDED.

THE TEST OF THE OVEN.  
PRICE BAKING POWDER CO.,  
CHICAGO, ILL.

Dr. Price's Special Flavoring Extracts,  
The most delicate and natural flavor known, and  
Dr. Price's Lipton's Yeast Biscuits  
For Light, Healthy Bread, The Best Biscuits in the World.

FOR SALE BY GROCERS,  
CHICAGO, ILL.

Dr. Price's Special Flavoring Extracts,  
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## Weekly Market Review.

(For Week Ending April 7, 1885.)

### COTTON.

Low ordinary.....	81	@
Ordinary.....	81	@
Good ordinary.....	102	@
Low middling.....	102	@
Good middling.....	102	@
Middling fair.....	11	11-16
Fair.....	11	11-16
Galveston middling.....	102	@
Mobile middling.....	102	@
St. Louis middling.....	102	@

### SUGAR.

Inferior.....	34	@
Common.....	42	@
Good common.....	42	@
Good fair.....	42	@
Fully fair.....	42	@
Prime.....	42	@
Strictly Prime.....	42	@
Choice.....	42	@
Seconds.....	42	@
Yellow clarified.....	42	@
Gray clarified.....	42	@
Choice whites.....	42	@
Granulated.....	42	@

### MOLASSES.

Syrup.....	42	@
Strictly Prime.....	42	@
Choice.....	42	@
Fancy.....	42	@

### RICE.

Fancy.....	42	@
Choice.....	42	@
Prime.....	42	@
Good.....	42	@
Fair.....	42	@
Ordinary.....	42	@
Common.....	42	@
No. 2.....	42	@
Rough.....	42	@

### FLOUR.

Minnesota bakers.....	4.50	@
Minnesota patents.....	5.75	@
Extra fancy.....	4.50	@
Winter wheat patents.....	4.50	@
Choice.....	4.50	@
Fancy.....	4.50	@
Extra fancy.....	4.50	@

### CORN PRODUCTS.

Corn meal.....	3.20	@
Corn meal.....	3.20	@
Corn meal.....	3.20	@
Hominy.....	3.25	@

### GRAIN, ETC.

Corn.....	57	@
Yellow.....	57	@
Mixed.....	57	@

### MEATS.

Western.....	44	@
Texas rust-proof.....	44	@

### BRAN.

Choice.....	20.50	@
Price.....	18.00	@

### PROVISIONS.

Pork.....	13.10	@
Mess.....	12.50	@
Primo mess.....	12.50	@
Rumps.....	11.75	@

### FISH.

No. 1 in bls.....	14.25	@
Half bls.....	7.75	@
No. 2 in bls.....	13.75	@
Half bls.....	6.25	@
No. 3 in bls.....	13.25	@
Half bls.....	7.00	@

### GROCERIES.

Joeffe.....	91	@
Rio, choice.....	12	@
Cordova, choice.....	22	@
Java, choice.....	22	@

### BUTTER.

Western dairy.....	18	@
New York dairy.....	14	@
Country.....	14	@

### LARD.

Choice.....	7.20	@
Choice.....	60	@
Fair.....	25	@

### OILS.

Coal, cases.....	17	@
Coal, bls.....	12	@
Cotton seed.....	38	@
Lard.....	65	@

### VEGETABLES.

CABBAGES.....	3.00	@
Western, bulk.....	3.00	@
Country, in crate.....	3.00	@
POTATOES.....	2.00	@
Louisiana.....	2.00	@
Western.....	2.00	@

### KNOUT.

3 bls.....	4.00	@
ONIONS.....	3.50	@
3 bls.....	3.50	@

### BALING STUFFS.

BAGGING.....	104	@
2 bls.....	118	@
1 bls.....	124	@
Bundle.....	1.25	@

### SUNDRIES.

POULTRY.....	4.25	@
Young.....	3.00	@
Chickens, South'n.....	3.50	@
Young.....	3.00	@
Turkeys, Southern.....	9.00	@

### Eggs.

Western.....	13	@
Eastern.....	13	@

### WOOL.

Lake.....	17	@
Louisiana.....	15	@
Bury.....	74	@

### HIDES.

Green salted.....	7	@
Dry salted.....	104	@

### STAVES.

Oak, logs.....	50.00	@
Oak, barrels.....	75.00	@
Oak, charred.....	50.00	@
Oak, hoghead.....	75.00	@

### HOOP POLLS.

Longhead.....	35.00	@
Barrels.....	18.00	@
Half barrels.....	12.00	@

### FERTILIZERS.

Cotton seed.....	12.00	@
Meal.....	21.25	@
Pure ground bone.....	42.00	@
Muriatic acid.....	3	@
Sulphuric acid.....	21	@
Bone black.....	21	@

### Vitality of Great Men.

It is not always innate or born with them, but many instances are known where it has been acquired by the patient and judicious use of Dr. Hartner's Iron Tonic.

## NEWS OF THE WEEK.

### DOMESTIC.

LEXINGTON, Mo., April 2.—A few minutes after 9 o'clock this morning a cyclone from the southwest struck the little village of Waverly, Mo., ten miles east of this city, and totally demolished four dwelling houses and badly damaged two others. Ten minutes before the cyclone swooped down a bank coming rapidly up from the southwest. As it approached the town it began to settle down toward the ground. Two frame barns were leveled first, and then three dwellinghouses in succession. A sound was then made and another house was demolished. A corner of D. A. Venable's general store was blown down, while haystacks, trees, etc., were razed to the ground. Intense excitement prevailed, but an examination showed that, although a number of people were seriously injured, no one was killed outright. The cyclone cut a swath through both Lafayette and Saline counties.

BATON ROUGE, La., April 2.—Gov. McKeen issued the following proclamation to-day: "The 30th day of April has been selected as Louisiana Day at the World's Industrial and Cotton Centennial Exposition at New Orleans. This is the anniversary of the cession of Louisiana to the United States and her admission into the Federal Union. It is a day memorable in her history and one worthy of enthusiastic celebration. It will be an occasion for the people of Louisiana to manifest their appreciation of all the benefits and advantages which have sprung from the great events accomplished on this historic day, and to express their gratitude to the people of the State for the mechanical and agricultural industries and in the arts and sciences. On said day all places of public business will be closed, and I invite all military organizations and civil societies to aid and assist in the celebration and earnestly request the business men of New Orleans to close their places of business and to make the occasion a holiday one for enthusiastic rejoicing and pleasure. All visiting military organizations and representatives of foreign governments and civil associations from other sections and visitors are invited to participate."

ATLANTA, Ga., April 2.—Col E. P. Howell, managing editor of the Atlanta Constitution, who was appointed consul to Manchester a day or two since by President Cleveland, after carefully considering the matter, declined the appointment to-day. His interests are all here, and are too great for him to leave Atlanta. He feels that it would not be right to accept the place without living abroad.

SAVANNAH, Ga., April 2.—Being interviewed on the withdrawal of his nomination as minister to Russia, Gen. A. R. Lawton stated that he had received telegrams from eminent lawyers in Washington assuring him that the pardon granted him by President Johnson was complete, and was not annulled by his fourteenth amendment. Concerning his personal situation, Gen. Lawton said that while he would not be in Washington to take steps in the matter, he would visit to capital in the course of a few weeks on private business and would then have a consultation with President Cleveland and Secretary Bayard on the subject. Whether he is not yet in the final stage, Gen. Lawton says that it is the case he will acquiesce without a murmur, preferring to submit rather than to press any claims which he might have.

WASHINGTON, April 2.—In the Senate to-day the Vice President said: "Senators, I desire to express to you my obligations and thanks for the kindness and support I have received at your hands. The Senate stands adjourned, without day."

LOGAN, U. T., April 5.—In accordance with the published notice from the presidency of the Church, the general annual conference of the Mormon Church convened at the tabernacle here yesterday morning instead of at Salt Lake, which is the customary place. A number of the three first presidents of the Church were present. Apostle Richards presided, assisted by four other apostles. A number of leading bishops and prominent elders from Utah, Idaho and Colorado were present. There is a feeling of confidence that the present opposition will ultimately result for the good of the Church. The speakers conveyed this impression, and predicted the final deliverance of the Mormons from the present trials. They had nothing to say against those who are opposing the Church, but claimed that the opposition was the result of a misunderstanding. There was no intimation of revelations or anything of an unusual nature by the advanced conference.

WASHINGTON, April 6.—The United States Consul at Sierra Leone, under date of the 21st of February last, has informed the State Department that the arrival at Sierra Leone of Dr. William Barclay, an American Baptist for Africa, together with Dr. Somers and Mr. Chateleine, on or about the 21st of January on their way to Liberia, where they will stop for a short time before proceeding to St. Paul de Loanda. There arrived, also, at Sierra Leone, on Feb. 19, another party of missionaries, forty in number, on their way to Loanda. They intend to proceed towards the interior of Africa in hopes of meeting a party starting from the eastern coast. The Consul expresses much anxiety for the fate of these people, sixteen of whom are killed, the two youngest being fifteen months and the others twenty-three months old.

### FOREIGN.

LONDON, April 4.—Gen. Wolsey has forwarded to the War Office a report on the Khartoum expedition. The subject of the report is the results of the exposure to desert heat of the British troops stationed along the borders of the Sudan. The report states that the British troops in the Sudan are being disabled by the heat before the arrival of autumn.

The whole tone of this peculiar report, which was undoubtedly readily inspired by Gen. Wolsey himself, indicates that a decision having been prepared to witness an early withdrawal of the whole British force from the Sudan to Egypt, and a complete abandonment of the Nile-Khartoum expedition.

It is announced that Gen. Graham has been ordered by the government to at once open peace negotiations with the Sudan and Berber possessing the power to control the natives. It is stated that Gen. Graham has been instructed to secure such terms as will enable him to evacuate the country at once.

—God sometimes draws us to Him, and this is with love for Him, not that He may love us,—that He always does,—but to make us feel how He loves us.—Faber.

—The world cannot bury Christ. The earth is not deep enough for his tomb, the clouds are not wide enough for his winding sheet, the heavens could not contain him. He still lives in the church which burns unconsumed with his love; in the truth that reflects his image; in the hearts which burn as he talks with them by the way.—Edward Thompson.

Thos. McKie & Co., Louisville, Ky.—GENTS: I am, delighted with the May Flower. It is adapted by neighbors to be a stronger food and better cultivator than any they have yet seen. H. JAMESON.

Lafayette, La., April 4, 1885.

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### MISCELLANEOUS.

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# Christian Advocate.

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W. B. GALLOWAY, D. D., Editor.

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### I KNOW I LOVE THEE.

I know I love thee, blessed Lord,  
For thou hast died for me;  
I would believe thy loving word  
That I thy love shall see.  
And while I journey to the end  
Of keep me hourly by hour;  
And in thy love without defend  
My soul from Satan's power.  
And let it be thy only aim  
Thy perfect will to do;  
And in thy love do thou my strength  
From day to day renew.  
Then may I mount on eagle's wing,  
Follow the pilgrim's way,  
Thine in the light "eye hath not seen,"  
And the perfect day.  
—New York Observer.

### Washington Letter.

Mr. Cleveland has now been at the helm for one month. His exceedingly industrious habits, and his accessibility to common as well as to common people, has been commended upon favorably everywhere. His inauguration he has made a hundred and seventy-four nominations to office. The Senate contained one hundred and fifty-three members, rejected two, and adjourned Thursday *sine die*, leaving thirteen unacted upon. The Senate spent its last hours in session, and various views are entertained by senators as to the result of Thursday's events, regarding the failure to confirm certain presidential appointments. The issue that arose was tenure of office under the civil service law. Republican senators holding that certain officers were not liable to removal, and a number of them insist that there is no policy of antagonism against the administration, and that the nominations will be confirmed when the Senate reconvenes. It is understood that commissions will be issued to all those whose nominations are not confirmed and that they shall once enter upon the duties of the offices for which they were named. Should the Senate fail to action these incumbents when it convenes next winter, they will be replaced by other appointees. The fourth of April was the first day of the new regime. To the President it brought the sum of \$100. It costs a good deal to live in the White House; but in view of the personal simplicity that is to mark this administration, it is thought Mr. Cleveland will not be more than one-half his wages. It reminds me that some one said the other day how the President was paid. I mean from what source of the government and in what manner he receives his salary, either by check or in hard cash, most of the subordinates of Uncle Sam. The President is paid by the United States Treasurer's draft, issued on the warrant of the Secretary of the Treasury. The draft is based on account audited by the First Auditor and First Controller of the Treasury. The record of the extra session now shows that, with respect to the holding, the policy of the new administration is conservative and moderate. Relatively, the changes have been few. There would have been quite as many had Mr. Blaine been elected. Of course many others followed; but the statistics presented, as well as the character of the selections, prove that Mr. Cleveland inclines towards conservatism.

The new officials, as a class, are men of conservative tendencies and are not identified with active machine politics. It is a common complaint that the "workers" have been left out, and one has only to refer to the files of newspapers of the dates following the fourth of March and read the columns of hopes and claims in the political gossip of the hour to see how much ground there is for these lamentations. In scarcely a single instance has a man who was "prominently mentioned," "well backed" or "strongly pushed" for a place got it. The most significant political incident of the week was the renomination of Mr. Pearson as postmaster at New York. This confounded politicians of both parties and temporarily calmed forth much indignation and excited language from the Democratic senators. The act probably meets with the approval of those elements in the voting population with which Mr. Cleveland was identified. The Senate confirmed Mr. Pearson without contest or division, even those voting for him who had been loudest in their denunciation of his appointment.

Owing to the critical condition of Gen. Grant, President Cleveland has postponed the reception to the public, which was to have been given this evening. The White House, where the dying man lived for eight years, could not appropriately be the scene of a reception or large gathering while his life hangs by so slight a thread. His approaching death is deeply felt in many households here, and all intended movements in official society wait on that inevitable event.

The size of the congregation at the now so-called "President's Church" on the last two Sunday mornings has demonstrated the fact that something besides a revival can fill every pew in the church and leave the vestibule full of eager faces. Many strangers were in attendance, and they all wanted the ushers to seat them near the President's pew. This kind of magnetism is very distasteful to a man of Mr. Cleveland's unostentatious ways, but he must pay the penalty of greatness in the people's own way during the next four years. Doubtless he realizes this fact, and is resigned.

APRIL 6, 1885. CORRESPONDENT.

### Mississippi Conference Woman's Missionary Society.

BY MRS. S. O. WELLES.

Mr. Editor: Last Tuesday, April 7, a delegation of six ladies from Meridian, Enterprise and Brandon waited in the Edward's House, in Jackson, for a train to take them to Raymond, to Conference of the Woman's Missionary Society. At night four more from Hazelhurst and Crystal Springs came. Finding it would be utterly impossible to go on to Raymond—much to our sorrow—we decided to make our way to the church in Jackson, elect officers and attend to all necessary business to keep the work advancing another year. There were thirteen delegates present.

Officers for the year were elected as follows: Miss Jennie Petty, president; Mrs. C. G. Andrews, vice-president, Jackson district; Mrs. Gordon, vice-president, Vicksburg district; Mrs. Daisy Price, vice-president, Meridian district; Mrs. Bettie Parker, vice-president, Brandon district; Mrs. E. D. Jones, vice-president, Brookhaven district; Miss Emma Norworthy, vice-president, Woodville district; Mrs. M. E. Denny, vice-president, Seashore district; Miss Annie E. Linfield, corresponding secretary; Mrs. S. G. Welles, recording secretary; Mrs. Annie DeMoss, treasurer; Mrs. R. S. Woodward, auditor.

Enterprise was the place selected for holding the next meeting of the Conference Society.

The following resolutions were passed on extension of work:

Resolved, That district meetings be held wherever practicable, and that the vice-president notify auxiliaries in her district and request them to have a delegate present, and that she select two or more ladies to read essays and some brother to deliver an address on the occasion.

Resolved, That the vice-president write short articles for the New Orleans Advocate, telling how to

organize auxiliaries and forcibly presenting the work to our people.

Resolved, That we do all in our power to extend the circulation of our Woman's Missionary Advocate.

Resolved, That the vice-president encourage auxiliaries in her district to exchange letters of greeting one with the other as often as possible.

MRS. DAISY PRICE,

MRS. FANNIE ALLEN,

MRS. BETTIE PARKER,

MRS. ANNIE LINFIELD, Committee.

The Committee on Finance reported.

As we see the necessity of the prompt attendance of the officers of our Conference Society, at least the secretaries and president, in order to make the meeting a success; therefore, be it

Resolved, That each auxiliary be requested to raise during the year not less than three dollars as a contingent fund to meet the expenses of these officers. (See section 8, page 82, of our last annual report.)

Resolved, That the money be taken from the Conference treasury to meet the expenses of these officers to and from this meeting. Should there not be sufficient money in treasury now they shall be reimbursed as soon as possible.

Resolved, To save the officers any embarrassment let the corresponding secretary notify the treasurer one month before the annual meeting of the amounts needed by each one to meet her traveling expenses and remit the same in due time.

MRS. WELLES,  
MRS. C. G. ANDREWS,  
MRS. BETTIE PARKER,  
MRS. ANNIE LINFIELD,  
MRS. E. D. JONES, Committee.

Mrs. C. G. Andrews offered the following:

Resolved, That the vice-president shall write articles for the New Orleans Advocate in the order that their respective districts are published in the Conference Minutes.

So great was the disappointment of all the delegates in not reaching Raymond that the society adopted the following:

Resolved, That we regret our inability to reach Raymond and return to them thanks for their cordial invitation to meet there.

MRS. ANNIE LINFIELD,  
MRS. C. G. ANDREWS, Committee.

From Arcadia, La.

While in Vernon we organized a Woman's Foreign Missionary Society and a Woman's Christian Temperance Union, each organization having in it a goodly number of the missionary society are as follows: Mrs. Bettie Doremus, president; Mrs. Fannie Allen, first vice-president; Miss Carrie McDowell, second vice-president; Mrs. Anna Smith, recording secretary; Miss Lelia Frantum, corresponding secretary; Miss Lilla McDowell, treasurer.

The officers of the Vernon Woman's Christian Temperance Union are as follows: Mrs. Judge N. M. Smith, president; Mrs. J. E. Frantum, Presbyterian, vice-president; Mrs. M. V. Colon, Baptist, vice-president; Mrs. Hon. C. Ives, Methodist, vice-president; Mrs. Fannie Allen, recording secretary; Mrs. H. L. Jamieson, corresponding secretary; Miss Maude Smith, treasurer.

There is a great deal of work to be done by these organizations and we confidently expect grand results, for it would be hard to find anywhere more capable ladies than those who have joined these societies. May God abundantly bless their efforts for missions and temperance!

Bro. Parish we found to be still very sick, but with his Christian hope undimmed and his faith in his Savior firm as a rock. This true and tried soldier is suffering much in the body, but is sustained by the Spirit and the everlasting arms are around him in his trouble. Let his brethren in the ministry pray for his recovery, that he may again stand on the walls of Zion and call sinners to the cross.

APRIL 7, 1885.

### A Note from Dr. Lambuth.

Mr. Editor: Allow me through your paper to acknowledge, with a heart full of sincere thanks and gratitude, the kind words and sentiments expressed in the action taken by my brethren at the last Mississippi Annual Conference in reference to myself. Let me assure them that, for these many years while engaged in preaching the gospel to the dying heathen around me in all my trials and difficulties, I have

always felt that my brethren were praying for me, and this thought greatly strengthened and encouraged me. The prayers of God's servants have gone up as sweet incense before the mercy seat and God has blessed us even in this remote part of the earth. I hope, if my health permits, to continue my work here or in Japan. I wait the action of the Board in May. Bro. Royall and Dr. Dukes are with me now on the district. There are but few pupils in the college, and Bro. Royall felt he could do more effective work preaching the gospel everywhere among this people. He has gone around the district this week with Dr. Dukes in my stead. With these two young men to help us we shall do good work. They are in the right place and must succeed. We look for good results through the blessing of God.

War and rumors of war are still filling our daily papers. Since I last wrote you the French have come almost to our door. Ning Po, one hundred and fifty miles from us, is threatened. It is now blockaded and we have no communication with the missionaries there. Frenchmen are near our own port boarding all outward and inbound steamers searching for contraband goods, etc.

We have peace and quiet here, but we do not know how long it will last. Pray for us and let the whole church pray that peace may be restored to the people of this great nation. I am,

Your brother in Christ,  
J. W. LAMBUTH.  
SHANGHAI, CHINA, March 11, 1885.

### The Foundation and Corner.

In the second chapter of the First Epistle of Peter, our Lord Jesus Christ is called "a living stone, chosen of God and precious." Unbelieving men have, indeed, disallowed his claim, and rejected him; but the believing disciples have seen in him a Divine Saviour, have come to him, and are built together upon him—a spiritual dwelling place for God. For a God dwelt in Jesus Christ in his fulness, so does he also dwell in us who are built upon him. The relation of the church and each individual believer in the church, to Jesus Christ, is that of the edifice as a whole, and the individual stones in particular, to the foundation. We then, who are in Christ share in him the honor and glory that God has bestowed upon him. "Unto you, therefore, which believe he is precious," or, as the margin has it: "There is an honor." (1. Peter ii, 2.)

For this beautiful figure the apostle is indebted to Isaiah xxviii, 16. The prophet speaks of him as both foundation and corner-stone, while the apostle speaks of him only as the corner-stone; but, doubtless, he carries both truths in his mind, as it is impossible to have a corner-stone without a foundation from which it springs. These two designations of Christ give us a beautiful conception of what he is to us. The foundation-stone is that on which the building rests, while the corner-stone is that which rises or springs from the foundation, and lies at the corner of the two walls, and unites them, being that into which all the material of the building is knitted together and made strong. In modern architecture we see this ancient device retained, both in fact and by way of ornament.

It would be difficult for us to conceive of anything more comforting than this view of Christ. We are not alone permitted to build upon him, as our lightness, but we are to build into him as our life. Strongly and on the Lord, but strong in the Lord. There is not only that which he has done for us in the way of bringing us a righteousness on which we may rest, but there is also that which he is for us. He is the hope of our life and the strength of our life. The foundation makes sure our salvation; the corner-stone keeps from falling after having built on him. What ever doubts may assail us as to our perfect justification with God are met by a reference to the foundation upon which we rest—the ground of our peace. Whatever doubts may assail us as to our preservation in righteousness are met by a reference to him as the corner-stone into which we are built.

In this double character we have a Saviour in whom we believe, and in whom we live. He is both the object of our faith and the substance of our faith. We look back on his finished work, and know that we are justified; we build our lives daily into him who is ever present with us, and know that our labor is not in vain. Because he lives we live also. Therefore, the apostle says: "The life that I now live in the flesh, I live by faith of the Son of God, who loved me and gave himself for me."

As to the foundation, Isaiah tells us that "He is a tried stone," that is, when he appeared for us, taking

his place under the law, and submitting himself to all the trials to which man was subjected at the beginning, he proved himself equal to every test. The human righteousness of Adam failed under trial. The divine human righteousness of Christ related every assault that was made upon it. He was tried by the law, and met its every demand, both toward God and man. He was assaulted by Satan, and warded off every attack, beating him at every point. He was touched with every feeling of our infirmity, and yet yielded stintly to none of them. He was tempted in all points, like as we are, and yet resisted successfully every temptation. When the curse of the law, due to sinners, was poured out upon him, he endured it, nor shrank from the cross on which he paid the dreadful penalty. He was numbered with transgressors, and was made a spectacle to men and angels; and yet, for our sakes, he despised the shame. He was delivered over to death, and yet he rose triumphant from the grave, having secured by this victory the keys of death and the under world. God having taken him back into heaven in our nature, in which he was tried, now sets him forth as the foundation upon which sinners may build. When Paul saw this tried foundation, he abandoned the shattered foundation of human righteousness, which he had zealously sought to repair, upon which he had hitherto been building, and hung it from him with disgust and contempt, and fled to the tried stone, and henceforth built thereon. He thereafter based all his teaching upon this sublime truth: "Other foundation can no man lay than that which is laid, Jesus Christ;" and declares that he that builds thereon shall be saved. Over and again the Scriptures give us this assurance. What can a sinner want more? God has laid in Zion the foundation and corner-stone. He has bidden us to build thereon, giving us assurance that, so building, we shall never be confounded, but shall be as Mount Zion, which cannot be moved.—The Independent.

### A Chant from the Old Testament.

We sat, some nights ago, in a concert room, and listened to a quartette of female voices chant Ecclesiastes xii, 1-7. They were not "stars," but they had fairly good voices, and had sung much together, so that the general effect was what the composer of the music intended. The solemn strains of the old Hebrew poetry fell distinctly upon the mind, and, without stretch of imagination, sounded like a voice from the other world. The bold imagery, the solemn theme, the pathetic cadence at the last, seized hold of the soul, and drove off frivolity and recklessness. "Remember now thy Creator in the days of thy youth," so spake "the preacher," the royal moralist and song and proverb maker of Jerusalem. We could not help feeling that these uncelebrated singers were doing a better religious and moral work than the notorious Henry Ward Beecher in his lecturing through the South. He has done his best, the best that a great orator and man of distinction can do, to sap in the young the reverence and deference for the whole Bible they have learned in the family and Sunday-school. His theory of inspiration they do not understand, nor his acceptance of atonement and conversion; but they understood his sneers and rattle aimed at the narratives of the Old Testament and his demagogical levity at the expense of sacred doctrines and characters. The singers, on the contrary, have simply chanted the words, deemed inspired by Christians in general, and have thrown them upon the public heart to speak for themselves. And we warrant they were heard; their majesty, simplicity, sad truth, to nature, their revelation of immortality, were attested by the hearts of men who felt no deep longing of their nature satisfied by any "gospel of dirt," or utterances of "the false prophet."

We once chanced upon a bitter, uninvited sentence of Voltaire aimed at the prophet Habakkuk. It surprised us. We could not comprehend what harm the ancient man had done, even if he were a mistaken enthusiast. We had always thought of his few short chapters as sublime and unique, with a grandeur that might be attractive even to the unbeliever and scoffer. But in truth the seed-germ of the gospel are in Habakkuk and the man who cursed Jesus would not allow the old prophet to go unscathed. The seer who wrote of God, "Thou art of purer eyes than to behold evil, and canst not look on iniquity," and proclaimed that "the just shall live by his faith," and sung that incomparable challenge of faith to imminent destruction, beginning, "Although the fig-tree shall not blossom," and so verified by Charles Wesley in his hymn, "A way my unbelieving fear?" was worthy of cursing if Christ deserved vilification. So it seems to us the root of these things at Old Testament history and biography, these decryings of the sacred books which were all that existed up to the days of our Lord and his apostles, and are so reverently handled and quoted by them,

is at the last analysis, in "another gospel which is not another," a new version, and a corrupt and powerless one, of the Gospel of Christ, which "is the power of God unto salvation." Men like Beecher and Robertson Smith and Toy, not to say Colenso and his ilk, may claim to love and glorify Christ, but we "stand in doubt" of them. We do not like their critical company, and prefer our old superstitions, if they call them such, concerning the Old Testament. And we do not believe them when they teach, as our neighbor of the Central Presbyterian phrased it, that "Christ knew less about the Old Testament than a Harvard professor of 1853." Sing on those digressive words of the preacher. Converted or backslidden, reclaimed or penitent, he was uttering the truth of God. Shout youth, "remember"—"remember thy Creator."

American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, April 2, 1885, the Hon. E. L. Faucher, LL.D., vice-president, in the chair.

Religious services were conducted by Secretary McLean.

The sad announcement was made that since the last meeting of the Board two of the resident vice-presidents of the society, namely, Frederick S. Winston, Esq., and Charles Tracy, Esq., had been removed by death. The managers placed upon the records of the Board an expression of their sincere regard for their late associates, and of the great loss which the society has sustained in their decease.

Letters and reports were presented from most of the foreign agents of the society, giving interesting and, for the most part, encouraging accounts of work in their respective fields.

Grants of books were made for benevolent distribution, chiefly in the United States, of the aggregate value of about \$8,300. Appropriations of funds were made for printing and circulating the Scriptures in foreign lands, to the amount of \$109,048.55. This includes grants to the agencies of the society in Mexico, Brazil, Japan, and the Levant, and also to the American Board for its missions in Spain and Ceylon, to the Presbyterian Board for its Siam and Lodia missions; to the Missionary Society of the Methodist Episcopal Church, for its work in Germany and Switzerland; to the Russian Bible Society; to the Bible Society of France; and to the Waldensian Committee of Evangelization.

Two Bible societies were recognized as auxiliaries in Nebraska, one in Illinois and one in Colorado.

The total receipts for March were \$76,578.21. The issues from the Bible House during the same period were 68,440 volumes.

THE PREVAILING ARGUMENT.—Prof. Henry Drummond, the author of "The Natural Law in the Spiritual World," has been very earnestly at work in the revival in the Edinburgh University. His addresses have been intensely evangelized, and have been wondrously powerful in their effects on the students. Says the London Christian:

One anecdote seemed to have touched them deeply. Substantially it was to this effect: Some years ago, in the university, there was a fine, mainly fellow, a medical student, a very Hercules in strength, but as gentle and lovable as he was strong. He was immensely popular, the captain of the football club, and not a cricket match was considered complete without him. He was a man of good intellectual gifts as well. He caught typhoid fever while attending the Royal Infirmary, and soon he lay dying in a private ward. One of the house physicians, an earnest Christian and successful soul winner, spoke to him about God and eternity. The dear fellow listened, became anxious, and eagerly heard the story of redeeming love.

"Will you give yourself to Jesus?" asked the doctor.

He did not answer for a space, and then earnestly regarding the man of God he said, "But don't you think it would be awful mean just to make it up now, at my last gasp, with One I have rejected all my life?"

"Yes, it would be mean; but, dear fellow, it would be far meaner not to do it. He wants you to do it now, for he has made you willing, and it would be doubly mean to reject a love that is pursuing you even to death."

The dying man saw the point, and apprehending the excess of that exceeding love he launched his soul into the ocean of it.—The Presbyterian.

—Without a rich heart, wealth is an ugly beggar.—Emerson.

—The generous never enjoy their possessions so much as when others are made partakers of them.—Sir W. Jones.

—For want of self-examination many are like travelers skilled in other countries but ignorant of their own.

—In evil company, in corrupt places, it is hard to live unspotted from the world.—Candray.







## CHAPTER VII.

"I shall remain in town till tomorrow, in hopes she will condescend grant me an interview. I shall be the better for it."

## CHAPTER VIII.

Seeing that his last shaft had hit mark Bradwaite withdrew, saying himself:

"Furs and diamonds for that woman. Not much! A pretty good stroke."

her name, Lucy would not bring herself to use any part of it. She lived

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## Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND  
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CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HENRICHT.

THURSDAY, APRIL 16, 1885.

The discussion about ministers' sons being bad suggests to the Christian Intelligencer the fact, that "the son of a Baptist minister very courteously bowed himself out of the White House on Wednesday, the fourth of March, and howed the son of a Presbyterian minister in. The ministers' sons behave in the most decorous and seemly manner." So they are not all bad, fifty millions Americans being the judge.

We publish in another column an account of the annual meeting of the Mississippi Conference Woman's Missionary meeting. On account of the terrible freshet sweeping away bridges and obstructing railroad travel, the session was held at Jackson instead of Raymond. The reports are certainly very gratifying. Over \$1000 was raised last year, and twelve new auxiliaries were organized.

At this writing (Monday) active preparations for war between England and Russia are being pushed forward with tremendous vigor. While negotiations are pending, looking to a peaceful settlement of the Afghan controversy, each government is mobilizing her forces as though hostilities were imminent and inevitable. If the clash of arms is heard, we may expect a struggle of the giants. Russia is powerful, has an immense population, and many of them unemployed, a great army, but poor foreign credit, and for years has fixed her hungry eyes upon Constantinople. On the other hand, England has a well-disciplined army, the greatest navy of the world, an exhaustless credit and, as incentive to desperate struggle, her vast interests in India are at stake. If the issue is joined, there is no prophesying whereunto it will lead. All Europe will possibly become involved.

It is stated that the Ohio Conference, of the Methodist Episcopal Church, reports by districts an aggregate of over 10,000 conversions. Commenting on this gratifying report, the Western Christian Advocate says: "The antecedents to these glorious results were a live, salvation, Conference camp-meeting in August, a very spiritual Conference session in October at Circleville, and the recognition and utilization of special evangelists. Besides these, the Conference furnished a large corps of pastoral evangelists in its own ranks."

In all our towns and cities now is as opportune a time as any for special services. Do not wait for the heat of summer with its physical lethargy and mental weariness. When the brain is active and the step is elastic the Spirit may find readiest entrance and accomplish the mightiest results. Waiting for leisure times and freedom from business cares is without scriptural warrant. Elisha heard the prophetic call while ploughing in the field, and every apostle left the active work of life to follow the Lord. Just now let us push the battle to the gates. The Lord is calling for help against the mighty.

The secular papers over the country are taking Rev. Sam Jones in hand. Their criticisms evidence a dense ignorance of spiritual things, and are, therefore, an additional appeal for apostolic zeal and faith in the pulpit. With the growth of imperious materialism—a subordination of everything to immediate monied gain—there is a corresponding depreciation of Christianity as a personal experience and of the preaching that emphasizes its infinite importance. The secular press is largely dominated by this spirit. What the Methodist Times (London), therefore, has to say of the needs of that great metropolis is the crying want of our country. It says: "The terrible destitution of London demands neither a business man nor a cautious man, but a man with a touch of Gen. Gordon in him—a man, in brief, who is really willing, if necessary, to die for Christ. The devil can not be dislodged from the London slums except by men almost as much beside themselves as the Apostle Paul." Such men in all our pulpits will see the triumph of the Lord over every opposition. Whatever may be said of his methods and some of his utterances, the spirit and power of Sam Jones needs to be enthroned in all our hearts.

## "The Use of the Banded Knee."

This editor preached to a colored congregation recently, as he frequently does, and after the sermon one of the brethren offered a prayer. It was full of unction and abounded in striking and suggestive passages. Rendering thanks to God for many blessings vouchsafed to us, he concluded the list by saying, "And we thank thee, gracious Father, that there is still left to us the use of the banded knee." Right there we interjected a hearty "Amen!" And ever since the expression has recurred with every quiet meditative hour.

"The use of the banded knee!" And what use do we make of it? For upon that depends its virtue and value. It is not the mere bending of the knee, but the object before which and for which it is banded, that reveals and determines character. The use made of the banded knee, therefore, is the surest test of the soul. A man is known and measured by the object of his adoration—that unto which he kneels. Shakespeare vividly describes a certain class as those who

"Crook the pregnant hinges of the knee  
Where thrift may follow fawning."

They flatter with "candied tongue" for sordid gain and worship only the god of worldly success. To secure his favor they are willing to become a mere "pipe for Fortune's finger to sound what stop she pleases." No more realistic picture could be thrown, upon canvass—no more accurate delineation of a numerous and well-known generation. Of the first Napoleon it has been said that "he worshiped no god but ambition"—unto no other divinity did he bend the knee. And his entire career of marvelous experiences—brilliant victories and humiliating defeats—sustained the justice of the characterization. He typed a multitude—was the conspicuous figure of an immense concourse. And so we might enumerate this different and diverse classes of human society; but our purpose is to consider the Christian's relation to "the banded knee."

There is power in the banded knee. In their last analysis all spiritual forces and resources must be submitted to the knee test. It is the Christian's mightiest weapon for both defensive and offensive warfare. When everything else fails it succeeds. After learning and logic, eloquence and exhortation, persuasion and protestation, have proved vain and fruitless, "the banded knee" has achieved an easy and signal victory. There are some enemies that can only be expelled by this means. All else may be resisted, but it is invincible. The words of Cowper have been verified in every humble experience:

"And Satan trembles when he sees  
The weakest saint upon his knees."

This is the guardian and guide of the spiritual life. Easily besetting sins will perpetually menace and harass the Christian's path until he learns the use of the banded knee. By it he achieves a mastery over himself that emancipates him from the debasing servitude of sinful appetite. It also guarantees power in Christian work. We labor in vain in the Lord if we fail to use this banded knee. But when it is rightly and frequently used every Christian can say with the great apostle, "When I am weak, then am I strong." And he becomes mighty to this pulling down of strongholds. It is said of John Fletcher, the saintly vicar of Madelay, that he lingered on his knees in the vestry and would never enter the pulpit until conscious of the Spirit's presence and power. One of the early American Methodist Bishops, whose ministry was a perpetual spiritual triumph, so constantly used the banded knee that the flesh thereon became hard and rough. And that same diligent exercise of the hinges of the knees will make every pulpit a mount of transfiguration and every minister an apostolic chieftain.

There is comfort in the banded knee. Better than any words of sympathizing friends—better than any healing balm of earthly faith or philosophy—is the sweet benediction of the banded knee. How it calms the surging sea of passion and soothes the tried and troubled spirit! It weilds a wand that the winds and the waves of sorrow ever obey. No day can be all dark and dismal if the closet is visited and the prayer of faith is offered. We once heard a delightful testimony in an experience meeting from one of the most cultivated and elegant Christian women. In former times she had great wealth, but was then poor, working hard, supporting herself at the point of a cambric needle. But she said, "This is one of the sweetest, happiest days of my long and checkered life," and, with that expression, her features shone with an unearthly lustre and beauty. Such a testimony was possible because she had learned the use of the banded knee.

But the banded knee needs use. It

is powerless and comfortless without exercise. The hinges lose their suppleness if neglected. So it will profit little to talk of prayer as a duty and virtue, unless we practice it. The great deliberation with which some respond to the call of prayer suggests stiffness from non-use. First among Christian accomplishments, therefore, let us enthroned the use of the banded knee.

## At Half-Mast.

Our excellent confrere of the Western Christian Advocate must have had a slight return of the old war spirit the other day. The Hon. Jacob Thompson, Secretary of the Interior in President Buchanan's Cabinet, died, and, according to custom, Secretary Lamar ordered that the Interior Department be closed for one day and the flag of the United States be displayed at half-mast. That called forth the following from our usually quite fraternal confrere: The flag of the United States at half-mast because Jacob Thompson is dead is one of the marvels of history. It is probable, however, that the nation which was strong enough to survive his death, even though for the moment the government does assume the attitude of an official mourner at his grave. The people can stand it if the administration can. For the sake of harmony and peace, we are sincerely sorry that this thing was done.

Now, it so happened that about the time our brother was penning the above Gen. Grant, from his sick-chamber, sent out this loving message to the American people: "I desire the good will of all, whether heretofore friends or not." And about this bright spring-time the graves of soldiers who fell on both sides of the ever-to-be-lamented conflict are being decorated with flowers. Southern hands garland the graves of Union soldiers, while Northern flowers deck the resting-places of the boys in gray. The Interior Department paid respect to the memory of an ex-Secretary, and not Jacob Thompson, an ex-Confederate. Really, our brother must have been a little out of health or was dreaming over the days from 1861-65. The folly of such criticism is well answered by Secretary Lamar in the following interview which we find in the New York Herald:

I have no apology to make for my action in this matter. The possible criticism referred to could never have suggested themselves to my mind. Mr. Jacob Thompson was Secretary of the Interior four years. His successors and my predecessors thought his portrait worthy of a most conspicuous place in the office of the Secretary, among these many Republicans who have filled this office. If they regarded his memory worthy of such honor, I could not do otherwise than further remember the office he once filled and do honor to his memory exactly as has been the custom of the department whenever an ex-Secretary of the Interior has died. I never heard of an exception being made, and know of no reason why one should have been made by me. On the subject of honoring the dead I have very pronounced views, and I recall the adverse criticism which followed my eulogy on Senator Sumner. I have not changed my views, as I said in the beginning. If those who have preceded me found the portrait of the late Secretary worthy of their company, it was eminently proper that the usual respect for the memory of the deceased should be faithfully observed by this department. The duty of so ordering is not one requiring further explanation.

## Feeding Horses with Young Men.

It isn't often we have opportunity to commend the pulpit or platform utterances of Henry Ward Beecher; but this entitles him to a good mark. The scene occurred in Plymouth Church, and is thus reported by an exchange. Mr. Beecher said:

"I don't think there's any harm in horse racing, the horses, but to the men there is a great deal. It is urged by some people that the authorities should not stand in the way of men who are developing forces. But I think it poor economy to feed horses with young men. All that makes it proper to open public schools or churches, and to maintain morality, says that these gambling dens in New York and Brooklyn, these pools on race tracks, now the worst form of gambling, are to be condemned by public sentiment, and no false appeals to reason or magnanimity should be permitted to weigh with us a moment. They are bad, and are encouraged by men who are not good, and the consequences are very mischievous. Although, abstractly, there is no more harm in running one horse against another than in running one boy against another, yet as an institution we are warned by experience that, unless very carefully guarded, race improve the breed of horses by deteriorating the breed of men."

At this juncture a man occupying a seat in the gallery shouted, "That isn't true." The people turned their heads to look at him in amazement. "What isn't true?" asked Mr. Beecher in a stern voice, but the author of the contradiction shrank from making himself known to the audience, and remained silent. Mr. Beecher stamped his foot and added emphatically:

"What I said is true; and I repeat it with thundering emphasis. (Loud

applause.) I have sympathy with everything that enlarges the liberty of a man; but liberty should be so administered that it should not damn the ignorant and lowly, but it should inspire them and lift them up. That doctrine I shall teach to the end of my life. (Applause.) I do not like applause in church, but now and then I think a demonstration is permissible, and this is one of the occasions."

## Our New Orleans Churches.

For some weeks past—there has been a growing spiritual interest in our city churches. It was first awakened in the preachers' meeting, and manifested itself in more direct, powerful, prayerful preaching.

## CARONDEL STREET.

Dr. Carter is preaching to immense congregations an earnest gospel with marked eloquence and power. That spacious old temple is filled every Sabbath, and the weekly prayer meetings show an increased attendance. The indications are that the revival spirit will soon flame forth and large gatherings be witnessed.

## FELICITY STREET.

Rev. S. Halsay Werlein, the gifted young pastor, is devoting himself with great zeal to his pulpit and pastoral work. So marked were the revival indications last week that services were held every day. Fourteen have been converted, and there were five accessions on the Sabbath. There will be preaching every night this week.

## ST. CHARLES AVENUE.

Rev. Beverly Carradine, the pastor, whose zeal seems to know no flagging, is greatly encouraged. His regular congregations have increased, and the special daily meetings have resulted most graciously. During most of last week Dr. R. B. Crawford, of Mobile, rendered him timely assistance. There have been eight conversions, and the meetings continue. On last Sabbath that congregation contributed \$170 for the Bishop Parker Monument.

## LOUISIANA AVENUE.

This church, henceforth to be known as the "Parker Memorial Church," is prospering under the pastorate of Rev. B. F. White. He has good congregations, spiritual prayer meetings and indications of a pre-eminently blessed. The new church building is receiving much of his attention.

## MOREAU STREET.

This church is reported by Bro. Kimball himself in another column. He is laboring diligently, and has encouraging tokens of success. That old church promises to revive and commence anew her history. There have been fourteen accessions recently.

## ALOIERS.

This church, across the river, in charge of Rev. J. L. Wright, is located in a discouraging field for Protestantism, and the godly pastor has felt that he was leading a forlorn hope. But on last Monday morning he made a cheerful report, and expects to see a brighter day.

## OUR GERMAN CHURCHES.

Rev. Dr. J. B. A. Ahrens, the presiding elder of our German district, is also an editor and a man of all work. He is an able preacher, a wise counsellor, and wholly consecrated to his Divine employ. He is assisted by three faithful, laborious preachers, and the churches at Dryades, Craps and Soraparu streets are reported as enjoying prosperity. From the weekly statements of the pastors we judge the outlook of our German work is especially cheering.

Not since our acquaintance with New Orleans have we seen such a positive and united desire among the preachers for a gracious and general revival. Let all the churches pray for us. If this stronghold of Romanism and sin could be taken for Christ and a pure gospel, the whole land would rejoice with an exceeding great joy.

We clip the following from the columns of the Western Christian Advocate, with this statement, that the Gospel in All Lands is by far the best missionary periodical of our acquaintance:

The Missionary Board at New York has entered into an agreement with Rev. Eugene R. Smith, editor of The Gospel in All Lands, The Missionary World, and The Little Missionary, by which those periodicals are to be published in the interest of the missionary work of the Methodist Episcopal Church. The society assumes no financial responsibility; but has, through a committee, supervision of the editorial management of the papers. The announcement of terms to subscribers will be made soon. Mr. Smith is of the Methodist Episcopal Church, South, and was a chaplain in the Confederate army. It is said to be his intention to join the Methodist Episcopal Church, and that he is in hearty sympathy with all its work. His friends claim for him rare ability as an editor of missionary publications.

## Canada Methodism.

We have watched with special interest the current history of Methodism in Canada, especially since the union of four separate bodies effected several years ago. And it gives us pleasure to note an enlargement in every direction. They may have been here and there some slight local irritations in the process of adjustment and assimilation, but they have not affected the general even, peaceful flow of the union spirit. Now the strong united body seems to move as harmoniously forward as if used to its present ecclesiastical machinery for scores of years. Our brethren in the far north are especially active and liberal in mission work, and are yearly demonstrating their claim to the apostolic Wesleyan succession. They have some grand men, strong in body, sturdy in faith and masterful in leadership, worthy successors of Freeborn Garretson, who planted the gospel in Nova Scotia. A Canada correspondent of the Methodist Times writes as follows:

The season has been favorable for special and evangelistic services in the churches. In the agricultural districts labor is not in such demand in winter, and mechanics of all kinds are generally at liberty, or are on short time, so that they can attend religious duties much more readily than at any other season. I am glad to say that there are some extensive revivals going on in various parts of our land. In some instances special evangelists are being employed; but, for the most part, the work is carried on by pastors themselves and their people. A few have organized revival bands, who go where their services may be required and co-operate with the minister in charge. One of our Conferences has a special evangelist. In another Conference two brethren asked to be left at liberty to labor as evangelists. All those brethren, I believe, have had more calls than they could respond to, and their labors have been crowned with success. It strikes your correspondent that the number of such agents might be increased to great advantage. Your readers will be glad to learn that the Methodist Union works very satisfactorily. It was not to be expected that such a gigantic movement could be effected without there being some friction; but the marvel is that there is so little of this. So far as I can ascertain, the greatest difficulty has arisen respecting church property. In certain places there were more churches than were needed. There were heavy debts resting on some of these edifices. All were desirous to retain the churches to which they were attached. It was almost impossible to get an amicable settlement. Those disappointed became disputants, and in some instances left Methodism. The churches not required had to be sold, and such as were in debt could not in some instances be disposed of to meet the claims of their liabilities; hence the trustees were placed in unenviable positions. It has been ascertained that about \$60,000 or, at least, £12,000 sterling will be required to save church and personal property from seizure by the sheriff. An attempt is now being made to secure this amount by a conventional effort. The future must decide the success. The missionary cause is always popular in Methodism, and £200,000 is asked for during the current year. It will require a vigorous effort to reach this amount. The temperance cause is progressing most wonderfully. The Scott Act—which is local prohibition—has been carried in 47 cities and counties. Other counties will vote on the subject by the time this letter reaches you.

"Golden Pulpits—Wooden Preachers." Someone more than a hundred years ago said of the church before Constantine that it had wooden pulpits and golden preachers, but after that it had golden pulpits and wooden preachers. Perhaps the contrast is too strongly drawn, being more a fine verbal antithesis than one of fact. But there is doubtless in history foundation for the statement. Not that, intellectually, men degenerated, nor, perhaps, that their discourses had less morality or esthetic beauty. No doubt as to systematic arrangement, rhetorical finish and even orthodoxy they were superior. Yet in spite of this and more that might be said the preacher was not the man of power, that he was before.

In the development of secular governments the same fact holds. Men who project and achieve revolutions are more manly than those who succeed to the control of affairs. As the machinery of government is perfected, there is less demand for men who do their own thinking and a greater demand for those who do machine work. The owner of the machine does not want talent in mechanics, but muscle and train-oil. Thus it came to pass in the church after it had the patronage of the empire. It was not then inquired what the Holy Ghost wanted, but what suited the Emperor. Very soon the incumbent of an important church learned that, if he wished to retain position, he must preach a limited law and, consequently, a partial gospel.

Not only so; but success itself had brought a misfortune or, at least, produced a dilemma which was most difficult, viz: The thunder which

had been hurled against bad men in power could not now be used unless upon their own allies. No doubt there were bad and ambitious men who espoused Christianity not for love of the lowly Nazarene, but through hate of the ruling power at Rome, and in the hope that the vigorous gratitude of the oppressed faithful would reward them. These men knew well how to come to the front, and were too prudent to doff the mask at once—perhaps never did. It is possible that some whom the church canonized are of this class. Gibbon has been much vituperated for this insinuation, which may with him have been a sneer, but still a probable truth. I see no harm in admitting it. The evident application is not to the corruption of Christianity, but of human nature.

But more than either or both of the foregoing was the rest and leisure granted to the preacher. This ploughshare rests between Sundays. The care of the preacher should be daily. Perhaps Monday ought to be a day of rest. A preacher ought to have Sabbath. But "blue Monday" is a Sabbath—especially if it be in an office with the smell of well-used pipes, and with the marks of the which lays no valid claim to angelic food. Nor is it the "sating down" of the fine thoughts or edicts of Sunday's inspirations. But granting that the preacher should rest, it should not be in order that his spiritual or mental muscles should soften, but merely recover tone. He who worked yesterday and slept last night ought to feel stronger to-day, but he who works only one day in the week will on the next day be the tired man.

The salvation of souls becomes a compelling power only in the heart of him who feels a direct interest in the soul to be saved. A member of our own family moves us much more than a neighbor, and a neighbor more than a stranger. Rome was Christian. A few generations of barbarians might take their chances in heathen darkness till the empire supplied itself with fine churches, organs, sculpture, parlor libraries, colleges, and the like. It became the great and wealthy empire to have the same simple earnest preachers. Times were changed. Much less was it becoming to devote nothing to the improvement of places of worship. The people who had had so many fine heathen temples ought not to have less imposing structures or ritual for the worship of Christ. Eschewed working with soft clothing on muscles soon made soft heads. Sedulity made men blind to the wants, miseries and destinies of the world. The church became an establishment, and office was sought to the church not to evangelize the world, but to earn a livelihood. Men who have no higher idea of life as going to be dummies as soon as they have reached their ideal. The least of a bread riot becomes a quiet citizen if fed regularly on oysters and champagne. The difference between the hero and the hog is no greater than that between the man whose burden is men's salvation and him who seeks only man's praise or money. So that, while outward appearances were very little changed, there was an utter perversion of the motives of men. One had all the force and unction of the Divine Spirit; the other all the inertia and beetle-like stolidity of those creatures that know no difference between life and existence.

## Clarksdale Revival.

MR. EDITOR: We have just closed a series of meetings at Clarksdale, Miss., which resulted in quite a number of conversions and four accessions to the church. We were assisted six days by the intimate J. A. Bowen, of Kosciusko, to whom we have no more successful revivalist in our church, unless he be found in the person of Sam P. Jones. The good people here have been laboring for years without seeing fruit of their labors, and for more than two years Bro. Dorman, the pastor, has been working, hoping and praying, and now rejoice that these good people in the result of their labors.

We were assisted near the close the meetings by Bro. Standfield, Greenville, who came in the nick of time with his logical sermons and many advantages of the Christian religion. We have had a good thing—the first revival which has been here for years. Clarksdale is a growing town in one of the finest communities in the State. The preaching of the district are all at their pressing the battle for victory, and success will come.

Come up, Mr. Editor, and see. Come to our District Conference, which is to convene on Thursday night before the first Sunday in June.

Yours fraternally,  
J. W. HONOLD.

APRIL 8, 1885.



Mrs. Bishop Ames makes her home with her daughter in Austin, Texas.

Thomas Jefferson's birthday was celebrated at the University of Virginia on Monday last, April 13.

Rev. G. F. Thompson preached at Moreau Street last Sunday morning, and had a real camp-meeting time.

The last Mexican Messenger contains a good portrait of Bishop Weaver, and the proceedings of the Mexican Conference.

Queen Victoria made a gift of \$25 toward the cost of a new Wesleyan Sunday-school which is shortly to be erected at East Cotes.

The Methodist ministers of Cork district have arranged to receive their Royal Highnesses, the Prince and Princess of Wales when in Cork.

Mrs. Sallie L. Reid, widow of the late Rev. Dr. N. F. Reid, of the North Carolina Conference, died at her home in Wentworth, N. C., April 1. She left a good name and a precious memory.

Rev. S. P. Wright, of the North-West Texas Conference, is afflicted with mental derangement and has been carried to Austin for treatment. What a great sorrow, that his strong mind should suffer an eclipse!

Dr. W. M. Lertwich reports to the Nashville Advocate the wonderful work of grace in progress in Tulip Street. In two weeks there have been 84 conversions and seventy accessions to the church.

There has been a great revival at Clarksville, Tenn., under the pastorate of Rev. T. L. Moody. Up to last reports there had been 70 conversions and 70 additions to the church.

Our old friend, Dr. W. H. Leith, now of the Holston Conference, and stationed at Athens, Tenn., is in the city, and, of course, called at this office. His face is as open and sunny as ever, and there has been no loss of avoidpols up in the mountains.

Mr. Cyrus W. Field, after fifty years of active business labor, has retired to a quiet, private life. His has been a career of remarkable success. He will go down to history as the hero of the first Atlantic cable enterprise.

Rev. T. A. S. Adams, President of Centenary College, will deliver the baccalaureate address at Mansfield Female College, June 10, 1885.

District Attorney Wycliffe, at Alexandria, La., last week announced that the present term of the court had a very short criminal record, and he attributed it to the good effects of prohibition. Of course, and other law officers bear the same testimony.

To Rev. J. H. Scruggs, of Columbus, Miss.; Rev. S. C. Stone and wife, of Hope, Ark.; Rev. E. R. Shapard, of Austin, Tex.; and Revs. W. L. O. Hunnicutt, D. W. Dillehay, H. P. Lewis, N. B. Young, J. A. Ellis and W. W. Hopper, of the Mississippi Conference, the editor is indebted for remembering these Crescent City Methodist headquarters.

Henry M. Stanley, the great African explorer, expects to visit the United States the latter part of this month. He will doubtless visit New Orleans, his boyhood's home, and from which he enlisted in the army. It will possibly be news to many readers, that he received the adopted name of Stanley in this city. Until ten years of age he was an inmate in a Welsh orphan home.

A note from Sister Parker informs us that her husband, Rev. J. A. Parker, of Bastrop, La., has been dangerously ill. For three or four days friends and physicians quite despaired of his life. At this writing, however, he is convalescing with prospects of speedy restoration to wonted health. And for which many grateful praises will be offered our heavenly Father. The note from his pen in this issue was written before his illness.

The annual meeting of the Woman's Board of Foreign Missions, of the Presbyterian Church, was held in New York City on the 8th instant. The reports showed that during the year the board received from all sources \$43,219, and paid out for missionary work \$41,305. About forty missionaries have been supported in Japan, China, Siam, Persia, India and Syria. Schoolhouses, missions and other Christian institutions have been erected in all these places, resulting in the conversion of hundreds of heathen women.

Rev. J. A. Bowen and wife, and Rev. E. H. Moon, of the North Mississippi Conference; Rev. Bro. Crow, of the North Alabama Conference; Rev. Dr. R. B. Crawford, of the Alabama Conference; Rev. J. W. McLaurin, of the Mississippi Conference; and Rev. Dr. J. J. Grace, Rev. F. G. Houghton and Rev. J. F. Scurlock, of the Louisiana Conference, have called at the Advocate's office since our last issue, and all found a Methodist welcome.

Hon. T. D. Elte, of Nashville, a member of the Book Committee, and an earnest, liberal Methodist, made us a delightful call this week. He reports all Nashville astir at the prospect of having a visit from Rev. Sam Jones.

The revival conducted by Rev. Sam Jones at Knoxville was remarkable, in results. One hundred and fifty were converted one day. On Sabbath, after a week's labor, the papers report that five hundred were received into the several churches participating in the meeting.

Rev. J. W. Rush, our excellent and genial confrere of the Alabama Christian Advocate, honored our sanctum with an appreciative visit on Tuesday. He is taking in the Exposition with some members of his family. It was a real pleasure to meet our journalistic co-laborer, but his stay was provokingly short.

Rev. Dr. William R. Williams, one of the most distinguished Baptist ministers in the United States, died in New York City, April 1. He was a great scholar and author, and a preacher of wonderful power and popularity. He had been pastor of one church more than fifty years.

Rev. Dr. A. S. Andrews, President of the Southern University, Greensboro, Ala., expects to publish a volume of the sermons and addresses of his son-in-law, the late Rev. R. T. Nabors. He was a brilliant young man, a model preacher, and a loveable Christian. From the large number of carefully written manuscripts left, no doubt a valuable volume can be made.

We are sorry to learn that the parsonage at Canton, Miss., was entered by a burglar recently and our friend, Rev. H. R. Singleton, bereaved of his suit of clothes and other valuables. It was on Sunday night after a hard day's work for the pastor. The city paper, the American Citizen, says, "If the thief is ever caught, it will be 'a dark day' for him if he is tried before a jury of Methodists."

The thirty-ninth anniversary of the New Orleans District Sunday-School Union was celebrated at Carondelet Street Church on last Sunday afternoon. The house was crowded as usual, and the exercises were appropriate and creditable. In the absence of the veteran president, Bro. W. H. Foster, Bro. T. J. Carver occupied the chair and conducted the proceedings. The songs, speeches and recitations by the young people were well rendered and filled up an enjoyable hour.

The preachers' meeting on Monday was largely attended—every pastor being present and the two presiding elders. Rev. Dr. W. H. Leith, Dr. F. M. Grace, Rev. Lewis A. Reed, Rev. J. F. Scurlock, Rev. C. F. Stivers and Prof. Thannessen, of Houston, Texas, were present as visitors. In addition to the reports of pastors, which were unusually gratifying, Dr. Leith talked of Holston Methodism, and its progress especially in church and parsonage building and the work of education; Dr. Grace represented Mansfield Female College; Bro. Reed talked of his pastorate and personal experience, and Prof. Thannessen reported our German work in Texas. It was a good religious meeting.

#### A Card of Thanks.

MR. EDITOR: Please allow me space for a word of thanks. Before writing to the publishers about my financial troubles about it to the Lord in prayer, feeling confident that, if he wished me to have it, he would open the way or provide the means in his own way. I left it all with him, and, thank God! my prayer is answered; but not in the way I expected, but in his own way by influencing a kind stranger in my behalf. "Blessed is he who considereth the poor." I desire to return my grateful thanks to Peter James, Esq., for sending me the Advocate for a year. May this, with his many deeds of kindness already "cast upon the waters," be recompensed to him a hundred-fold in heaven, is the prayer of a grateful invalid.

HENRIETTA V. ROOKES.

APRIL 8, 1885.

Meridian, Miss.

MR. EDITOR: I have just completed my first quarter in this new field, my first quarterly Conference having been held April 10. A few of the items reported to the Quarterly Conference may be of interest to your readers: Number of accessions to the church, 50; subscriptions for a new church edifice, \$7,000. Besides this we have indefinite promises which will probably aggregate \$500. We expect to build about a \$10,000 church, and we hope to have the Sunday-school room ready for use by the time our Annual Conference meets here in December, next. It is

possible also that we may move the old church down to West End, and start a mission enterprise there. Our Sunday-school is flourishing, and our prayer meeting is growing in interest and attendance. We thank God and take courage.

W. C. BEACK.

#### New Orleans District Conference.

The New Orleans District Conference met at Felicity Street Church, Thursday, April 9. Bishop Kenner presided, and Rev. J. T. Harrison was elected secretary. All the pastors of the district were present except one; but the attendance of laymen was quite small. The Bishop conducted the business in his usual thorough and searching manner. Dr. F. M. Grace, president of Mansfield Female College, was present and represented the institution he has in charge as in a good condition, with prospects of large prosperity in the near future. Bro. Carver represented the Advocate, and in a very earnest speech urged its increased circulation in the city. Bro. E. P. Mackie made report for the Seashore Camp Meeting Association, which was altogether cheerful. The association is relieved of financial embarrassment, and will make ample provision for a grand meeting this year. The next District Conference will be held at Carondelet Street.

The following delegates to the District Conference were elected: W. H. Foster, B. O. L. Rayne, W. H. N. Magruder, T. J. Carver. Alternates: W. B. Thompson, J. D. Nettles.

The following trustees of the Seashore Camp Ground were elected: W. H. Foster, B. O. L. Rayne, J. H. Campman, E. P. Mackie, Thomas J. Carver, J. H. Keller, L. T. Belt, H. Jamieson.

#### Louisiana Conference Minutes—Correction.

The minutes report no missionary money from Minden except \$23.10, reported in statistics, from the Woman's Foreign Missionary Society. There ought to have been over one hundred dollars reported by the treasurer.

It was agreed, and Bro. Carriline so announced it, that donations might be directed to the credit of Minden, and that the "hat collection" should be so reported. This last amounted to over eighty dollars, and besides that Capt. Webb, Bro. Warren, and others, directed their donations that way. This oversight by the officers of the Board of Missions leaves a congregation without credit for a very noble deed—the payment of more than their assessment to the cause of missions.

The littleness of the report for pastor is the result of some peculiar views of the stewards (for which they thought they had good reasons), following which they determined not to make a final collection till the close of Conference year. After Conference adjourned they paid up in full, at Minden, the allowance for the preacher in charge.

J. A. PARKER.

The Baltimore Conference very cordially endorsed the Paine Institute in a stirring report, and passed unanimously the following resolutions:

Resolved, That the Bishop be requested to designate a member of the Conference, who shall be submitted to the trustees of Paine Institute for their confirmation, to represent the Baltimore Conference on the Board of Trustees.

Resolved, That our preachers be requested to bring the claims of Paine Institute to the attention of our people, and to give the people an opportunity to make contributions for its benefit.

#### Moreau Street Church.

MR. EDITOR: I am pleased to let the brethren and friends of our church know what we are doing in this part of our city for the cause of Christ.

Our people are encouraged, and are taking a deeper interest than at any time since we have been among them. We have added eleven to our church within the last month, and hope for more soon, upon whom the Spirit is working. Our altar for several nights has contained penitents seeking Christ for pardoning love.

The congregation is gradually growing larger, and now is over twice as large as it was six months ago. We have a goodly band of ladies whom we will never forget for their kindness to us. They gave us a most severe, yet pleasant "pounding" a few evenings ago, in strokes of love, long to be remembered. They have made our burden lighter, with precious contents for food, and bless these dear people in their efforts to make Christ's discipline comfortable. I must acknowledge the efficient service rendered by Dr. Walker and Bro. Thompson with many thanks.

HORACE KIMBALL.

MR. EDITOR: The revival at this place continues. Perhaps one hundred conversions to date. Fifty additions to Wood Street Church, and more to come. Most of the converts are well advanced in life. Bro. J. A. Bowen has been with me two weeks. He won all hearts and did good work for the Master. Bro. Bowen is the Sam Jones of the North Mississippi Conference. After listening to Bro. Ritchey nearly two weeks, the people said, "We had no idea that he was such a big preacher." He is one of our best. Bro. Thames, the good, the faithful presiding elder of the district, has worked well in the meeting. I am also indebted to Bro. Malloy for good service. And now last, but not least (in height) is Bro. Freeman. Happy and well balanced, he is a whole team. Pray that this good work may continue.

Truly yours,  
JOHN W. PRICE,  
WATER VALLEY, MISS., April 5, 1885.

Will the presiding elders of Cobin-bus, Winona, Grenada, Smith, Greenville and Holly Springs Districts, North Mississippi Conference, please send me at once, the apportionments to the various charges of their districts, for foreign and domestic missions. Please do this at once, brethren, and you will confer a great favor on your brother.

T. H. MALONE,  
Treas. Conf. Board Missions,  
COLUMBIA, MISS., April 14, 1885.

#### The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickinson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMIESON.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the Advocate. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the Advocate.

OARVER & JAMIESON,  
Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Bro., Fifth & Vine Sts., Cincinnati, O., and 149 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

The fact that there are 2,750 languages less considered to a man when he is scattered with mud from head to foot by a passing wagon.

Payson's is the best ink for family use. Used with a common pen. Sold by all druggists.

"Is the Colonel here?" shouted a man, sticking his head into a Louisville street car. "He is," answered thirteen men, as they rose up.

THE DUTY OF STATE LEGISLATURES.—Legislation in every State should regulate the sale and use of the many poisons resorted to by women in their desperation to obtain a beautiful complexion. There exists in Dr. Harter's Iron Tonic every requisite to accomplish the object without injuring health or endangering life.

An eloquent editor thus describes a new organ: "The swell dining at a delicious audacious, like one singing a sweet song under the bed clothes."

SANITARIUM, Riverside, Cal. The dry climate, cool, pure, full idea, 28 p., route, cost free.

The man who wrote to the State Board of Agriculture to ascertain what was best to plant in wet land, was favorably impressed by the answer. It was "Leeks."

It is a pardonable thing to covet good looks. Parker's Hair Balsam gives gloss, richness and wealth to the hair. Clean, pure.

RING WORKS.—The daughter of a well-known minister of N. O. had ring worms on her face which had defied medical prescriptions and everything else. A bottle of the New Le. Remedy promptly removed them.

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Typhoeus Farmer, of Stone U. O. Pickens county, Ala., having so often read in the Advocate of the great bargains in pianos offered by Philip Weylin, 135 Canal Street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having closed the sale for one of those lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this letter instrument to anyone who may call on her. We could request all who contemplate purchasing to call on Mr. Philip Weylin, as you can save at least from \$50 to \$100, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Weylin invites all when visiting the city to call on him and examine his instruments, which he takes pleasure in showing, even if you do not decide to buy. He has the celebrated Mathews, Debling, Mason & Dam in and Hale pianos at very lowest prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos as low as \$20.

EXPOSITION.—Excellent Board, convenient location, 310 CANAL STREET, just below the levee. Mrs. M. J. MADDIX.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

#### MISCELLANEOUS.

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25 YEARS IN USE.  
The Greatest Medical Triumph of the Age  
SYMPTOMS OF A  
**TORPID LIVER.**  
Loss of appetite, bowels constipated, pain in the head, with a dull sensation in the back part. Early under the shoulder-blade, fullness after eating, with a disinclination to exertion of body or mind, irritability of temper, low spirits, with a feeling of heaviness, and a general feeling of weariness, dizziness, fluttering at the heart, dots before the eyes, headache over the right eye, heaviness, with a fullness, a highly colored face, and

**CONSTITUTION.**  
TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer. They increase the appetite, and cause the body to take on flesh, thus the system is nourished and by their tonic action on the Digestive Organs, Regular Stool is produced. Price 25c. 44 Murray St., N. Y.

**TUTT'S HAIR DYE.**  
GRAY HAIR or WHISKERS changed to a glossy black by a single application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of \$1.

Office, 44 Murray St., New York.

#### NO MORE NAUSEOUS DOSES.

It has been reserved to our swamps to furnish materials for the greatest cough and choking drug extant for all throat and lung complaints—the New Dr. Remedy. Contains no poison, and is delicious. Home reference by thousands. Life Tonic, infallible for chills. Home Depot, 151 Julia St., N. O.

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For any and all of these combined, it has no equal in the English language.

This is the unanimous opinion of those equal in rank and church people would find it a great help in meetings if generally used.

It has 320 pages, 360 Pieces of Music, and not a poor one among them.

Price: In Board Cover, \$1.50 per dozen; \$40 per hundred. Cloth, red edges, 80 per dozen; \$50 per hundred.

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WORD EDITION, WITHOUT MUSIC, IN NOW READY.

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QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colic, bronchitis and tubercular consumption, and general debility. The liver oil is obtained from the fresh fish of the North Atlantic, and is pure and unadulterated. It is combined with a large quantity of the finest sugar, and is a most palatable and nourishing food.

It is sold by all druggists, and by K. H. TRUAX, New York.

Less than One Bottle Sold It.  
I have been using Querk's Cod Liver Oil Jelly for some time, and I can truly say that it has cured me of my cough and general debility. I feel much better, and my appetite is improved. I have been using it for some time, and I can truly say that it has cured me of my cough and general debility. I feel much better, and my appetite is improved. I have been using it for some time, and I can truly say that it has cured me of my cough and general debility. I feel much better, and my appetite is improved.

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#### Steam and Gas Fitters,

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W. D. SKILLMAN,

Business Manager,

84 Camp Street, New Orleans.

#### SECOND ANNUAL STATEMENT

#### OF THE

#### Southern Insurance Company,

#### OF NEW ORLEANS.

Office, No. 31 Camp Street.

In conformity with the requirements of its charter, the company publishes the following statement for the year ending December 31, 1884:

#### PREMIUMS RECEIVED.

On fire risks.....\$207,905.58

On river risks.....15,412.75

On marine risks.....11,211.01

Add unearned premiums of 1883.....\$27,699.34

Total premiums.....\$262,628.68

Add—

Interest on investments.....\$17,430.84

Total receipts.....\$280,059.52

Less—

Fire losses paid.....\$100,943.95

River losses paid.....2,641.32

Marine losses paid.....1,530.87

Total losses paid.....\$105,116.14

Commissions and remuneration.....36,907.01

Rebates and commissions.....39,550.07

Taxes and licenses.....3,957.00

Expenses office and agencies.....\$7,706.27

Board of Underwriters, Babcock engine and Patrol Corps, rent, advertising, contributions, etc.....\$12,275.54

Surplus.....\$80,828.83

#### Distributed as follows—

Reserved for unearned premiums.....\$4,279.54

Reserved for adjusted and unadjusted losses.....16,336.39

Interest dividend paid in July, 1884.....5,475.99

Interest dividend payable in January, 1885.....8,296.39

Reserved for doubtful accounts.....1,349.80

Total.....\$80,828.83

#### ASSETS.

\$30,000 United States 4 per cent. bonds.....\$30,000.00

\$200,000 city consolidated bonds (Crescentian issue).....62,400.00

\$15,000 Louisiana bonds.....8,800.00

Stock notes payable at fixed date.....50,100.00

Unpaid loans on pledge.....102,325.00























Through Sleepers Cars from  
**New Orleans to San Francisco**  
 —VIA—  
 Morgan's Louisiana and Texas Railroad  
 Galveston, Houston and San Antonio Railroad  
 and Southern Pacific Railroad.

Connections made at Houston with  
**RAILROADS TO ALL POINTS IN TEXAS**

Trains start from Elysian Fields street 1  
 follows:

Alexandria, 7:45 A. M. Houston, 7:35  
 Arrives from, 7:30 P. M.  
 Houston, 8:45 P. M. Houston, 8:45  
 Houston, 7:30 A. M.

For further information apply to  
 W. J. O'RIEN, Ticket Agent, Traffic Manager  
 Office corner Magazine and Natchez Streets  
 NEW ORLEANS



## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. H. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HUBBARD.

THURSDAY, APRIL 23, 1885.

The Board of Church Extension will meet in the city of Louisville to-day.

Just now brethren can do much for our Zion by securing the renewal of every old subscriber to the ADVOCATE and opening new doors for us.

The old camp fires of Methodism are ablaze in many sections. Let every minister be aflame with zeal until the whole church shall see a Pentecost.

The following from Mr. Spurgeon has a keen edge and, as an exchange suggests, a double edge: "There are two reasons why people do not mind their business: One is, they haven't any business to mind, and the other is, they haven't any mind."

Bishop McTear said, in a church extension speech: "God will bless Jacob lying down on a stone; but when Jacob got to be better off the Lord required him to build a house." Those resting on a stone because too penurious to build will please take notice. In this connection, "Gild-eroys'" letter, in another column, should be read.

Bishop Keener has been suffering for a week past with a painful attack of lumbago. It has arrested locomotion, but in no wise affects the sparkle and flow of his genial spirits. He has a good line of District Conferences arranged, and expects to be out in a few days. The cancellation of those appointments would probably be the part of wisdom. Our Bishops are in danger of being overworked.

The discussion with reference to the International Sunday-school Lesson System will bear good fruit. The conception was a grand one, and the results have been most gratifying. Never has there been such an interest in intelligent Bible study. With some necessary modifications, relieving the course of its fragmentary character, the system will retain its hold upon popular favor and repeat the glory of its early history.

The Catholic Examiner, of New York, says the party that passes the Freedom of Worship Bill will get the Catholic vote, and with it the governorship and all the offices. Just what we have been saying. It is a menacing political power that will be wielded in the State for the use of the church. Its vote will be given to those who will pass measures to enrich ecclesiastical institutions. Such a power is a perpetual danger. The "Primate of America" announced the true Jesuitical doctrine, last year, when in an after-dinner speech he said, "We are American in voice, but Roman in heart."

The question of changing the name of the church will be voted upon by the several Annual Conferences this year. The following resolution was passed by the last General Conference on the last day of the session:

Resolved, That the matter of changing the name of the Methodist Episcopal Church, South, to the Methodist Episcopal Church in America, be referred to the several Annual Conferences by the Bishops during the ensuing four years, and that they report the result of the vote to the General Conference of 1886 for ratification.

As the subject has been thoroughly discussed in other years, we expect a quiet vote and a satisfactory result. Let everyone be persuaded in his own mind and act accordingly.

The old enemy of public education is desperately at work in Ireland. The Irish Christian Advocate discusses the subject ably and earnestly, and clearly indicates the evil and danger of making concessions to the insatiable Romanists. When Mr. Gladstone effected the disestablishment of the Protestant Church, in 1869, it was supposed that the principle of state aid to religion was doomed forever. But now this insidious and restless Romanist are moving all available influences to secure aid for their convent school from the National Board of Education, and have in a measure succeeded. It is a dangerous concession to ecclesiasticalism, violative of political faith, and sooner or later, will foment revolution. In the meantime let Americans keep their eyes open. We have the same hungry animal in our midst, whatever innocent and loyal cloak he may assume.

## Charity by Iniquity.

There is an institution in New Orleans known as the Shakespeare Almshouse—a home for the aged and infirm. The buildings are excellent, the grounds ample and beautiful, and the internal management worthy of all praise. There are 117 inmates, the average age of whom is sixty-nine years. The published report of monies received for the year ending March 31, 1885, is \$163 80. Rather a small amount to sustain such an institution. But the innocent public has no information of other receipts, and must, therefore, be content to study that marvelous problem in domestic economy—how 117 inmates, besides employees, can be sustained a whole year on \$163 80. The report is a fraud, but, at the same time, a tribute to public decency. As a matter of fact, the house is supported by privilege licenses derived from gambling dens. The law does not recognize the exacting of such revenues; but by a tacit understanding the gambling houses are allowed to exist and ply their nefarious business on penalty of paying a stipulated sum for the sustenance of the aged and infirm of the city.

The whole thing is an iniquity, and ought to be stamped out. If such a charity has to be sustained by the licensing of evil, far better for the city for the institution to fall and the infirm poor to die on the streets. It is fastening upon our community a moral outrage that dooms it to be classed with Monte Carlo and Baden-Baden as the home and throne of the meanest vice. And how plausible it looks! What a salve for a weak conscience! These places are going to exist, and we had better make them serve a good purpose. Specious, dangerous reasoning. It countenances and encourages a terrible evil for a possible good. It opens a dead-fall for young men and the destruction of public morals for the sake of relieving the pockets of some philanthropists. It is educating gamblers among our sons in order to feed and clothe a few old people. The principle is iniquitous, and its countenance a calamity. And we are reaping this terrible harvest. Within the past two weeks visitors from the country, with large sums of money, have been enticed into these dens and robbed of every farthing. Laborers, with large families, are led in there only to lose the last hard-earned dime and be sent home to children in want. But by making them patrons of a great charity the moral outrages are approved, and some gentlemen are applauded as real philanthropists. The philanthropy of the gambling den is a new ethical discovery for which New Orleans claims the credit.

## Death of Rev. R. T. Parish.

A note from Rev. J. H. Stone, of Vienna, La., brings the sad intelligence of the death of Rev. R. T. Parish, an esteemed and valuable member of the Louisiana Conference. He died at his home, near Vernon, on the tenth instant, having fought a good fight and finished his course with joy. There was not a fleck of cloud in his sky, and without fear, hurry or flurry he walked through the valley of the shadow of death. We knew him to appreciate his godly walk, earnest zeal and Methodist loyalty.

Since the receipt of Bro. Stone's postal the following letter from Bro. Sawyer was received, which is substituted for some reflections of our own:

Last Friday, at his home, near Vernon, La., Rev. Robert T. Parish went to his eternal reward. He came into Vernon to the second Quarterly Conference, and while there was taken very sick on Sunday afternoon. Before leaving Vernon on Monday, at his request we read and prayed with him. He seemed filled with the desire to preach again, but was entirely submissive to the will of God. His faith was unshaken, and he commissioned us to tell the brethren that he was ready to go if God should so order. A good, true man, a faithful preacher of the word, a successful worker in the vineyard of his Lord, a thoroughly ripe Christian, Bro. Parish did a grand life-work and rests well after his abundant labors. Bro. Stone, who preached his funeral, will doubtless send the Advocate an extended notice of his life and death. The Louisiana Conference has lost one of her best loved and most efficient members. May God's arms encircle the widow and children, and his grace be given them in their great sorrow!

NEW ORLEANS, LA., April 14, 1885.

## The Silent Co-Pastor.

The most effectual assistant every pastor can secure in his great work has no voice to speak. It moves unobscured among the flock and often accomplishes results when the shepherd himself has failed. It feeds the hungry, comforts the sorrowing, and in the absence of the pastor sometimes preaches with telling effect. This assistant is none other than the religious newspaper. Without its timely aid the minister has to struggle against wind and tide alone, and mourn over repeated failures and meagre results. The people read, and if not furnished that which is wholesome and healthful, they will feed upon the impure and poisonous. An Advocate in a family has changed its entire current of thought and conversation. Though for a long time members of the church but little was said of its work beyond the neighborhood. Nothing was known of our chief pastors and their labors, our missionaries and their successes, and our great connection progress everywhere. Now their field of vision is broadened, faith is strengthened, and they feel a thrill of joy at the triumphant march of the gospel in all lands.

A distinguished writer says that over the arch of the Ramesseum at Thebes, which during the reign of Osymandias was used as the repository of his library, was the inscription, "The treasury of remedies for the soul." An eloquent and not extravagant tribute to the value of good books. We need to cultivate their companionship. And likewise our weekly periodicals in order to catch the spirit of the age and understand the currents and counter-currents of social and religious life.

There is this common error abroad—a pastor considers a little activity in circulating a church paper as service and kindness to the publisher, rather than an assistance to himself in his work and a blessing to his flock; hence for a slight misunderstanding about a single subscriber he says, "I will work for you no more." In such an one conviction has never taken very deep root. His are surface methods, and purely personal.

Another class is thus happily described by the Richmond Christian Advocate:

"The certain attention and pleasing ecstasies that attach to the pulpit make the delivery of a sermon a more agreeable part of a preacher's duty than the distribution of tracts. Yet the history of these fugitive pages reveals a wide and deep power for good. The spade turning the turf and heaping it into mounds is inferior in noisy pomp to the roar of cannon. Earthworks, however, have turned the tide in many a fight. The steam dredges that clang and scoop in our river channels excite our admiration. Bundles of willows, matted and hid along the margin of streams, gather the waters in narrow currents, quicken the tide and plough the bottoms deeper and broader than all the iron buckets ever let down into the waters. The silent influence of quiet forces tells in religion. The church journal glides noiselessly through the mails, visiting the thousands and thousands of homes without the announcement of presence or demonstration of dignity, catches the attention and persuades to a better life. It sounds the thrilling notes of bravery and victory. It scans, like the war balloons now in this air above the sands of the Soudan, the whole field, and reports the position of the foe, the movements of our advanced forces, and brings the information that guides the battalions to the front. No skilled captain neglects this aerial scout. No worthy and wise leader of the sacramental host fails to command the aid of the religious paper."

Bishop McTear has been on the Mexican border and sends the following note to the Texas Christian Advocate:

Having visited the picket stations of the Mexican districts, I returned here today on my way to the San Sabá and Abilene districts. It is enough to say that a great door, and effectual, seems to be open in Nuevo Leon and Coahuila and other States of the neighboring Republic; and the Lord is raising up native laborers well adapted to this peculiar work. I have good news of other openings in Durango also. The Lord be with our brethren who are entering and working there.

The following pleasant personal is from the columns of the Church Record:

The soil of South Carolina has been very fruitful of Methodist Bishops. Of the seventeen Bishops of the Methodist Episcopal Church, South, three were born in this State: Bishops Chapers, Wightman and McTear. Bishops Andrew and Pierce, though born in Georgia, were both members of the South Carolina Conferences, and received no little of their growth and development, intellectually and spiritually, while laboring in this State.

## Winona District Conference.

This body met in the thriving town of Winona, on the morning of the sixteenth instant, with Rev. T. Y. Ramsey, Sr., P. E., in the chair. We were glad to see this honored veteran in good health and fired with the spirit of youth. He is closing up a quadrennium on that district with unflagging zeal and with the pleasure of noting a forward movement all along the line of the church's activities. After all the reports were in he made an address full of apostolic fervor, and gave some gratifying statistical information as to the development of the district under his presidency. Three years ago there were thirteen pastoral charges; now there are nineteen on the same territory. The membership has increased from 4,000 to 5,100; parsonages from seven to thirteen, with two others in process of erection; ten new churches had been built, quite a number remodeled and beautified, and several others removed to more eligible locations. At the close of his address, which made every pastor weep, the Conference passed some well-worded resolutions in acknowledgement of his faithful labors. They will be found in another column.

Bro. J. B. Streeter was elected secretary, and Rev. W. W. Hoskins, assistant secretary. The silvered locks of the secretary, the beloved friend of our novice ministry, reminded us that the almanac had not failed to register the passing years. Eternity hastens to meet us all, and the exhortation to be always ready should be solemnly heeded.

There was a full attendance of the pastors and a creditable representation of laymen. The district is ably manned, and in all respects the personnel of the Conference could hardly be excelled. Some apprehension was felt that the early season would diminish the attendance; but the falling off is not perceptible. We have long been of the opinion that an early District Conference was greatly advantageous to the work of the district. If any new plans are projected, there is time for their full development. If the spirit of the meeting is aggressive and full of revival power, it will be communicated everywhere. From that mountain summit the prophets of the Lord will go down to their charges with shining faces and hearts aflame for more zealous and more successful labor.

The first day of Conference was devoted to the consideration of Sunday-schools. Prepared addresses on given topics were delivered, followed by general discussion, which took wide range, and at times was spirited and enjoyable. This was crowned by a consecration meeting of great spiritual power. We have not attended a District Conference in which the devotional spirit was so positive and prominent. Every preaching service was attended by the presence and power of the Most High.

The pastors generally made favorable reports. Some hard and dead places had been revived, while a hopeful outlook over the entire district stimulated the faith of the brethren. In no Conference have we ever seen the temperance sentiment at such high tide. Every pastor reported specially on the subject, and no prophet's ken was necessary to foretell the speedy overthrow of the rum power in the Winona district.

As Winona had become a prohibition town, we were anxious to learn whether or not the temperance "fanatics" had ruined the place, commercially. The testimony was universal almost that marked improvement was manifest in the morals and general well of the community. So great has been the decrease of crime with the close of the saloons that a petition is in circulation to increase the Mayor's salary from \$150 per annum and perquisites to \$600 a year. The reason assigned is that now there are no perquisites—not enough "drunk and down" cases before his Honor to enable him to live. So prohibition does prohibit. Tell it in Gath and publish it in Askelon!

The hospitality of the place was unbounded. Several visits will be necessary to accept all the invitations received. Rev. W. B. Murray, the pastor, is in the midst of his fourth year in that community, and all Winona—Methodist and non-Methodist—is lamenting that inexorable statute of limitation.

The next Conference will be held at Carrollton. The following delegates to the Annual Conference were elected: J. B. Streeter, J. G. Hamilton, H. B. McGee, O. J. Moore, Alternates: J. W. Scarborough, H. C. Williamson.

For many courtesies extended and kind words in behalf of this Advocate we are profoundly grateful. We gladly give place to the following resolution from the report of the

Committee on Religious Literature: Resolved, That the NEW ORLEANS CHRISTIAN ADVOCATE, as the official organ of our Conference, is entitled to emphatic recognition and, on the ground of merit, to cordial commendation; that we are gratified to have the editor with us, and we hereby pledge him our earnest support.

## Temperance at the White House.

The newspapers and political wine bibbers who made themselves by turns merry and mad over Mrs. Hayes' Puritanism at the White House now have another engagement with Mrs. Cleveland. She has made a history on the temperance question, and her sturdy convictions will find no abatement or compromise in her new position. Possessing a vigorous mind of rather philosophical cast, and tenacious of her opinions until modified by undoubted fact or convincing argument, we shall expect a repetition of Mrs. Hayes' administration, which banished wines and liquors from the President's table. The chief magistrate of a great nation like ours ought to be an example of many virtues and propriety. And when he refuses to offer intoxicants at his receptions, he will greatly aid in expelling an evil from the conventional hospitalities of social and official life. When "state dinners" are no longer marred by tipsy guests, smaller affairs will not be considered incomplete without claret and champagne.

Miss Cleveland, it will be remembered, has been a teacher, successful and accomplished. In the school-room her temperance convictions had fervent advocacy. She has also been a charming writer, and in 1882 wrote a beautiful article for young girls in the Youth's Temperance Banner. That article we quote entire:

## RESPONSIBILITY OF OLDS IN TEMPERANCE WORK.

J. G. Holland wrote in Mrs. Hayes' album these words: "Women only can make wine drinking unfashionable and heal the nation of this curse." You and I need to know this first, because if only we women can do this thing, why it is an awful responsibility upon us—each one of us. And if somebody else can do it, we, like all the others, would like to give that somebody else the job. Five years ago, at Washington, Mrs. Hayes became mistress of the White House, and it was for her, and no one else, to say what the social atmosphere should be which surrounded her guests, and how they should be entertained at her house. Well, she did an unheard-of thing. She banished wine from all her entertainments, with just one exception. Secretary Evarts made a fuss. He was mortified. He could not endure to have Lord and Lady English, Count and Countess French, Baron and Baroness German, come to the White House dinners and have nothing fit for them to drink—not a drop of poison! It was too utterly queer! So Mrs. Hayes made one exception in favor of those great foreign highnesses, and allowed wine upon her table in their presence. But only for once. Her conscience—high-souled woman that she is—smote her for that one little cowardly compromise with wrong. She could better endure to have Secretary Evarts and the Smiths ashamed of her than to be ashamed of herself. So she quietly and forever after prohibited wine from her table, and cheerfully endured the lifted eyebrows and shrugged shoulders of the diplomats, British, French, Russian—all, and this little short-lived fuss. He was mortified. He could not endure to have Lord and Lady English, Count and Countess French, Baron and Baroness German, come to the White House dinners and have nothing fit for them to drink—not a drop of poison! It was too utterly queer! So Mrs. Hayes made one exception in favor of those great foreign highnesses, and allowed wine upon her table in their presence. But only for once. Her conscience—high-souled woman that she is—smote her for that one little cowardly compromise with wrong. She could better endure to have Secretary Evarts and the Smiths ashamed of her than to be ashamed of herself. So she quietly and forever after prohibited wine from her table, and cheerfully endured the lifted eyebrows and shrugged shoulders of the diplomats, British, French, Russian—all, and this little short-lived fuss.

What Mrs. Hayes did in the White House every woman can do in her own home, if she will. If the girls who read these words will think of them, all together, use their influence on the side of temperance, they can make temperance fashionable. Will you do it?

Gen. Grant does a manly thing in refusing to drink wine everywhere and in all society. It is only a strong man who can keep his wine-glass upside down—in this case right side up, too!—while all the grand people around him are sipping champagne and teasing each other in sparkling drinks. No one can tell how far this little candle sheds its light. But no man can do for a fashion in society what a woman can. It is women only, as Dr. Holland said.

I wish some strong, bright angel stood before you just now with you read, girls, to flash before you, as no words of mine can, the power you possess to help or to hinder the exodus of temperance; to make you feel your responsibility, because you are girls, in this matter; to shudder at its weight, and to never cease trying to fulfill it! Doubtless you have heard a great deal about the value of your smiles; but do you know the value of your frowns. I wish I could make you feel the value of your frown and the importance of knowing just what to frown upon. What a man must do by a blow a woman can do by a frown. When the time comes that the young man who now shares his time in your society and the saloon—who jokes about temperance in your presence, and takes a glass socially, now and then, is made to feel that these things can be done if you are to be his companion at party, ride or church—that good society can out-

tolerate these things in its members—in short, that this kind of man is unfashionable and unpopular, then alcohol will tremble on its throne, and the liquor traffic will bide its cancerous fate.

## "Gimme a Light and Lemme Go."

Uncle Jim is well nigh ubiquitous. Everybody knows he is older than his own recollections, and they are the oldest things he knows of, except the fact that he "had been in this world and got need to it before he could recollect." But Uncle Jim is like the sand of the sea for multitude. He fills Paul's expression, "Dying, and behold we live;" for he dies daily somewhere, but never all at once.

Such was Uncle Jim in general. Uncle Jim in especial was: His occupation in life was to kindle fires in the morning on the old plantation. In those days one remembers reading out of Webster's Spelling Book, "A wise man will rise with the sun, or before it." The next morning he rose with Uncle Jim, who generally came in about five in the morning. Later in life Webster's Spelling Book was dismissed. Uncle Jim went with the spelling book into the Freedman's Bureau. I believe the young people rejoiced at the exodus of the twain—not that either Uncle Jim or the book was bad, but a change was wanted all around.

Uncle Jim and Noah Webster (i. e., spelling book) both were old and could sympathize. Uncle Jim frequently went from the camp to his log of prayer in the woods, taking the well-worn speller with him. There he would get upon his knees, and, spreading the book before him, he would pray out of the spelling book, asking that when he could read some angel would bring him a Bible. He did not learn much in the way of orthography or reading. "Much study became a weariness of the flesh," Uncle Jim wanted work. He longed for the old plantation. He grew more and more anxious every day to return to the place and business he had left. The good days of October came. It was too much for him to bear. Someone would take the place and do the work which had been his for twenty years. He resolved to forestall any such calamity.

Gathering up his ragged pack and taking his spelling book in his hand, he bade the camp farewell and turned his steps toward the old home. When he reached the gate the dogs ran out and barked furiously; but their growls changed to whines and yelpings of delight as the old man reached out his hand and patted their heads.

"God bless dese puppies," said Uncle Jim in deep emotion; "dare hearts is jess es lovin' es when de ole man went erway. An' now he's come back to make fires in the mornin' for de whil' fokes, jess es he done fo' de wail. God bless Mars Jimmie! He was named arter Uncle Jim, an' de angels er de ole man's heen gone to help watch whil' he'sen. I spec; for dey hain't been round bossin' for de ole man lately."

Thus soliloquizing, the old man reached the steps of the old plantation mansion. Soon the young master came out.

"Good morning, Uncle Jim," said he, rather coldly.

"Good morning, Mars Jimmie," replied Uncle Jim; "I've come back to live whil' ye agin."

"But I don't want you," chillingly responded the young man.

"Mars Jimmie, you know I've allus made fires in winter. Ye can't do without me, klu ye, dis winter?"

"Yes, I can make my own fires. We have no use for you. Besides you went away when we hogged you to stay. Now we don't want you—you may go back to the camp."

Uncle Jim was overwhelmed. Tremulous and husky, his words came without much coherence; but the eloquence of despair was in them. In vain the young master called him an old sinner and hypocrite. Uncle Jim made the dogs his advocates.

"Mars Jimmie," said he, "dese puppies knows me. Dey knows I never was a hipperkrit to dem. Dese didn't lick de hipperkrit's sleek hand, but dey'd rather lick de sores o' po' Laz'rus; and dogs is dogs now, jess es dey wuz when Jesus knowed 'em. 'Pears like dese here two's 'em' in de same class o' de angels. Mars Jimmie, honie—God bless ye! Ye won't turn me out now, will ye, Mars Jimmie? Joss lemme kinde de fires one morn' time—jess one time mo'."

The young master broke down before the pathetic appeal, and after some purposed delays the old man was told that he might go to his old cabin in the quarters. But here was a picture that Uncle Jim had not imagined. He had thought only of the clean-swept room of cabins, with the little garden patches, the fruit tree here and there, the wash-lug-place, the hen coops, wagon sheds, and in the background the



T. A. S. A.

Notice to the Preachers of the North  
Mississippi Conference.

DEAR BRETHREN: When you take  
your foreign missionary money  
please forward it to me instead of  
Kelley. It will only delay get-  
ting to the general treasurer a short  
time and bid me greatly in the work  
keeping my books. I have ac-  
counts opened with every pastor in  
Conference, and he shall have  
your credit as the money is sent  
to me. Please attend to this request,  
and oblige, Your brother,

T. B. MALONE,

Treas. Conf. Board Missions.











## MISCELLANEOUS.

## TEST YOUR BAKING POWDER TO-DAY!

Does it contain ammonia?  
Is it pure?  
Is it strong?

Place a teaspoonful in a hot water bottle, then remove the cover and smell. A chemical will not be required to detect the presence of ammonia.

THE TEST:

Place a can of Dr. Price's Baking Powder in a hot water bottle, then remove the cover and smell. A chemical will not be required to detect the presence of ammonia.

THE MOST PERFECT MADE

DR. PRICE'S BAKING POWDER

DOES NOT CONTAIN AMMONIA.

ITS PURITY HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the test of time.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.

Dr. Price's Special Flavoring Extracts.

Dr. Price's Special Flavoring Extracts.

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## Weekly Market Review.

(For Week Ending April 21, 1885.)

## COTTON.

Low ordinary	8 @	—
Ordinary	9	—
Good ordinary	10	—
Low middling	10 1/2	—
Middling	11	—
Good middling	11 1/2	—
Fair	11 9/16	—
Galveston middling	10 1/2	—
Mobile middling	10 1/2	—
St. Louis middling	10 1/2	—

## SUGAR.

Inferior	3 1/2	4 1/2
Common	4	—
Good common	4 1/2	—
Fair	4 1/2	—
Good fair	4 1/2	—
Choice	4 1/2	—
Strictly Prime	4 1/2	—
Choice	4 1/2	—
Yellow clarified	4 1/2	—
Gray clarified	4 1/2	—
Choice whites	4 1/2	—
Unclarified	4 1/2	—

## MOLASSES.

Typical	—	—
Choice	—	—
Strictly Prime	—	—
Fancy	—	—

## RICE.

Fancy	—	—
Prime	—	—
Good	—	—
Fair	—	—
Ordinary	—	—
Common	—	—
No. 2	—	—
Rough	—	—

## FLOUR.

Minnesota hakers	4 00	—
Minnesota patents	5 00	6 15
Extra fancy	5 00	5 70
Winter wheat patents	6 00	6 12 1/2
Choice	5 15	5 25
Extra	5 00	5 40
Extra fancy	5 00	5 55

## CORN PRODUCTS.

Cracked meal	3 10	—
Cracked meal	2 75	2 80
Cracked meal	3 10	—
Cracked meal	3 25	3 50

## GRAIN, ETC.

White	—	61
Yellow	—	61
Wheat	—	59

## PORK.

Choice	20 00	21 00
Prime	18 00	19 00

## PROVISIONS.

Pork	—	15 25
Prime mess	12 50	—
Rumps	11 75	—

## LARD.

Family breakfast	10	—
Shoulders	51	—
Sides, clear	71	—
Sides, clear rib	71	—

## LARD.

Sugar-cured	101	101
Shoulders	41	—
Sides, clear	61	—
Sides, clear rib	61	—

## FISH.

Jack mackerel	14 25	—
No. 1, in bbls	7 75	—
No. 2, in bbls	12 75	—
No. 3, in bbls	6 25	—
No. 4, in bbls	13 25	—
Hall hbls	7 00	—

## GROCERIES.

Offet	91	111
Rice, choice	12	13
Rice, choice	12	23

## LARD.

Western dairy	18	—
New York dairy	18	—
Country	14	16

## LARD.

Choice	7 50	—
Choice	50	1 00
Fair	25	50

## LARD.

Coal, cases	17	—
Coal, hbls	12	—
Cotton seed	30	40
Lard	65	—

## VEGETABLES.

Abrogens	—	—
Western, bulk	—	—
Country, in crates	3 50	3 75

## LARD.

Western	1 70	2 16
Country	—	—
Crout	—	—

## LARD.

Crout	4 00	5 00
Crout	3 25	4 50

## LARD.

Crout	—	—
Crout	—	—
Crout	—	—

## LARD.

Crout	—	—
Crout	—	—
Crout	—	—

## LARD.

Crout	—	—
Crout	—	—
Crout	—	—

## LARD.

Crout	—	—
Crout	—	—
Crout	—	—

## LARD.

Crout	—	—
Crout	—	—
Crout	—	—

## NEWS OF THE WEEK.

## DOMESTIC.

New York, April 19.—Eight live-story tenements on the south side of West Sixty-second street, between Tenth and Eleventh avenues, that had been recently put under roof, fell this afternoon while efforts were being made to brace them up that the yielding foundation might be made secure. The wreck was complete not a stick remained whole in the entire row. Half a hundred workmen were at work in or about the building at the time and at least thirteen of them were injured, none fatally. The examination of the debris showed the cause of the disaster to be wretched workmanship and poor material. The mortar contained lime or no sand, but loam or mud instead, and was wholly unfit for use. This, and the fact that the building had been erected during the cold weather with wet and frozen bricks, were directly the cause of the collapse.

Toleno, O., April 14.—While a party of school children were gathered together to play upon the platform of a new roller coaster, the cars of which were being tried for the first time, the floor gave way, precipitating the entire party, about twenty-five in number, to the ground, a distance of twenty feet. Three boys were seriously injured, one fatally. Six or eight others were more or less hurt.

Washington, April 16.—The colored people of this city celebrated the day of the third anniversary of the emancipation of slavery in the District of Columbia. The celebration consisted of a street parade during the day and commemorative exercises at Lincoln Memorial Church in the evening. About 5000 persons, members of the various civil and military associations of colored people of Washington, took part in the parade, which was reviewed by President Cleveland from the portico of the White House.

Philadelphia, April 16.—Prof. Wise, the aeronaut, accompanied by several members of the signal corps stationed in this city, made another balloon ascension today from the city and College Park for the purpose of taking observations of wind currents and other meteorological subjects. The air ship rose about noon and catching a northwest current sailed off toward Southern New Jersey. A dispatch received at the signal office here this evening stated that the balloon landed at Williamstown, Gloucester county, N. J., at 2:30 p. m., with a thump, breaking several of the meteorological instruments.

New York, April 17.—Gen. Grant's progress toward convalescence, for the past two days, has been truly phenomenal. The physician now openly expresses his opinion that he will recover.

Lafayette, Ala., April 18.—A heavy hail storm passed over this section last evening, doing considerable damage to the fruit trees, many of which were almost stripped of both fruit and foliage. Stones as large as hen's eggs were found in some places.

St. Louis, April 19.—In opposition to the petition of the business men of St. Louis, against the strict enforcement of the liquor law, the ladies of St. Louis, to the number of nearly 600, have united in a protest against the enforcement of the law. The ladies signed a petition, and the Journal of to-morrow morning will publish the paper, with a list of the signers' names. The business men's petition is claimed to represent 10,000,000. The ladies say that their protest represents nearly 500 husbands and fathers, and more than 100,000 children. The signers to the protest were all seceded in less than twelve hours' time. It would have been easy to have largely swayed the list. One leading lady, who was on the committee to obtain signatures, said it was better than a prayer meeting.

New York, April 19.—Last Tuesday an old woman named Sands died on a sidewalk near West 10th street. She was supposed to be poor. When her effects were examined to-day there was found sewed in an old petticoat \$30,000 in greenbacks, bank books showing deposits of \$10,000 and \$100,000 in bonds. In addition to this, Mrs. Sands had real estate in various places in this city and one for upon which she resided. The bulk of the estate under the will will go to her four nephews.

St. Louis, April 19.—Despatches from Fulton, Mo., state that the people of Callaway county are becoming greatly discouraged at the failure so far to stamp out pleuro-pneumonia among the diseased cattle. The spreading of the disease in Callaway county, but in adjoining counties, and that no adequate measures are being taken to prevent it, much less eradicate it. It is said that over 1000 cattle have either become diseased, or have been exposed to the plague, and that it will not be long before the disease will be found in the county.

Fort Smith, April 20.—After a desperate fight, in which he was severely wounded by United States deputy marshals, Arch London, a notorious Cherokee whiskey peddler, was captured, brought in from the Cherokee Nation and placed in the United States jail to-day. London had been serving a term of imprisonment in the House of Correction at Detroit for introducing and selling whiskey in the Indian Territory in violation of the revenue and intercourse laws, and he will doubtless serve another term.

New York, April 20, Gen. Grant rested and slept through the night until 6 o'clock this morning. When Dr. Newman left the house he said the General was yesterday asked if he would not go out to drive in the afternoon. He was silent a little while, and then announced, "No, this is Sunday. Prayers for my recovery have been offered to-day in many places, perhaps through the country, and I think I better I should not go out until Monday." At 1:50 o'clock this afternoon Gen. Grant's family carriage was driven to the door. Dr. Douglas arrived about the same time. The General was driven to Mount St. Vincent, and back to the house, having been gone thirty-five minutes. He left the carriage the first of the party, and walked firmly and unaided up the steps and into the house.

## FOREIGN.

London, April 13.—The House, after rejecting by a vote of 145 to 29 the amendment offered by Mr. Henry Labouchere that England at once evacuate the Sudan, agreed to reply to the Queen's message calling on the reserves.

Panama, via Galveston, April 17.—It is reported that Dr. Payson has been taken into the hands of the rebels. Many radicals are being imprisoned at Buenaventura, contrary to the conditions of surrender. Government troops

at Buena Ventura are numerous. Communication across the Isthmus is interrupted.

St. Petersburg, April 19.—The arrival of men-of-war at Cronstadt continues. Orders are issued to-day to have all of them put to sea. Advances from Samarkand state that Gen. Konigoff's victory over the Afghans has favorably impressed the inhabitants of Bokhara. Eleven last steamers have been bought ready equipped, at various parts, for use as Russian privateers.

London, April 19.—The government has accepted tenders for a new man-of-war, two 110-ton gunns and numerous smaller gunns and torpedo-boats.

Kilbenny, April 20.—The Prince and Princess of Wales left for Dublin to-day. The people cheered, fired off military salutes and sang the national anthem in demonstration of their loyalty as the royal visitors took their leave.

Dublin, April 20.—The royal party on their way to Dublin from Kilbenny stopped at Limerick, and were welcomed with a most brilliant reception. They were also presented with an address. During the journey between Limerick and Limerick the Prince and Princess of Wales were met with some hostile manifestations.

It is stated that the Queen has arranged to visit Ireland in the autumn.

London, April 20.—The situation of the Russo-Afghan question is again serious, owing to Russia increasing her demands to such an extent as to be impossible for England to accept the terms. It is now feared that Russia has overstepped the bounds of British forbearance, as it is asserted, on high authority, that England would not recognize the Russian demands of Russia. A large number of important dispatches have passed between England and the Russian foreign offices Saturday and Sunday. All the members of the Cabinet remained in London Sunday awaiting a reply from Russia to the Russian ultimatum.

Vienna, April 20.—The Grand Duke Constantine, the uncle of the Czar, while here recently repeatedly declared that the Czar and the entire Imperial Court of Russia desired peace.

Any man who, with a stick, can kill a tiger—if the tiger happens to be a man—will be a hero. So, consumption, that deadliest and most feared of diseases, in this country, can be cured by the use of Dr. Price's "Golden Medical Discovery" be employed early.

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# Christian Advocate.

VOL. 31.—NO. 18.

NEW ORLEANS, THURSDAY, APRIL 30, 1885.

WHOLE NO. 1500.

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## NEW LIVERY MORNING.

My day is a fresh beginning.

My day is a fresh beginning.

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## Christian Advocate.

THURSDAY, APRIL 30, 1885.

For the New Orleans Christian Advocate.

A LEAF.

(For a friend in trouble.)

BY MRS. L. C. RAY, PAULINE.

Lord,  
my life is  
but a leaf, And  
to and fro 'tis tossed,  
by winds of unbelief, Which  
gives me agony and grief, And  
bids me low. O, wilt thou, Lord,  
pierce and break this leaf to-day?  
The subtle now, and my desire, Is  
to be saved, even as by fire. Have  
me, I pray, But, Lord, a leaf  
or broken leaf, Thou wilt  
not break. Thou canst  
to heal, and all my  
need is just to hold  
this leaf to thee.  
For this one  
sake.

(Job xiii, 25.)  
(Is. xliii, 3.)  
(Rev. xii, 1.)

## "Fifty Reasons."

This is the title of a book which I find in the paragon library, written in the interest of the Roman Church. Nothing could be further from a correct description of the book than its title. "Innumerable falsehoods and exaggerations of facts concerning Protestantism," would give a much better idea of its contents.

The writer gives us to understand that he was raised under Lutheran influence, and early in life set out to decide what religion he was to choose. This led him to visit a great number of universities and papal and royal libraries, to read thousands of voluminous works of the fathers and modern writers on historic and dogmatic theology, and to fall—if we are to believe what he says—in company with all the Protestant cranks of his time. In this he was wonderfully lucky. As to the rules which were to govern him, you have an example in the following:

1. "In his estimate of the choice of things a man is always to prefer better to worse." His own prejudices are to sit in judgment on the merits of the thing.

2. "The certain must take the place of things less certain or altogether uncertain." From this rule he argues that: "It is certain that Romanists have been saved; it is not certain that any of the evangelical sects have. Hence, Romanism is to be preferred before Protestantism." O logic! O truth! But so be "reasons."

Those are fair samples of the rules under which the writer proceeds with his investigation. That, under these rules, his prejudices and his papal blindness should cause him to pervert almost every fact that he attempts to deal with is no marvel.

In his first "consideration" he reaches the conclusion that the "Catholic communion" is composed of "those who, all the world over, and in all times, follow the Roman persuasion, which everywhere agrees with itself as to the Articles of Faith." Celestius, one of the Roman saints, denied the doctrine of original sin, and Zozimus, one of the Popes, approved it. Does that agree? In A. D. 794 the Council of Frankfort, which council was composed of 350 bishops, coming from Germany, Italy and France, approved Pelagianism. Then this doctrine was preached in those empires by "the Roman Catholic communion," while in Africa just the reverse was proclaimed. Then there were two Popes, Zozimus and Innocent; two churches, the African and the Roman. One was preaching the Pelagian doctrine—that man is born without sin (and this was the Roman Church); the other, that man is born with sin. Does that agree? In 848 Gotescaulus was condemned by a Council at Mentz, and in 859 was again condemned by a Council at Quierzy. In 855 the decisions of these councils were rescinded by another at Valence. The decisions of the Council of Valence were confirmed by Pope Nicholas, who was indignant at the conduct of the Council at Mentz in condemning Gotescaulus. Does this "agree"? But why continue the proofs of discord, doctrinal variations and papal whims in the "Catholic communion"? This history of Romanism is a history of frauds, of whims, of variations, of persecution and authorized wholesale murder.

In the fifth "consideration" the writer reasons thus: "Since no salvation is attainable without the Catholic faith, I was bound to choose that of the Roman Catholics." How is one to tell what "the Catholic faith" is, since it may be changed any moment by any Pope or council? The "faith" of Nicholas was not the "faith" of Innocent, although both of them were infallible Popes. The only unchangeable "faith" of Romanism is in the power of force and ignorance as a means of furthering their cause. (Tetzell and the Inquisition.) Why made the writer so wise as to know what he affirms? According to the Bible, it is not the "faith" of the Roman Catholics which saves, but "the faith of Jesus Christ"—the faith which the penitent exercises in Him.

In his eighth "consideration" he tells us he met with Augustin, "Irenaeus, who is more ancient than Augustin," Tertullian and Gregory, of Nanglengen—all of whom insisted that the "Roman faith" was the only true way. He says that Augustin "was a Manichee, con-

verted to the Roman Catholic faith." I find nowhere—and I have searched the records very extensively—that this saint was ever anything other than a leader of the African clergy in the councils of the church, and that, too, when it was the "Christian Church"—before the numerous superstitions and moral monstrosities caused it to take on the appellation, "Roman Catholic Church."

Whether or not the writer in question knew it, Augustin, though he admitted the possibility of purgatory, expressly declared that "the idea without any proof and unsupported by canonical authority." So Augustin was not a good guide into modern Romanism. As for Irenaeus, "who is more ancient than Augustin," it seems that he never so much as wrote about purgatory, and as for his teaching this prime dogma of Romanism, he certainly never did anything of the kind. Tertullian, his next patron saint, spent his life in opposition to one of the leading doctrines of the church, not only at Rome, but everywhere else in all history before him. This saint, closely followed, would have made a good Campbellite of this world-heseker.

Either the writer was an ass, else he supposed he was writing for a set of geese; otherwise he would not have mentioned Gregory, of Nanglengen, as one of those who led him into Romanism. For a long time Gregory held a patriarchy at Constantinople; but in supreme disgust at the petty discussions and mortal strife of the clergy over matters of no moment "he resigned his dignity and left the city." (Edgar.) Surely that example would not lead one into the Roman Church, especially when it was that Romanizing tendency which so supremely disgusted this man as to drive him from the highest place in his church to the quiet ranks of an humble preacher.

In his ninth "consideration" he "appealed to the saints of God"—among whom he names Nicholas and Dominick, the first of whom endorsed Pelagianism, and the other!!! As the perfecter of the Inquisition, there drips from the skirts of Dominick more innocent blood than ever flowed from the guillotine. A fit guide to such a conclusion, as that by these means "they arrived at eternal bliss." If they dared do it, this "bliss" would still be sought by such means!

After this he turned "to the holy martyrs," and found that "they shed their blood and \* \* \* patiently endured banishments, prisons, and all the most cruel torments" for the faith which "was no other than the Roman Catholic." He consulted "the thirty-three Bishops of Rome," but never once approached the tens of thousands of the victims of Nero, of Trajan, of Charles V., of France! He consulted Laurence, but he took good care that it should not be the Laurence roasted on a gridiron by Nero. Ridley and Latimer? No, no. St. John, the divine? No; none of these. His guides were such as he knew beforehand.

From the "saints of God" he turns "in thought to hell," where he finds "Simon Magos, Novatus, Vigilantius, Pelagius, Nestorius, Macedonius, Marcion," etc. With one voice "they told" him "it was for their breaking off from the Roman Catholic Church." I suppose he did not find Luther, nor Calvin, nor Wesley there; and if Pelagius was there "for breaking off from the Roman Catholic Church," it is so strange that Pope Nicholas was not there, too, for becoming a party to the crime after the fact!

After all this rambling among the damned till every sense was blunted and every susceptibility to truth had been blotted out, in true "Roman Catholic" style, he then turns to the Apostle Paul, and goes into very much such a state of ecstasy as his "Roman Catholic" brethren, and to enjoy in the "festival of the use." (See Edgar.) Romans v, 11-12, he says he finds, (1) "long to see you, that I may impart unto you some spiritual gift to the end you may be established—that is, that I may be comforted together with you by the mutual faith of both you and me." Now, my dear reader, here you have an opportunity to see how Rome teaches the Holy Scriptures. Get your Bible, turn to Romans v, 11-12, and you will not find one word of all this quotation at that place. But suppose you could find it, how could you reach the conclusion from it which he reached, viz: "Therefore, the Roman faith was once the apostolic faith?"

In this "consideration" (twelfth) this reasoner gives an illustration for this fashion: "A certain family was owned by all the world to have been in ancient times of a noble race, and someone should now maintain that of late it had lost its rank, \* \* \* would not such a man be obliged to point out the time when, and the reason why, it lost its nobility?" Now, let us answer. Yes; for to evil judgment can be taken without cause. This "noble family"—Roman Catholics—lost its rank:

1. In A. D. 1229, when the Council of Tolosa passed a law that no lay member of the church should own a Bible written in his own language. Can the once respected Church of Rome hold its good name while professing to fight for God and at the same time suppressing his word?

2. In A. D. 736, when Pope Gregory II, recognized bigamy, Epiphanius, one of the Roman saints, taught bigamy. Is this respectable?

3. In A. D. 1056, when it established the whipping-post as a means of disciplining men and women, whether

princesses or lords or menials. Is this a sign of ecclesiastical respectability?

4. In A. D. 971, when Boniface VIII, after murdering his predecessor, was recognized as head of the church in 985. Is a murderer respectable?

5. By the establishment of houses of the most demoralizing character, and the annual collection of large sums of money from them in Rome for the use of the "family." If proprietorship in brothels is not enough to "lose a good name" to a family, there can be no such thing as disgrace.

6. By enacting a law in A. D. 1213 that men, for specified performances, might have pardon of ecclesiastical offenses (or offenses against the church) granted by the Bishops; and in A. D. 1330 applying this law to murder, theft, and every other crime, and so changing the law as that each sin had a commercial value, upon the payment of which it was to be forgiven. Is it respectable for a man to usurp power which belongs to God, and by misrepresentations to the ignorant make them believe such unparagoned sinners? Is it respectable for the adulterator of the law to collude with crime and sell the dignity of the law and the peace of the people by pardoning all breaches of the law on the payment of a certain amount of cash?

7. By adopting the mendicant ideas of Francis, the ancient dudo, in A. D. 1223, and afterward through this mendicant order exacting immense sums of money from the deluded victims of the Franciscan friars.

There is not a family on earth, however "noble" it might be, which in the practice of either of these seven villainies would not lose its "standing." But the Roman Church has practiced all these and many that are worse—too obscene and base to mention. We honor the memory of the mother, the apostolic church; but this degenerate and profligate daughter, soiled and disgraced in every characteristic of her being, we can not honor.

But why follow these "fifty reasons" further? I have given the readers of the ADVOCATE a fair and ungarbled sample of the whole. Like most other Roman Catholic productions, it depends more on assertion and misrepresentation than on "reason." The tenderness and veneration with which it speaks of the basest men of the medieval ages as "holy fathers," and of the mistresses of the depraved priests of that age as "saints of the Almighty," impress us with the idea that the true mark of a good Romanist, as viewed by those writers, is moral filthiness.

The Church of Rome is an enemy to liberty and science. Dr. Draper, in the preface to his work on "The Conflict of Science and Religion," expressly declares that "in the use of the term 'church' he wishes to be understood as meaning the Roman Catholic Church, and not the Protestant Church of the present day. There is not a republican government in existence in any nation which is under the domination of Catholicism as it comes from Rome. It is the enemy of the Bible, except as it translates and expounds by it. It opposes all school systems which it can not control. In every age of the world, when it has had the power to do so and defend itself, whoever rejected its arrogance and crimes has been called to give up life. It has murdered all those whose conscience and better informed judgment forced them to differ from it. The Crusades, with its tens of thousands of precious lives, its thousands of beautiful homes and its millions of money destroyed; the Inquisition, with its untold and unexpressible suffering and deaths; the system of indulgences, with the attendant demoralization and unutterably shameful crimes—these all, and thousands of other disgraceful things, have been resorted to merely to enforce an opinion! Though 'in league with death and in covenant with hell,' we are called upon to associate with this 'mother of harlots' as a respectable 'family.' Many of the communicants of Romanism I do respect for their gentle manners and their charitable deeds. As friends, I love them and, religiously, I excuse them because they are deluded—they do not 'know the truth'; but as for the church, as a church, it is an enemy to righteousness and a foe to God.

J. A. PARKER.

## From the Work.

STONEWALL, MISS.

MR. EDITOR: Our second quarterly meeting was held at Whittington Chapel last Saturday and Sunday. The Lord was with us in convicting and converting power. The church greatly revived, two accessions and seven conversions as a part of the results. Bro. B. Jones was with us and rendered valuable assistance. Also at Coalville the Sunday before the church felt and enjoyed refreshings from the presence of the Lord to whom be all the glory.

We have partly organized the class meeting according to our presiding elder's regime. Some oppose the methods, many are indifferent, whilst some are finding it a blessing to themselves and making it so to others. Does not the resistance which so many give it show the extent of our departure from the old landmarks? It has done great good already on my work, and when it passes through some modifications will doubtless work great and gracious results throughout the entire district. We hope for a speedy revival of the old-fashioned Methodist class meetings. Pray for us.

W. G. BACKUS, P. O.

## A Tribute of Love.

BY ETNA.

On the grave of my beloved friend, Rev. J. S. Davis, of the Louisiana Conference.

"They say Bro. Davis is dying." This message came to me in a note from a dear friend, and filled my heart with sorrow that I should see his face no more. I could not visit him, but prayed fervently that he might be spared to his family awhile longer; but an all-wise, merciful God has seen proper to remove him from suffering to a brighter and happier home above. My friend is at rest, and why should we selfishly mourn over the departure of this well-worn veteran, who has laid his armor down to rest forever on the bosom of Jesus, whom he loved and served so well on earth. Though I shall sadly miss him, and oh, how they will "miss him at home!" yet "I am satisfied our loss will be his gain," for his joy is unto "eternal life," so grievous, bereaved ones, for he has gone home not bearing one spear, but many to lay at the Lord's feet and in exchange "receive a crown of glory that fadeth not away." My heart's desire is to lay this imperfect offering on the grave of one whose friendship I valued so highly, leaving to an abler pen than mine to portray his many excellences of heart and mind. In the latter part of January, 1882, I first met Bro. Davis. The moment he entered my room I felt intuitively that I was in the presence of one who had made "the Most High" his daily trust and refuge. Love to Christ and his followers shone in his countenance, conversation and every-day walk, and I have felt better for having known Bro. Davis. He visited me almost every Saturday, read and prayed for me until I started down. In all his visits I never heard him censoriously criticize, judge harshly or speak unkindly of any one. Charity, humility, candor and patience were his marked characteristics. He was a devoted, consistent, Christian minister, a true and sympathizing friend, and

"None knew him but to love him,  
None named him but to praise."

On July 6, 1884, in company with other invited friends, I went to the home of good Sister Hayes to partake of the sacrament with our invalid brother. This was a blessed privilege indeed, as it was my first and last visit to his bedside. As I entered the chamber there seemed to be a holy influence pervading every heart. Surely, God's presence was felt by all. My eyes filled with tears at the thought of so soon losing my friend, who was near the "verge of heaven," but in the heart's depths there was joy and peace unnumberable as I gazed at the calm, patient face of the sufferer and witnessed the wonderful grace of God triumphing over physical pain. While hearing the fervent prayer offered by dear Bro. Bradley, and as the sweet songs of Zion floated out on the evening air, I felt it was better to be in the house of mourning than to go to the house of feasting. Yes, methought as I listened to the godly words that fell from the lips of this old soldier of the cross, that when so near the "margin of the river" that he must have caught a glimpse of the "sweet fields arrayed in living green" or heard the "awestest words of comfort borne by angel band from the shining courts above," to strengthen him and bring back to cheer the hearts of his loved ones while here on earth they stay," for his utterance were so fragrant with holy triumph and resignation to the Divine will that all felt that it was "good to be here." All this was but a foretaste of heavenly joys so soon to be realized. This noble brother, for many years, patiently and faithfully fought the good fight and without fear, but in suffering slowly journeyed down the stream of time listening for the Master's voice to bid him come up higher. After long waiting the summons came and he has crossed over the river to be greeted by the glad refrain wafted from the heavenly shore, "Well done, good and faithful servant, enter thou into the joy of thy Lord." Dear "Uncle Davis," you will now know how much I appreciated your visits, prayers, sympathy and alms bestowed "in secret." His last visit and chapter read, the fervent "God bless you" and prayer offered in my behalf with the communion taken together in his "benediction" can not be forgotten. My body was weak, but my soul was strengthened and refreshed by this profitable visit and Christian fellowship which will ever linger in memory like the echoes of sweetest music. The best medical skill, the tenderest nursing, the most devoted love, could not save him. May God send his angel to comfort the devoted helpmeet and other loved ones in their sorrow. He has left a legacy to his family which is far better than wealth—a spotless reputation, a good name which will ever remain green and fragrant in the hearts of all who knew him. Before closing this feeble tribute I wish to give one incident of his unselfish nature. Once during a paroxysm of intense pain some member of the family unknown to him sent to me for my reclining chair. On learning where it came from they could not prevail upon him to use it, saying, "She needs it more than I do; send it back." God bless him for this noble act of self-denial in order not to deprive another. One more bright gem out of so many already added to thy crown.

Farwell, my beloved brother; we shall never meet again here, but I trust to meet you with all our dear ones in heaven where God shall wipe away all tears, where pain, sorrow and parting are unknown.  
April 1, 1885.

## Monteagle Programme for 1885.

The summer schools open June 30 and close August 1.

The assembly opens Tuesday, August 4, 8 P. M., with a platform meeting. Original poem by Wallace Bruce, Esq., New York, short speeches, good music, etc.

## Wednesday, August 5.

11 A. M.—Opening address by Rev. George W. Price, D. D., president of Nashville College for Young Ladies, Nashville, Tenn., "Literature as Pneumatic Energy."

8 P. M.—Lecture, Rev. M. B. Wharton, D. D., Montgomery, Ala., "Paul's Footprints in Rome."

## Thursday, August 6.


11 A. M.—Lecture, Rev. B. M. Palmer, D. D., New Orleans, La., "The Ground of Certitude in Christian Belief."

8 P. M.—First grand concert. Profs. Bailey and Hull, directors.

## Friday, August 7.

11 A. M.—Lecture, Charles Louis Loos, president of Kentucky University, Lexington, Ky., "The History of the Colored Methodist Church. For this reason I have been so long in making this address, as it will furnish some necessary information on this point. I have some, even among preachers, who do not know the difference between several colored churches. They are found, the 'Colored Methodist Episcopal Church,' the 'Colored Methodist Episcopal Church (North),' the 'Colored Methodist Episcopal Church (South),' the 'Colored Methodist Episcopal Church (Africa),' the 'Colored Methodist Episcopal Church (Asia),' the 'Colored Methodist Episcopal Church (Europe),' the 'Colored Methodist Episcopal Church (Australia),' the 'Colored Methodist Episcopal Church (Antarctica),' the 'Colored Methodist Episcopal Church (Arctic),' the 'Colored Methodist Episcopal Church (Equatorial),' the 'Colored Methodist Episcopal Church (Tropical),' the 'Colored Methodist Episcopal Church (Subtropical),' the 'Colored Methodist Episcopal Church (Temperate),' the 'Colored Methodist Episcopal Church (Polar),' the 'Colored Methodist Episcopal Church (Subpolar),' the 'Colored Methodist Episcopal Church (Subtemperate),' the 'Colored Methodist Episcopal Church (Subtropical),' the 'Colored Methodist Episcopal Church (Temperate),' the 'Colored Methodist Episcopal Church 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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, JR., J. T. SAWYER,  
REV. W. L. O. HENRICHS.

FRIDAY, APRIL 30, 1885.

It is gratifying to read in our Methodist exchange, North and South, of revivals in our colleges and universities. Unless the revival spirit is prominent in our institutions of learning, and heart culture has equal attention with academic discipline, we had best have no church schools. They are an imposition on innocent credulity.

The gate receipts at the Exposition on last Sunday were a little in excess of one thousand dollars—less than the amount necessary for current daily expenses. On Saturday the receipts were about four thousand dollars, and a like disproportion has characterized the entire history of the Exposition. As a financial venture, Sabbath desecration has been rather unprofitable to the Board of Management.

In his address, on the recent anniversary of his coronation, the Pope bewailed his inability to close houses of heresy in Rome, and affirmed that if he had the power, he would soon suppress all Protestantism in his dominions. Exactly. And what he longs to do for Rome would be done for America, if he had the power. That is our interpretation of Archbishop Gibbons' famous utterance, "American in voice, but Roman in heart." The issue of the future is thus very clearly indicated.

Dr. Theodore L. Cuyler, of Brooklyn, the twenty-fifth anniversary of whose pastorate of Lafayette Avenue Presbyterian Church was celebrated a few weeks ago, is a signal instance of great personal and pastoral popularity, united to a courageous, outspoken condemnation of wrong. At the anniversary he showed the spade he used twenty-five years before in breaking ground for that church, and said he had made it a rule of his preaching to call a spade a spade. A manly discharge of duty always commands respect. Pulling sentimentalists in the pulpit are the grief of the saluts and the disgust of sinners.

Though the war cloud seems to thicken and a storm to threaten all Europe, the prospects of peace yet abide. Mr. Gladstone will exhaust all possible resources consistent with England's honor to avert a clash of arms. This the English people well know, and they trust him entirely. But if war is inevitable, he will fight to win. The proposition to leave the Penjdeh battle dispute to disinterested commissioners may be accepted by both parties. If so, peace will prevail. We have much to fear from this war. It hodes no good to America. With high prices for breadstuffs and low prices for cotton the South would especially suffer.

Some recent writers in the New York Christian Advocate claim to have made a discovery in the ecclesiastical history of America—that before Strawbridge preached in Maryland, or Philip Embury and Barbara Heck began their labors in New York, there were Methodist itinerant preachers and regularly established churches in this country. After reviewing all the facts stated, and the testimony produced to support them, the New York Advocate concludes that our old historic landmarks abide; that Methodism, as such, with a distinctive system of doctrine and form of government peculiar to itself, did not exist in the United States until Strawbridge, Embury, Barbara Heck and Capt. Webb began their labors. And in that judgment he is correct.

A number of our exchanges this week contain a flat denial from Miss Frances E. Willard of the report that she had received a Divine revelation that she should work for woman's suffrage. We never credited the ridiculous statement and, therefore, made no mention of it in our column. Miss Willard is too well-balanced a Christian character and is too richly endowed, intellectually, to be made a victim of such nonsense. She is a firm believer in the doctrine of "no sex in citizenship," and, to our regret, does advocate it in some of her temperance addresses; but she claims no special inspiration on the subject. We believe it to be a mistake to weight and freight the temperance cause with the woman's suffrage issue. That question is too unpopular to be allowed in any way to stand sponsor for the temperance movement. The one, single, sharply defined issue of temperance and prohibition is enough just now to fill our hands and brains.

## Mechanics and Manslaughter.

We do not mean the science of mechanics, but workmen engaged in the business of contracting and building. It transpires in these days of the revival of justice that men who do hiecenre work, resulting in loss of life, are held to rigid account by the criminal law. A few weeks since a row of tenements on West Sixty-second street, New York City, tumbled down, and many persons residing in the buildings were crushed to death. The official inspector of buildings in the city thoroughly investigated the cause of the disaster and reported that the houses were constructed of inferior and unlawful materials, the walls "were built with a mortar which had not the qualities required by law," and that "inferior materials were used without objection from the examiners." The contractor and builder, one Buddeniek, has done a large business in that line, and has in many instances violated the building laws. The grand jury found indictments against him and Sub-contractor Franck for manslaughter in the second degree. Buddeniek is at large on \$30,000 bail, and Franck is in the Tombs in default of \$10,000 bail. They are to be tried on these indictments, and, if convicted, the penalty is State's prison for fifteen years and a fine of \$1,000. It is certainly an interesting case, involving a great principle. If the facts can be proven that unfit materials were used and the work slightly done, and the building fell in consequence, destroying human lives, the penalty is none too severe.

Apart from its immediate judicial determination this case contains many suggestive lessons. We indicate a few:

*Dishonest work is murderous.* We know it kills the soul of the laborer himself; but, as in the instance above, it may also destroy other innocent and unsuspecting lives. The few dimes saved by using un-sound timbers and untempered mortar were as so many cartridges discharged from a revolver into the brains of those fallen victims. Of course, the builder had no such intention; he had no thought of staining his hands with a brother's blood. He was only cheating to make money; but, alas! his was the deceit that worketh death. He increased his bank account no doubt, but with it also the solemn death-roll of a great city. He became a manslayer, not by gleaming dagger or fatal trigger, but by nuzzed barrels of lime, "knotty timber" and cheap, unskilled labor. True, it is manslaughter in the second degree, but, nevertheless, manslaughter. These cases are numerous, though but few are ever discovered. Faulty iron and defective timber used in vehicles of travel, resulting in breakages with loss of life, are a part of every day's history. They are not investigated and the guilt traced to its source; but the fact is of common observation.

*Dishonest work soon brings no work.* This is the age of the workingman. Everybody admits his grievances and discusses possible remedies. He is discontented, wants higher wages and shorter time, and the brains of political economists and philanthropists are taxed to devise measures for his relief. One class finds it in a protective tariff, another in free trade, and yet another in the practical confiscation of the property of the rich. One solution has not been intimated—more honest work on the part of the employed. These New York contractors, even though they escape the State prison, are not likely to command business in future. Those falling walls sounded the death-knell of their successful careers. Beneath that debris, with the crushed bodies of innocent tenants, have been buried all their hopes of possible business attainments. And many have stood in the market places and street corners all the day idle because their dishonest labors had rendered it impossible for them to get a job. How rigidly contracts have to be drawn—the last item specified, with bonds and penalties—in order to secure its faithful performance. And unless an eager eye is kept upon every hod of mortar and every brick that goes into the wall, unfit and cheaper material will be used. No sooner does the average laborer secure a job than he begins to study how to slight this and substitute that, thereby saving a little honest work, and filch out of the innocent employer some unearned cash. A merchant remarked to us that he had numberless applications for clerkships; but in nearly every instance the young man accepted seemed chiefly concerned to do as little as possible, draw his salary and retain his position. And then what bitter complaints against the rich are heard! They are hard, cold, selfish, mean and refuse a poor man work. And these complaints are the very ones whose portraits are drawn above. They are the noisy

disturbers of town meetings, the pets of the politician out of office, and the whining church members demanding the constant attendance of a wet nurse.

Other lessons will be suggested to the reader. When these things are considered much will be accomplished in the solution of the labor problem.

## Our Church Extension Work.

The report of Secretary Morion for the fiscal year ending March 31, 1885, now before us is eloquent with facts and redolent with hope. That so much has been accomplished in the short period of the Board's history, and amid the stringent times in which its birth and initial labors were cast, assures us of the mighty possibilities of the future. Some of these facts we take pleasure in reproducing:

Received for "Loan Funds" \$18,322 11  
Other assets to " " 10,316 75  
Giv'n last year to " " 2,740 11

Total \$31,388 97

Received on general account, \$18,776 07; total last year was \$17,585 13. The report shows the amount paid and pledged during the year to the General and Conference Boards to be a grand total of \$65,280 89.

Now, with this amount 206 churches have been helped—an increase of 76 over the year previous. The parent Board has aided churches in seven States, four Territories and the District of Columbia. And by the Conference Boards sixty-three more churches were helped than last year. Thus great good has been done to many local communities by assistance rendered, while the whole church has been blessed in the privilege of giving. But how thrillingly suggestive is the secretary's question, "If this much has been done with our limited resources, how much might be accomplished if all assessments were full?" Waste places would be made to blossom, and where the Methodists are a "feeble folk" they would wax strong and valiant for the Lord.

This fact is noticeable and gratifying—the increase in receipts in 1884 over 1883. It shows the growing popularity of that great connectional interest among the churches. Already our collections were so numerous that many progressive thinkers and aggressive spirits feared it would meet a cold reception, if not a general protest. But so broad and scriptural are its foundations, so wise and convincing the reasons for its inauguration, and so imminent the necessities that demand its timely aid, that the church hailed its birth with a welcome that dispirited Israel failed to accord Nehemiah when commissioned to rebuild the walls of Jerusalem. Active pastors find it now quite as easy to raise the collection for church extension as for missions, or any other connectional claim.

The church extension idea lies at the very basis of denominational life. Whether it is wrought out through a distinct organization, or by hazard, as through all the years of our history, the idea itself is woven into our ecclesiastical existence. That first chapel at Bristol gave a new expression to the Methodist movement. Whatever the declarations and protestations of Mr. Wesley and his preachers may have been, the logic of that first dedication service was separation from the Establishment and an independent, distinct ecclesiastical organization. The chapel was to stand beside the church as the representative of a pure gospel, and in generous rivalry for the world's conversion to Christ. It was the expression of separation, but not, necessarily, of alienation. We can not have an orthodox Methodism in spirit, purpose, power and methods in school-houses or union churches. Not until we abide under our own roof-tree can we maintain a good family government. The Methodism that is content to dwell in a cabin school-house, or in copartnership with other denominations for a term of years, has a name to live, but, in truth, has very little breath in its body.

In the name of connectional Methodism we rejoice in the achievements of our Board of Church Extension. The beneficent gift of Sir Francis Lyett, which established the Metropolitan Chapel Building Fund, marked an epoch in the history of London Methodism. Like gracious results will be vouchsafed to our Zion by the continued wise administration of this department of connectional machinery.

## Revival at Winona.

The following note from Rev. W. S. Lagrone brings gracious tidings from the revival at Winona. We expected just such thrilling news. Never have we attended a more religious District Conference than the one at that place two weeks ago. All the indications were favorable for a Pentecost. May the good continue

until the entire community has been redeemed!

"The Lord is doing great things for us. Twenty have joined the Methodist Church, and fifteen the Baptist Church, and the work goes on. This town and community were never so thoroughly stirred before. All denominations and all classes are deeply interested. Rev. J. A. Bowen holds the people."

## The Southern Outlook.

We quite agree with the Atlanta Constitution that the South does not desire indiscriminate immigration—much less the pauper classes from foreign countries. For the better, permanent development of our section we only want those who can be readily assimilated and become an integral part of our social, religious and civil life. Dr. Newmas said, not long since, while in New Orleans, that the North and West had become so Europeanized by immense immigration that the nation must look to the South for pure Anglo-Saxon blood. And he might have added, for our old historic virtues and customs. The immigration of the last two decades has been a perpetual strain upon the assimilating power of our national life. And in many cases and places it has been overstrained and stunted. In our great cities the continental, revealing Sunday has destroyed our blessed Sabbath, and the beer garden has become a vicious rival of the sanctuary.

The Constitution contends, and wisely, that the sort of immigration the South needs she is getting. "Men from the East, the North and the West, with capital to invest, are coming among us. They are to be found in every State of the South. These are the pioneers of the kind of immigration the South desires." For all such there are inviting investments. We are moving upward. Sections, here and there, have suffered depression; but the country at large is improving and destined to more rapid growth in the immediate future.

And with this advance in material development there is to be a corresponding enterprise in the church. All denominations are alert and are feeling the impulse of mighty movement. To our Southern Methodism the past decade has witnessed large numerical increase. Whether the spiritual power of the church has been alike conserved is gravely doubted. This calls for prayerful consideration on the part of the ministry, and a diligent seeking for the old paths.

## Short Articles.

BY T. A. S. A.

So Sam Jones was not far wrong in saying that the churches furnished the whisky, if Nashville he taken as the index. We are sure, though Nashville is known as a modest city, that she would not refuse the compliment, if offered, that she furnished the brains and piety. She would accept from a sense of duty, and we pray her not "to let duty seem a load in the present case." Sam Jones ought to be let go away with his "bucket," but he ought not to deprive Nashville of its "mud." We now recommend the reading of 1 Corinthians xi, *passim*, and sing Watts' version of Psalms ii, 13-19. Let the 19 Catholics, 15 Methodists, 15 Presbyterians, 12 Campbellites and Baptists all be at the monnmer's bench, and after long-meter doxology we will be dismissed.

Many people are troubled because their prayers are not answered. The trouble lies in taking the wrong thing for the answer. The blind man that prayed for sight got the answer, "Go wash in Siloam." When he washed he received sight. The rich young man got the answer, "Go sell that thou hast and give to the poor." He failed to do that, and he never inherited eternal life. There are too many mendicant prayers. Suppose Bartimeus had answered Jesus with, "Lord, give me a penny; help a poor blind man!" But the manly sentiment in Bartimeus was stronger than the mendicant, and so he prayed "that I may receive my sight." Jesus never fails to respond to our manly prayers. It is our sniveling mendicancy that he rebukes. Many a spirit voice in our conscience has been neglected, and, like starvings, we have hung around God's door begging for crumbs when, if we had gone a-field and wrought his will, we might have spread our own table and invited him home with us; and he would have gone and left his blessing and promise with us forever.

Paul was a most appreciative man of the genuine affliction of others. This talent in him was so largely developed that it marks one trait of his genius. The world has yet to learn that the power to appreciate kindness is a mark of greatness. Paul had enjoyed the most touching

and timely sympathy of the Philippians. But he noticed that it was simply exhausting itself without becoming an instructive and enlightening influence. So he prayed that their "love might abound unto all knowledge and judgment." Love that would endure must at some time become the maid-of-all-work. Sentiment can not last longer than steam. Away from active service it cools or evaporates. Love, to grow, must learn. The streams of sentiment are too shallow—the deepest barely afford swimming room. But the love that is learning things new is like a river that grows deeper into its channel at every turn. To continue to love one must continue to learn more, and *vice versa*. The wisdom of hate is always narrow and narrowing. It is a bold stream making out into a rainless desert. Never was man misanthropic but to that extent he was a miserably ignorant. He who hates can not judge fairly. No court in the land would accept as a jurymen one who avowed his inveterate hatred to the accused. Were a jury of such to find a verdict of guilty, there is no court of appeals but would reverse it. So then we may fairly conclude that the world will never accept the verdict of that self-constituted jury who openly avow their hatred of Christ. Nor will the world ever grant that such men could know more of human wants and humanity's possibilities than he who loved them so much as to give himself a ransom for all.

Man has but a short time to live; but it is long enough to sow seeds that will yield immortal harvests of joy or woe. None lives so long who lives aright; none dies too soon who has met death in the path of duty. Virtue's measure is its intensity rather than its duration. He who at some critical moment has saved a nation is remembered forever, though nothing else of his life be ever heard of.

Discrimination is a faculty akin to comparison. It may be said to be practical comparison. But the proverb, "Comparisons are odious," indicates that discrimination should be very discriminative. For example: In the Baltimore Conference Bishop Granbery showed the discrimination when he pointed out to a member that a preacher could not claim to do a duty as a matter of courtesy. In the same Conference there were members who could not discriminate between Church crow and State crow. What is lawful to say in a public meeting may not be lawful in a church Conference, not because the moral of the question itself is changed, but the relation has changed. The converse also holds, viz: Things lawful in a church Conference wrong in a public assembly.

In these latter days there is great pressure upon Legislatures by ecclesiastical bodies to bring about legislation. The instrument is a dangerous one. At the same time it is necessary that public morality should be affected by the church. But there is a point where I think the leakage of moral influence, if stopped, would soon ensure such a volume of power to Christianity that legislators would be constrained to act. I mean that the churches have abundant work to do inside their own field killing crows for some time to come. What is the use of a Conference or Church petitioning Legislatures to pass laws against gambling when they do not enforce church rules against it? If the money spent by professors of religion in lotteries, futures, marriage associations, and other forms of gambling, were given me, I would engage to run the churches in many parts of our land. It is folly to say that when the State allows it we can not punish it. We can try. Until we have tried, let us not call for more law.

Now that it is reported that Cleveland was sworn into the presidency on the Bible his widowed mother gave him, it is expected that all the preachers' widows will at once give each of their sons a Bible to be used after many days.

In a very readable article on "Medical Work in China," in the Christian Observer (Louisville), Rev. H. M. Woods pays a generous tribute to Dr. Walter R. Lambuth. He says the hospital at Sochow is most efficiently managed, and that it is an important factor in our mission work. We make a short extract from his letter:

I can only mention the excellent impression this charitable institution has made on all who have seen it—on the 7,500 patients who have heard the gospel and had their bodily ailments relieved in its walls. These patients embraced all classes, high and low. There were four mandarins and others high in rank. The good name of this institution, and with it the "Jesus doctrine," it represents, will be carried in time over the empire by the soldiers who have there been treated.

—Rev. J. D. Haye and wife, from Pearlinton, were in the city this week.

—There will be 380 delegates in the next General Conference—an increase of 30 over the last.

—Rev. J. Fred Cox and wife, of the North-West Texas Conference, while in the city honored our sanctuary with a pleasant visit.

—Rev. Dr. C. K. Marshall, of Vicksburg, will preach the commencement sermon at Whitworth Female College in June.

—The Bishops of the Methodist Episcopal Church will hold their annual spring meeting in St. Louis on Thursday, May 14.

—A new book by Rev. Dr. J. W. Buckley, entitled, "Oats or Wheat?—Common sense for Young Men," is announced as in press.

—Rev. H. C. Parrott, of the North Mississippi Conference, spent last week visiting the Exposition, and several times called at 112 Campbell.

—We see it stated that Prof. J. W. Dodd has resigned the chair of Hebrew in Vanderbilt University, to take effect at the close of the present term.

—The sum of \$10,000, proceeds of the sale of Mr. Saukey's hymn books, will be applied to the erection of a building for a public library in Newcastle, Pa., his home.

—Rev. J. M. Weems, of Enterprise, spent several days in the city this week visiting the Exposition, and then went over to Pearlinton to assist in a revival meeting.

—Rev. Sam Jones is engaged to conduct a series of meetings with churches in Baltimore next October. Nothing succeeds like success. Every body is after him now.

—There are twenty persons who give to colleges aggregate over \$2,000,000. Three of these rich men—Stephen Girard, John Hopkins and Asa Parker—gave over \$14,000,000.

—Rev. Dr. J. P. Newman is again a member of the New York Conference. After an unpleasant experience as a semi-congregationalist, was glad to return to the itinerancy.

—It gives us pleasure to note in the Texas Advocate that Rev. S. A. Wright is greatly improved, and is speedily restoration to health and assured. He expects to return home in a few days.

—Sam Jones makes effective answer to his critics after this style: "Sometimes I let my bucket down too deep and it muddies the well in Nashville. Well, it was my bucket and their mud."

—Information reaches us that the Gabriel Hawkins, of the Paulding circuit, Mississippi Conference, is critically ill. The gravest apprehension is felt as to the result, but at account he was slightly improved.

—Mrs. W. H. Whitton, wife of Judge Whitton, of Springfield, Missouri, and youngest daughter of the late Bishop Marvly, died at her home on the 20th inst. Her remains were carried to St. Louis and interred in Bellefontaine Cemetery.

—Rev. H. R. Caldwell, of the Mississippi Conference, and one of the active friends of this Advocate, has been spending a week in New Orleans. He says a man had as well attempt to eat out Poydras Market to take in the Exposition.

—The New York Advocate says the preachers' meeting of that city "listened, last Monday morning, with very great delight to an address by Dr. Howard Henderson, on the 'Benevolences of the Church.' It was full of eloquence and wit."

—Rev. C. A. Fullwood, of the Florida Conference, paid our office a pleasant visit last week. He spoke tenderly of Bishop Parker's visit to his Conference, and the fine impression he made as a chief pastor. And such a memory he left in every conference.

—Gov. St. John, since his return from the South, admits that the temperance work is further advanced in the South than in the North. Mississippi has 930 saloons; Minnesota, with about the same population, has over 3,000 saloons. And other States show a like proportion.

—On our second page this week we publish the Montague Assembly programme for next summer. The list of subjects and distinguished speakers offers a rare intellectual and spiritual feast to all visitors. These are delightful summer heights. A large attendance is expected.

—The Chautauque Society of Fine Arts which has recently been established under the general direction of Dr. J. H. Vincent, with Mr. Frank Fowler, as director, is meeting with unexpected success. The facilities afforded by Meers, Cassell & Co., in the line of lesson-papers and books-in art, with the well-known ability of Mr. Fowler, guarantee the enterprise great success. Miss Gildred of the Critic, first suggested to Dr. Vincent, and afterward elaborated the plan of the C. S. F. A.



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# Christian Advocate.

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NOT DEATH, BUT LIFE.  
BY WILLIAM V. RICHARDS.  
Call it not death when I lay down  
The weapons of this mortal strife,  
Beneath the cross to take the crown—  
Call it not death, but life.

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Beneath the cross to take the crown—  
Call it not death, but life.

begin to work. One or more might memorialize the General Conference where the plan can be perfected and set a-working. I think it will meet very general favor, and save a vast amount of local distress.

Mr. Bushman is one of our intelligent laymen and Sunday-school superintendent of this place, and has wisely and luckily hit on this scheme of church indemnity. And I would like to say further, that being an old insurance agent of long experience in earlier years, I am familiar with this fire insurance business. I consider the present general rate of insurance on churches to be enormous; but the different companies combine and keep up the rate. Churches are the most profitable class of property to insure. Forty or fifty years ago the rate used to be from one-half to one per cent. Now it is from one and a quarter to two, or more. Why all rates of fire insurance have advanced so greatly I do not know. But by the above plan of Bro. Bushman's we can protect ourselves and keep our money. It is likely, if it could be accurately ascertained, that loss by fire on churches does not actually amount to one-quarter of one per cent. per annum.

YAZOO CITY, Mississipp.  
Moonlight on the St. John's.

MR. EDITOR: A journey of two hundred miles up the classic St. John's of Florida—extending from Jacksonville to Sanford—if the soul has any poetry and song, it would be strange if it were not evoked. That wonderful river, for perhaps one hundred miles, resembles a series of coulees of lakes—broad and placid, with no islands—upon which our goodly craft moved as a "thing of life." Then in serpentine folds it turns upon itself and by a tortuous route passes through numerous lakes and boundless marshes we arrive at the beautiful and thrifty city of Sanford, situated on Lake Monroe. This river and these lakes are fringed with most luxuriant vegetation. Where the bank is a little elevated we see the unique cabbage palmetto (a species of palm) gracefully lifting its head far up, asserting its rights, its straight and symmetrical shaft and evergreen crown, reminding us forcibly of the beautiful and significant Scripture symbol: "The righteous shall flourish like the palm tree."

The lakes abound with fish, many of which were hauled out in a seine in the presence of quite a number of interested spectators. These lakes afford ample scope for bathing and sailing. To move on the bosom of this noble river, with a gibbous moon beaming down, gilding the wavelets and shedding her silvery beams upon the whole face of nature, and especially inspiring the wake of the boat, is quite inspiring.

A drive among the orange groves of the vicinity of Sanford shows us that beautiful and exciting industry now enlivening the attention of many people and their millions of money. Some of those orange groves are commanding fabulous prices—\$5,000 per acre. And in that land of shells and flowers and fruits (orange, banana, pineapple, etc., in perfection), to meet old friends and form new ones, is a delightful episode in our life.

Bro. Partridge, stationed at Jacksonville, is faithful and true, and I learn ministers to an interesting congregation. His church and parsonage are "beautiful for situation." While our old friend, Rev. H. B. Frazee, presiding elder of Live Oak district, formerly of Louisiana Conference, is busy and burning with zeal in prosecuting his glorious and heaven-appointed work in the blessed Master's kingdom. They have a beautiful home near Jacksonville, with a valuable orange grove. Sister Frazee dwelt much on the scenes and reminiscences of the past until we all felt our time was too short.

On leaving, Bro. Frazee placed in my hands a small package, which proved to be a few pieces of pine knot, light wood and a half dozen matches. My brief stay seemed suggestive, hence the package with the interpretation written on it: "Did you come after a chunk of fire?"

Affectionately,  
T. D. WHITE.  
NEW ORLEANS, LA., April 20, 1885.

Centenary College Alumni.

MR. EDITOR: I wish to make an earnest call through your paper upon all the graduates of Centenary College of Louisiana. For several years, at its annual meeting, the Alumni Association has re-enacted a purpose to endow a chair in the college. Up to date, however, nothing has been done, owing mainly, perhaps, to the fact that no definite plan for immediate action has been suggested.

The time for us to act has come, unless we are willing for all the other friends of the college to leave us ignominiously in the rear. Under the impulse of the centennial of American Methodism money enough to put the buildings in good repair was contributed and to raise at least eight thousand dollars towards an endowment.

Rev. T. A. S. Adams, the newly-elected president, brings rare qualifications for the position in thorough and varied culture, in a life experience as an educator and in a polished, yet robust, Christian manhood. Above all, he has taken hold of his duties so vigorously and so judiciously as to show that he means to succeed.

Fellow-graduates, let us help and help at once in the good work. The chair most needed in the college now is that of chemistry and natural philosophy. There are now living about one hundred and forty graduates. A yearly contribution of six dollars from each would, for the present, secure the services of a well-equipped professor for that chair.

I propose that every alumnus of the college execute and forward by earliest opportunity to Prof. W. F. Norworthy, secretary of the Alumni Association, Jackson, La., worded thus:

On demand I promise to pay to Rev. T. A. S. Adams, president of Centenary College, or his successor in office, One Hundred Dollars for the purpose of endowing a chair to be called the alumni professorship of natural science in Centenary College of Louisiana. It is understood that the principal of this note is not to be demanded, so long as I promptly pay to said president of the college, on or before the first day of June of each year, the sum of six dollars as an annual interest thereon.

(Signed)  
My note goes forward to Prof. Norworthy by this mail, and I hope that those of the one hundred and forty living graduates will follow in rapid succession.

C. O. ANDREWS.

Help the Pastor.

Help the pastor to draw a congregation. It is a great work to draw a crowd in these days. Many seem to think this the great end of preaching. If the preacher can only crowd the house and fill the aisles and the gallery every time he blows a blast on the gospel trumpet he has the necessary qualification for a modern pastor. But why leave all this drawing to the minister? Many a minister has found members in his church who could drive away more people than he could draw, do what he might. And they never think, poor souls, that while they are driving away men they are doing what they can to break down the pastor. Why not the church gather in and help the pastor? We have been told of a self-constituted society in one church called the Invitation Society. It consisted of eight or ten members, and sought merely to invite people to go church. Within sixteen months the members of this society succeeded in persuading two hundred persons to abandon their Sabbath-breaking habits and become regular attendants upon the worship of God. This is a very simple organization, inexpensive, not burdensome, and useful without; far more useful than most of the so-called aid societies one meets with. It is a very proper and polite thing to do to invite a neighbor to go to church. And in doing this one may save a soul from death and hide a multitude of sins.

Help the pastor in all the useful measures he adopts. Some of his methods may not be the best. You might be able to suggest much better. But infinitely more good will be done by co-operating in the measures he sees fit to use than by criticizing and trying to defeat them. It is an easy matter to say "It won't work," and by talking it down you may prevent it from working. What then? You have done no good. You have hindered good from being done. You have hurt your pastor and grieved the Spirit. How often has the pastor's heart been gladdened by some one saying to him in reference to some measure which he has taken

with fear and trembling: "I am so glad that you did that. It is just the thing. We will all stand by you and help you out." These are fellow-helpers in the truth.

Help the pastor in your home. His usefulness in the home is sometimes neutralized by parents, even when they do not intend it. The hearts of the unconverted members of the family are naturally set against religion. They are looking for some excuse. A word of unfavorable criticism concerning the pastor in the presence of those children will effectually bolt their hearts against his appeals. If you have a thought against the man who preaches the everlasting gospel to your children, do not breathe it in their hearing, but use the influence of your parental love to open the door of their hearts to the truth as it shall fall from his lips. You can help him there as no one else can.

Help the pastor by your testimony. Help set for the defence of the gospel in your community. He is the advocate, pleading the cause of the Lord Jesus Christ before men. You are witnesses called into the court of society, and the pastor asks for your testimony. If you know anything in this case; if Jesus Christ has saved you from sin, comforted you in affliction and delivered you from trouble, and you sit still and refuse to testify, you weaken the hands of your pastor and grieve the Lord who bought you. Every soul that bears witness to the saving power of Jesus Christ strengthens the hands and encourages the heart of his pastor. But our most emphatic and telling testimony is delivered through our actions. The pastor declares to the world, upon the authority of the word of God, that the grace of our Lord is able to save from bad temper, ungodly dispositions and unholiness. The blood of Jesus Christ cleanseth from all sin. Every one who holds a membership in the church makes a profession of religion in the eyes of the world. If you manifest these same evil dispositions while you continue to be a member of the church, you do as much as in you lies to neutralize the effect of the sermon and hinder the gospel. Help the pastor by the testimony of a holy life. Even those who never hear a sermon and seldom see the minister may help him. The writer knew an invalid, who had not left her room for thirty years, and had not been free from pain for one waking hour during all that time, and yet she was one of the most efficient helpers the pastor had in all the region where she lived. She was full of faith and the Holy Ghost. A smile of heavenly peace shone through the dark lines which pain had drawn across her face. Her words of exhortation and spiritual wisdom were a benediction to all who came into her room. Many went to her with their troubles and doubts because they had learned that the secret of the Lord was with her. The careless were awakened by her exhortations, the serious were led to trust in Christ by her instructions and the wayward were brought into the narrow way by her prayers. At thou afflicted? Go and do likewise. Art thou blessed with health and prosperity? Remember that to whom much is given, from him much will be required.—W. C. Advocate.

Our Nashville Letter.

MR. EDITOR: It should be gratifying to our church to know that there is a steady, normal increase in our missionary contributions. This indicates that we are scriptural in our aims and objects. I present a few figures indicative of the advancement we are making in this great department of church work. For the missionary year of 1882-83 our contributions to foreign missions amounted to \$169,272 32—an advance of \$57,000 on any former year of the Board; for 1883-84, \$183,962 81; for 1884-85, \$190,619 27. Could the church realize that the demands made upon the Board for men and means to place them in fields needing their services are increasing faster than our increase in contributions, we believe there would be an advance movement along the entire line and that in the next four years our contributions would be doubled. Surely, we ought to average fifty cents a member for the cause of foreign missions.

The sad news has reached us of the death of Mrs. Minnie Marvin Winton, daughter of the late lamented Bishop Marvin and wife of Judge Winton, of Springfield, Mo. We learn that she had been in delicate health for some months past. A cultured, lovely Christian character, she adorned the home circle and was a conspicuous figure in every good word and work for the church. She will be sadly missed.

One of our strongest and most devoted workers in the far West, Rev. H. S. Lee, of the Denver Conference, died a few days since. For a number of years he labored in the Holston and Tennessee Conferences, and was one of our most efficient and popular preachers. His work on Denver circuit was flourishing under his oversight. Our church mourns the loss of one of her best men.

Rev. J. W. Burke, of Macon, Ga., was in this city a few days ago visiting his son, who is a Vanderbilt student. He delivered a good sermon at West End Church, on Sunday, April 26.

Dr. R. A. Young, while attending the sessions of the Church Extension Board, in Louisville, saw and heard the celebrated revivalist, Thomas Harrison, who is conducting a wonderful meeting at the Walnut Street Methodist Church. It is Dr. Young's opinion that in all the essentials of a gospel minister, Sam Jones is far ahead of Thomas Harrison.

Miss Lochie Rankin, one of our missionaries to China, is now on a visit to her Tennessee home. Our State is proud to claim two such able workers in the foreign field as the Misses Lochie and Dora Rankin.

The revival influence is still felt in mighty power in our local Methodist Churches. A rich harvest of souls is being brought into the heavenly garner.

Rev. Gross Alexander, the popular pastor of West End Methodist Church, was called to Louisville, Ky., April 27, by the death of his brother.

Rev. H. J. Brown, of the Western Conference, has been on a visit to Nashville, and reports favorably as to the outlook of our church in Kansas.

At this writing, Saturday, May 2, the Bishops are holding their annual meeting. Arrangements have been made for them to preach in the following churches to-morrow: At Foster Street, 11 A. M., Bishop Keener; at Elm Street, 11 A. M., Bishop Wilson; at Tulip Street, 11 A. M., Bishop Hargrove; at McKendree, at 3 P. M., Bishop Graubert, a memorial sermon on Bishops Pierce and Parker; at 7:30 P. M., sermon by Bishop Hargrove. By the time your paper goes to press all of our connectional Boards will be in session. A large delegation of ministers and laymen are expected in this city at these annual meetings.

Dr. Safford, of Vanderbilt University, has been on a tour with his class in geology to the western portion of middle Tennessee, examining the many valuable products of iron and coal in that section. Such practical work is a great help to the young men. They take such a tour every year.

W. J. Knott, of Mississippi, won the medal of the Dialectic Literary Society in the declamation contest at Vanderbilt University a few evenings since.

All of them, except such as were anonymous, were most carefully considered and most conscientiously acted upon. They were then referred to a sub-committee, consisting of the Rev. Drs. John Hall, John A. Broadus and John Potts, who were requested to embody in a compact form the views and conclusions brought out by the discussion. This sub-committee afterward presented the subjoined report, which was adopted as the sense of the entire Lesson Committee:

Having been appointed as a sub-committee to report upon communications addressed to the International Sunday-School Lesson Committee, we beg to offer the following statement:

The memorials and other communications, through its officers or members, were submitted and carefully read by the body. Many contained strong expressions of appreciation of the lessons selected, and acknowledgments of the good effected, through the blessing of God, were gratefully noted. It is hardly needful to say that there was not unanimity in the recommendations thus conveyed. A large number of friends had signed petitions with a uniform call for Quarterly Temperance Lessons. These came from various sections of the country, and were prepared without any regard to denominations. Appreciating the earnestness with which the cause of temperance reform is being prosecuted, the committee, while including the Scripture references to the subject in their course, have arranged to suggest—for the year for which they have made their selection—lessons on temperance and on missions, except for the last quarter, to be used where it is deemed best by the managers of schools in the room of, or in addition to the Quarterly Review.

Suggestions have been earnestly made to the committee on a variety of matters which had been most carefully discussed in the progress of arranging the previous courses. To some friends, for example, short lessons seem desirable. They are so to those who have great facilities for preparation and ample intellectual furniture; but, unappreciated, large numbers are not so furnished, and then we are especially bound to consider. Many such teachers find all they have to say upon a short lesson exhausted while time yet remains. In like manner, modifications of our plan have been suggested, the carrying out of which would involve the appearance of settling matters about which the churches are not yet agreed, or would involve what we are precluded from entering upon by the constitution of the committee.

The most careful consideration has been given to the earnest wishes of the friends who have thus communicated with us. Information was obtained not only concerning the condition of things in the great centres of intellectual activity, but also in less favored but wide regions, both East, West and South. The proportion of lessons from the Old Testament has been deemed undue by some; but the weight of evidence before the committee was to the effect that great and widespread good had been the result of the revived and earnest study of the Old Testament portion of the Canon.

To some there is an appearance of abruptness in the transition from passage to passage; but this is rendered inevitable by the amount of Scripture over which the mind of the pupils has to be carried as intelligently as possible, and within the time to which the instructions under which it acts. In a book so full of treasure as is the divine word, every plumed bird finds that which to itself is luxuriously dear; and that others should seem to fail to realize this preciousness appears unaccountable. The gentlemen placed on the committee, from different branches of God's one great church, with widely differing environments, and all of them practically engaged in some form or other of Sunday-school work, have been unanimous in these decisions, and have done their utmost in view of all the objects committed to their hands to bring the topics and portions of the word, most fitted, on the whole, to the end in view, into use; and they commit their work to the kindly forbearance of their fellow-laborers (for they well know that all can not see alike in such matters), and to the good blessing of the Father of lights.

For the third term, of seven years' study, the Lesson Committee agreed upon three years in the Old Testament, and four years in the New, with an alternation once in six months, save in a few exceptional cases.

The selections made for 1887 will be given to the public as soon as possible after our corresponding members in Great Britain and France shall have considered them, and shall have informed us what modifications they may think desirable.

J. H. VINCENT, Chairman.  
CINCINNATI, O., April 17, 1885.

W. W.  
May 2, 1885.

To Sunday-School Workers.

The first meeting of the Third International Lesson Committee was held in this city on Wednesday and Thursday of the present week. All the members of the committee were present except the Rev. Dr. Hoge, of Richmond, Va.

A great number of suggestions, petitions and memorials, on a variety of subjects, were received.

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I do not like thee Dr. Fell.  
The reason why, I am persuaded  
It has often been considered  
And odor this effluence of doctor  
"Twas probably because he, made  
of the old-school doctors, be  
as large as hulk, which nothing  
laurels could bolt without  
"An instant, Purgative Pellets  
sugar-coated and no larger  
shot, and are quick to do the  
For all derangements of the  
bowels and stomach they are







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HENNING.

THURSDAY, MAY 7, 1885.

The ADVOCATE advocates "Christianity in earnest."

The most liberal and loyal church members are ADVOCATE readers. Mark that.

This ADVOCATE would be a strong leverage to every pastor in his work if introduced into all the families of his charge. Try it.

The editor left on Monday afternoon for Nashville to attend the annual meeting of the Board of Missions. Correspondence from there may be expected in our next issue.

The article on our first page by Dr. C. G. Andrews, advocating an alumni professorship in Centenary College, we hope will find a ready and generous response. The sons of that grand old alma mater owe it to themselves to liberally endow a chair in the institution.

As we go to press the war cloud still hangs over Europe; but it is not so threatening as a week ago. It is now hoped that peace will be preserved. And for this gratifying result the world will be indebted to the broad Christian statesmanship of Mr. Gladstone. His speech on the occasion of asking a vote of credit of \$55,000,000 was one of overpowering eloquence, and the vote was taken without division—almost the only instance in English parliamentary history.

The New England Conference refused to accede to the request of Rev. William McDonald to appoint him editor of the Christian Witness, and gave him a supernumerary relation. That action is significant and suggestive. Unless the paper had been endorsed by the General Conference, it was manifestly wrong to officially appoint any man as its editor. But if able to do full editorial work, he was hardly a disciplinary supernumerary. But the too ready appointment of men to private enterprises, whether schools, newspapers or agencies, needs some General Conference attention and legislation.

For the benefit of those Methodist parents who want more social freedom for their children, and are thereby teaching them aversion to the church of their baptism, we quote the ringing words of Bishop Huntington, of the Protestant Episcopal Church. It gives us the more pleasure to publish these utterances, because the reputed larger liberality of the Bishop's church is the perpetual vexation and aspiration of worldly-minded Methodists. We are charged with being "straight-laced," "old fogey," "righteous overmuch," etc., because like latitudinarianism is not encouraged or allowed. The children are consoled with because they have such a hard time and so few pleasures. And in consequence, it is asserted, the church loses many valuable members. We hold the ministry of that communion largely responsible for religious worldliness. If more pronounced against it, and if their preaching re-echoed more positively the deliverances of their conventions and councils and the pastoral letters of their Bishops, we would witness a much-needed check to the prevalence of worldly conformity that is so destructive of true piety. Bishop Huntington speaks out in words of truth and soberness:

"If it had been proposed a few years ago to open to each of our cities and villages large and attractive places of amusement where, at night, any number of persons of both sexes could come together for an exciting kind of sensual pleasure, with the freest possible latitude as to acquaintanceship and intercourse, and with no possibility of excluding the worst elements of society therefrom, the whole moral and religious sense of the community would have been shocked and outraged. Yet we have this very thing at the corners of the streets, and it is claimed that it keeps one class of our youths from grosser dissipation. It is, however, forgotten that another class is drawn from safety to immorality, or even from virtue to vice. Doubtless, discrimination and moderation would correct the evil. But while virtuous and benevolent ladies in the city are taking praiseworthy pains to save female honor in India, China and Japan, ought they to leave the other more important work close by undone?"

## Influential Church Members.

That congregation needs sympathy and much prayer that contains many or any so-called "influential members." They are a distinct class, and are readily recognized. They are not noted for excessive piety or for loyalty to the church except in enterprises under their own leadership. The pastor is subject to their censorship, and according to their approval is acceptable to the congregation. If they disapprove of his course or discourse, the fear becomes general that a change is necessary or the church will suffer damage. They act as a sort of ecclesiastical weather-vane to the membership at large. When they lift a danger signal the brethren reef sail and look out for breakers.

Such "influence" is usually a hurt and hindrance instead of a help and hope to the church. It prevents the healthy development of ecclesiastical responsibility in the membership at large and enforces the wants of a church by a false standard. Habitual deference to the dictation of one or two "influential members," so-called, destroys independence of individual character and causes valuable talent to sleep in sinful inactivity. And, as they are ignorant of the spiritual wants of a church and community, acquiescence to their wishes in pastoral administration is violence to the work of the Spirit and at variance with the solemn imperatives of ministerial fidelity.

This "influence" is the result of financial, social or political prestige. The brethren who "serve tables" are careful to conserve, and not offend it. It is a timely and blessed relief, especially at the fourth Quarterly Conference. And, in consequence, the "influential members" aforesaid assert their claims to shape the policy of pastoral administration.

With this brief portrayal of a fact of common observation we offer some practical suggestions:

1. The burden and administration of any local church will rest upon a few. The proportion of active to non-active members is a revelation of sorrow and loss of power. That is the ideal church in which every member is a cross bearer and not a single soldier sleeps on his arms. But the ideal is not the actual. The history of every church shows that a few are zealous while the many are at ease in Zion.

2. The character of a church is determined by these leaders. If they are intelligently pious, liberal and connectionally loyal, so will be the congregation. On the contrary, if they are anti-missionary in their sentiments, illiberal in their offerings and disconnectional in the ecclesiastical convictions, the church will be like-minded. All this variety of church life may be seen in one presiding elder's district, or on one circuit of four appointments.

3. Consecrated common sense can only be trusted to lead a congregation. If good men of upright lives, consistent conversation and intelligent zeal are placed in official position, whether poor or rich, their influence will be wholesome and they will represent a pure Christianity. And in all the chief councils of the church political or other position ought not to determine the appointment of representatives. If with distinguished honor there is united true piety, they may command recognition; but the latter, and not the former, should be the chief qualification.

4. The mission of Methodism is to all classes of society. While we have carried the gospel to the poor, we are none the less debtors to the rich and great. To the "influential" we must carry the same solemn message as to the obscure peasant. They are possibly the most sadly neglected, spiritually, of any class in our social organism. We may warm and instruct the humble when we hesitate to tell the rich and great of their sins and their need of a Savior. While, therefore, we condole with a church afflicted with godless "influential members," our solicitude should be to see them become Christ's real disciples.

Rev. J. V. Penu, writing from Natchez, Miss., under date of April 27, ultimo, thus reports a Pentecost in his charge:

Wesley Chapel is ablaze with a grand revival. Bro. H. D. Kimball, of New Orleans, has been preaching during the past week with great power. The church was jammed full last night. Many accessions and conversions. More next week.

## The Boston-Exception.

At the recent session of the New England Conference Bishop Foss created a real sensation by changing the pastorship of the People's Church, of Boston. For nine successive years the Rev. Dr. J. W. Hamilton had been in charge of that church, and his removal created some dissatisfaction. Dr. Hamilton projected that enterprise as a mission, and carried it forward to a gratifying success. It is an immense structure in a central location, capable of accommodating the largest congregation of any Methodist Church in the city. Between three and four thousand people can be comfortably seated within its spacious walls. And in the meantime the membership was increased to about six hundred.

The continuance of Dr. Hamilton with one congregation for nine years was allowed by that provision of the Discipline which gives a Bishop authority to reappoint "missionaries to neglected portions of our cities" for a longer term than three years.

The conviction has been growing for some time that the Boston exception was a violation of the letter and spirit of the law; that the pastor was in no proper, technical sense a missionary, and that his continuance had a tendency to unsettle itinerant fidelity. The influence doubtless was disloyal, and the Bishop wisely made the change. To the pastor's credit, however, it must be said he gracefully accepted his new appointment and made a manly address to his old flock, urging them to connectional loyalty and gracefully introducing and endorsing his successor.

## Church Extension.

ANNUAL MEETING OF THE PARENT BOARD, 1885.

The Connectional Board met in annual session at Louisville, Ky., April 23, with Hon. J. S. Litgow, the president, in the chair. Other members were present as follows: Presley Megalar, David Morton, G. W. Procter, Bishops Granbery and Hargrove, Dr. W. T. Harris, Dr. F. B. Carroll, Rev. H. C. Settle, Rev. J. C. Morris, Hon. C. S. Grubbs, James G. Carter, Esq., and Mr. John L. Wheat. The annual reports of the secretary and treasurer, covering the entire administration of the year, were patiently considered in detail, and plans for enlarging the resources of the Board were projected. Provision was made for the necessary office-help of the secretary, in order that he may travel through the churches and present the increasing claims and needs of church extension.

Two points in the admirable report of the special committee, Bishop Hargrove was the chairman, are as follows: One, urging each pastor to report the excess of his collections over the regular assessment as a special Centenary contribution to general church extension, in accordance with Bishop McTear's suggestion, published some weeks ago, entitled "Two Lines of Work for 1885;" the other we give in the chairman's own words:

Since the largest utility of the edifices we erect requires, under our present economy, that accompanying structure—the parsonage—for which the church has never yet organized any specific agency; that the Board invoke the co-operation of the women of the church in the department of domestic and household comfort—a department directly in the sphere of their activity and enterprise, and having a correlation to church extension as direct and imposing as the work in which their potency has already been demonstrated in connection with the missionary cause; that we appeal to our devoted and godly women to signalize the Centenary by the inauguration of this most needed measure, and ask the next General Conference to equip them for this work by a matured organization. That they can brighten and bless the abodes too often made dark and dreary for those who have borne light and hope to others. Too often the home in heaven has been pointed out by those who have had none provided for themselves on earth. The wives and children of the homeless itinerant make an appeal to the mothers and daughters of every Methodist home made blessed by the gifts their endurance has dispensed.

The by-laws were so amended as to provide that in future the annual meeting shall be held on the second Thursday in April in each year, and that in addition there shall be three stated meetings in each year—on the second Thursday in July, October and January. It was also

agreed that one-fifth of all funds reaching the treasury through the assessment of the year and one-half of all special donations shall be passed to the Loan Fund. That was wise action. It is very important to increase the Loan Fund to a half million dollars with all possible speed. When that is accomplished, the work of the Board will be unembarrassed and its beneficence more manifest in each yearly report.

The following are the assessments for the Conference year of 1885-86:

Conference.	
Alabama.....	\$ 3,300
Arkansas.....	1,650
Baltimore.....	3,350
Columbia.....	250
Denver.....	200
East Texas.....	1,100
Florida.....	700
German Mission.....	400
Memphis.....	2,000
Mississippi.....	2,000
Montana.....	75
North Alabama.....	2,725
North Carolina.....	4,500
North Georgia.....	5,000
North Mississippi.....	2,200
North Texas.....	1,050
North-west Texas.....	1,050
Pacific.....	600
South Carolina.....	3,100
Holston.....	2,600
Illinois.....	200
Indian Mission.....	300
Kentucky.....	2,000
Little Rock.....	1,550
Los Angeles.....	300
Louisiana.....	1,750
South Georgia.....	3,100
South-west Missouri.....	1,500
St. Louis.....	1,300
Tennessee.....	4,500
Texas.....	1,100
Virginia.....	4,750
Western Virginia.....	750
Western.....	500
West Texas.....	700
White River.....	650
	\$70,000

## "Southern Schools."

This is the title of an article in the Educational Gazette, published at Rochester, N. Y., by F. M. Thrasher, in which he gives an unfavorable account of our schools in the city of New Orleans. The evident animus of the communication is not very creditable to the writer. Some statements made are at variance with the facts, and what is true has such a setting as to make a false impression. The bill of indictment may be summed up in three counts—poorly constructed and inadequately furnished school buildings, bad financial management and invidious discrimination against the colored schools and pupils. Indeed, this last is the most serious complaint. He says: "After carefully going over the whole ground of colored schools I have come to the conclusion that what life they do have is simply from the natural desire of the pupils to get an education, and not because their so-called white friends of the South desire to have them educated or are willing to assist them." That is a grave charge, and, if true, our people deserve censure. But what are the facts?

To the Hon. J. G. Parham, president of the City School Board, and Prof. Ulric Bettison, superintendent of public schools, we applied for information, from which we make the following statement: The school buildings are nearly all substantially built of brick, of modern designs, and are of imposing appearance. These McDonough buildings, so called in honor of the philanthropist whose beneficence made their construction possible, are divided equally among the races. They have each the same number and of like appointments and furniture. The teachers in charge of these schools are of the same grade and are selected in the same way. Their examinations are so conducted as to prevent any possible discrimination as to color. The examination papers are marked by figures, and not names, so that the committee is unable to tell the person or color of the author. This eliminates the prejudice complained of and secures selections solely on the ground of merit.

The books used are the same for colored and white schools. Of course, these are not furnished free to the pupils. They purchase their own books. The poverty of parents may occasionally cause some embarrassment in this regard, but not sufficiently to invite complaint or appeal for charity.

The several colored schools are graded up to the Southern University, which has an elaborate curriculum and is under superb management. The pupils in the white schools advance by regular graduation up to the high schools, which are scarcely so well equipped or have so extensive a course of study as the Southern University for blacks. If, therefore, distinction is made, it is in favor of the colored pupils.

The salaries of white and colored teachers in the several grades are exactly the same. There is but one pay roll, and all share alike in the disbursements. As to the complaint of arrearages in salaries, some words of explanation are necessary. The School Board is rapidly bringing order out of a financial chaos be-

queathed to them by a post bellum regime whose history is too well known to allow repetition. The funds available are inadequate for the demands; but the future is bright with promise. There are 17,000 pupils in our public schools, taught by 400 teachers, and only \$200,000 is appropriated for their maintenance.

Among the best representative men of the community are members of the Board, and their zeal for the efficient administration of the schools is worthy of all commendation. These facts are a sufficient refutation of the correspondent's complaint. We may yet be amid the days of small things, according to our critic; but men of broader views, like Dr. Mayo, speak in a different tone and spirit.

## Dr. Young in Louisville.

MR. EDITOR: By invitation I spent the last three days in Louisville, Ky. Dr. Morton's office is a pleasant and well-regulated room. Nothing ever gets into the wrong box or drawer in that establishment. The church extension secretary is no "budget full of blunders," but a man trained and equipped for the development of this great work. And has not he developed it!

The Board of Church Extension was in annual session—all present. Three sessions a day for three days and nights did the work. When they reached the final conclusion one weary Bishop arose, and said, "Brethren, with all my heart I move we do adjourn." The Methodist pulpits of the city were divided up among us yesterday. The Mexican Border Mission was remembered in the list of appropriations, and I came away satisfied.

The business of building, or helping to build, churches in desolate places should now be relegated to the Board of Church Extension. It was created for that purpose. It is three years old, and in perfect working order. The Board of Missions has as much as it can do to support our representatives in the foreign fields without undertaking to build churches anywhere, except in China, Mexico and Brazil.

The Rev. Thomas Harrison, "the boy preacher," is in Louisville. I met him twice—once at dinner, again at supper. He was born in Boston, is thirty-two years old, five feet and five inches in height, and weighs one hundred and sixteen pounds. He parts his hair in the middle, shaves clean and wears his coat "all buttoned to the chin." In the parlor he is nervous, has a restless eye, chops his words and talks by fits and starts. Bro. Harrison has great reputation as a revivalist—is invited from city to city, where committees, carriages, homes and immense congregations await him. So it has been for sixteen years. He holds four services a day for six weeks at a stretch, and seems never to be tired. If ever any evangelist is worth one hundred dollars a week, it is he.

Talk of Maffit! His manner in the pulpit was repose itself compared to Harrison's. He stamps his foot, he claps his hands, keeps time, walks all over the pulpit, runs all over the altar, leaps the railing, darts into the congregation, stands on the seats and holds forth everywhere, everywhenever. He reads, sings, prays, takes up collections, exhorts, tells his experience, and is anecdotal without. Nor does he omit to make the usual interesting allusion to himself and his achievements. His list of regular communicants in the church who have died and gone to perdition is a long one, and is terribly alarming. Well, wherein lies his power? He is converted himself and knows how to tell the way. He has pluck before men, and power with God in prayer. He is furiously earnest, and the Holy Spirit chooses to accompany his words to human hearts. He has been tolling terribly in the vineyard of the Lord from childhood, and God has owned and crowned his labors with the conversion of thousands. I heard him preach no regular sermon, as we do, with a text on top; but "many things in his exhortation preached he unto the people." He calls the serious forward to the altar for instruction and prayers. He believes that of all methods this is the best, and he is right. I predict there will be hundreds of converts before this letter is published. The preachers and people attend in great numbers. The singing is grand, the helpers are abundant, and their prayers indicate a present and powerful faith. May the harvest be great!

Bro. Harrison seems to take great interest in Rev. Sam Jones—asked me several questions. Of course, I grew somewhat luminous on "our Sam," and wound up with what I know of the Knoxville meeting. He had not heard of anything like it. There being no room in Walnut Street Church for hundreds of us on Sunday night, Mr. Cochran and I went to hear Dr. Willis in Broad-

way Tabernacle. Thence to Nashville on the first train after midnight.

APRIL 27, 1885.

The following note from Rev. C. Brown, at Sedalia, Mo., April 27, brings intelligence of a great revival in his church:

We are now closing up the fourth week of our meeting here; but we are not closing the meeting itself. This is the third revival meeting since my pastorate of this church began. Of the three all say this is the most potent in its results, awakening and converting. The church is triumphant. I have never known a better and more faithful class of Christian workers. We have had between 90 and 100 conversions, and about 60 additions to our church. The Holy Ghost, in most wonderful demonstrations, is present at every service.

Rev. C. N. Terry, presiding elder of the Sedalia district, North Mississippi Conference, announces his district Conference in another column and thus writes of an interesting work of grace:

Bro. Thomas has a splendid meeting going on at Batesville. It commenced about ten days ago, and results of the first week were eighteen or twenty conversions, a great and increasing interest. Doubtless you will hear more from this meeting after awhile. Bro. R. Gore is with him, and is doing good work.

Rev. W. B. Murrah, the pastor, gives further news from the great revival at Winona in the following note:

We are now in the midst of a powerful revival in Winona. The whole town is moved, and we are realizing the most hopeful results. We can not estimate the number of conversions. Members who were almost lost have been reclaimed, and twenty-five have joined our church. We are under great obligations to Bro. Bowen, Bachman, Hobbins, Burroughs and Lagrone for the valuable help they have given us.

## Death of Rev. R. M. Crowson.

The following note from Rev. M. Johnston brings the mournful tidings of another watchman having fallen at his post:

I drop you this note to inform you of the death of Bro. R. M. Crowson, which took place at his home in Sparta, La., on the morning of the twenty-seventh instant, of dropsy. He died as the servant of God, in his armor on, without a struggle. His request to me was, "Tell his brethren I am ready." A more tender notice will appear soon.

SPARTA, LA., April 29, 1885.

## North Mississippi Conference Woman's Missionary Society.

MR. EDITOR: Please give out that the Woman's Missionary Society of the North Mississippi Conference, will hold its annual meeting at Aberdeen, June 26 and 27. Sunday June 28, special missionary service will be held by one of our ministers. It is earnestly desired that each ministry send a delegate. Could they realize the importance of this, they would be no hesitancy about the matter. If I could, would say something to urge them not to neglect it. Suffice it to say, the delegates will not regret making the sacrifice necessary to attend. I speak from experience.

Names of delegates should be sent at an early day to Miss C. Houghton, corresponding secretary, Aberdeen, Miss., that arrangements may be made for their entertainment; also to Mrs. J. B. St. Verona, Miss.

Yours respectfully,

MRS. M. M. THURMOND,

Rec. Sec., W. M. S., N. Miss. Conf.

RIPLEY, MISS., May 2, 1885.

## "Wood Notes."

In response to my call for subscriptions to "Wood Notes," I have received a number of letters enclosing money, or stating that they had forwarded subscriptions to the publisher; but as some have expressed their impatience at the delay of appearance, I offer an explanation. If within sixty days the entire is not contributed for the publication of "Wood Notes," the money subscribed shall be refunded and the withdrawn from the Publisher's House. Those ever intending to subscribe for my book can do so with perfect safety, as the money will be returned if the book is not published. Please do not send subscriptions to my address, but address Southern Methodist Publishing House, Nashville, Tenn.

CANTON, MISS., May 1, 1885.

—The just published Year Book of Boston University gives the number of students in all departments as 620. Last year it was two years ago, 555; three years ago, 505. There has thus been a steady and healthy growth for four years. Of the present total, no less than 100 have already received literary, title or professional degrees, and a hundred and one bachelors of Philosophy.



—The skating-rink craze has reached the Sandwich Islands.

—Prof. W. F. Norworthy, of Centenary College, was in the city on Monday.

—Rev. T. D. Lewis, of the Louisville Conference, died recently at his home near Auburn.

—United States Minister Lowell will unveil the bust of Samuel Taylor Coleridge in Westminster Abbey today.

—The books and tracts of Rev. Mark Guy Pearse have had a wonderful sale. Over one million copies have been sold.

—The Sunday-School Board met on Monday, of this week, at Nashville. A report of their proceedings will be given next week.

—Revs. J. S. Oakley and S. D. Long, of the North Mississippi Conference, were among the clerical visitors to the Exposition last week.

—Mrs. R. J. Fisher, one of the grand men of Methodism in Texas, is in the city and is stopping at the Windsor Hotel.

—Jenny Lind is engaged to sing for the benefit of the Children's Infirmary in Norwich, England. This will be her first public appearance in twenty-two years.

—Revs. J. H. Stone and J. D. Harper, of the Louisiana Conference, have been spending some days in the city, and were welcome callers at the ADVOCATE office.

—There are seven Congregational churches that have each over four hundred members. They range from 458 to 2,618, and their contributions to benevolent purposes from \$2,490 to \$18,000.

—It is stated that the Vatican is preparing to hold another general council next spring, to consider the internal administration of the Roman Church. The Pope has formulated the programme.

—Bishop Wilson reports himself as "steadily improving," though not strong as yet. If his restless spirit can be content with longer quiet, it will hasten his recovery and lengthen the years of his great service to the church.

—It is said that the Princess of Wales is the first of her success who has ever attained the distinction of an honorary degree. On the occasion of her recent visit, the Royal University of Ireland conferred upon her the Doctorate of Music. And so the world moves.

—Rev. A. B. Lee, of the South Carolina Conference, died April 18, and Rev. H. S. Lee, of the Denver Conference, died at Denver, April 26. The one was a veteran in the field, the other a leader in the strength of his days, and both consecrated soldiers of the cross.

—The Bishop of Exeter has been preceded by the congregation of Christ Church, Hampstead, of which he was vicar for thirty years, with a check for £1,000; his late parishioners having also decided to erect a mission hall, to be called "The Bickersteth Memorial Hall."

—We very much regret our absence from the office when Rev. H. W. Bays, pastor of the Broad Street Church, Knoxville, Tenn., called at our office. We wanted to inquire about the after-revival spirit of Knoxville Methodism. From other sources, however, we learn that the work of Rev. Sam Jones abides.

—Rev. Beverly Caradine, pastor of St. Charles Avenue Church, has moved his family over on the sea-coast for the summer, and will spend much time there himself, recuperating his health. He needs rest, and his congregation have shown generous appreciation of his zealous pastoral labors among them.

—The Methodist preachers' meeting of St. Louis decided to have a series of Sunday evening discourses on the cardinal doctrines of the church. The sermon on "The Witness of the Spirit" was preached by our friend, Rev. Dr. Felix R. Hill, in St. John's Church. It is fully reported in the Republican and is a fresh, learned discussion.

—We are indebted to Dr. C. F. Deems for a neat little pamphlet entitled, "Manual of the Church of the Strangers." It contains a history of that enterprise and a list of the membership. What a prodigious worker and successful pastor has been Charles F. Deems. His pastoral success in the great American metropolis is our only compensation for his loss to Southern Methodism.

—The friends of Rev. Dr. Osborn, the venerable ex-President of the Wesleyan Conference in England, have arranged to present him a handsome testimonial at the close of the present Methodist year, on the occasion of his retirement from the chair of theology at Richmond. A large sum of money has already been subscribed, and the offering will be a worthy tribute to noble worth.

—The Rev. Thos. B. Holloman, of the Mississippi Conference, and stationed at Yazoo City, was married to Miss Matilda J. Jones, youngest daughter of the Rev. Jno. G. Jones, at Hazlehurst, on April 23, the interesting ceremony being performed by the venerable father of the bride, assisted by her brother, the Rev. Jno. A. B. Jones. We congratulate our young friends and invoke the Father's blessing upon this union of hearts.

—As evidence of the extensive postal service of the United States, the following figures will be of interest: The total issue of postage stamps, stamped envelopes and postal cards during April aggregated 271,008,819, as against 204,645,200 during the corresponding month the previous year. The number of stamps issued showed an increase of 13,000,000, while the issue of postal cards fell off 4,000,000, and stamped envelopes 4,000,000.

—During several days last week the American Medical Association was in session in this city—in many respects the most notable gathering of this year of great assemblies. Many of the distinguished scientists and specialists of the nation were present, and the addresses on various surgical, medical and sanitary topics were of intense interest even to laymen. The Nestor of the Association, and the recipient of special honor, was Dr. Davis, of Chicago, a brother-in-law of the late Bishop Linus Parker.

—Twenty-seven Mormon polygamists were indicted recently under the Edmunds law, and all Mormonism has been struck with terror. John Taylor and George Q. Cannon, Mormon leaders, were not present at the recent annual convention, but from some hiding place issued an address, bewailing the persecutions they are called upon to endure. Since the recent decision of the Supreme Court of the United States, we see no hope for polygamist Mormonism except to emigrate or go into liquidation.

—The Bishops met in their room at the Publishing House, Nashville, on Friday of last week. The plan of episcopal visitation for the ensuing year will be given in our next issue. Since their last meeting two of their colleagues have fallen on sleep. They were each assigned full work and went forth with unabated zeal, but one was never able to preside at another Conference, and the other was called hence just before the last Conference of his round. With depleted ranks and sad hearts they met again. We pray that a special Providence may assist them in the increased labors of the coming year.

—We have noticed in its rounds of the press a certain utterance attributed to Dr. J. P. Newman, with numberless denunciations of every variety and degree of vigor. Not crediting the report, we carefully examined it from our columns. In speaking of Gen. Grant's illness and faith, Dr. Newman was reported to have said: "Great men can gain nothing from religion; but religion can gain much from great men." It now transpires that he said just the reverse, namely, "that religion can gain nothing from great men, but great men can gain much from religion." Our contemporaries who "always did think Parson Newman a toady, etc.," will now have the pleasure of a retraction. It is well to know whereof we affirm.

—We are glad to note the progress of the revival in our Nashville churches. At Tullip Street, Dr. Leftwich, pastor, there have been 160 conversions. At Elm Street, Rev. J. P. McFerrin, pastor, there have been seventy conversions, and the work continues. At Foster Street, Rev. J. D. Scott, pastor, between 60 and 70 have professed faith in Christ and larger results are anticipated. Rev. Gross Alexander is preaching with marked power at West End, and the Methodist revival spirit is all aglow. All of which is a fit preparation for the coming of Rev. Sam Jones. The "Gospel Tent" with a capacity of several thousand, is being prepared, and the meetings promise an abundant harvest.

—Earnest efforts are being made and the ablest scientists and sanitarians employed, to prevent the introduction and spread of cholera in this country. United States and State authorities ought to exhaust all possible means to protect us from this scourge. An International Cholera Conference will meet in Rome, Italy, on the fifteenth of this month, and President Cleveland has acted wisely in appointing a delegate from the United States in the person of Dr. Geo. M. Sternberg, a surgeon in the United States Army. He is said to be an expert in the investigation of germ diseases, and has passed through several cholera and yellow-fever epidemics.

—The Temperance Reform is an organization entered in 1860, and is doing a good work in a grand cause. It has spread over a number

of States and is reaching all classes, old and young. The Rev. R. A. Allison, once a member of the Arkansas Conference, is the Supreme Lecturer and is the general officer. He can be addressed at New Orleans, care of Y. M. C. A.

—Thursday, of last week, was "Louisiana Day" at the Exposition, and in many respects was the grandest occasion of the season. The crowds were immense and from every section of the State. Very few parishes, if any, were unrepresented and by substantial citizens. As the Exposition is located in Louisiana, it was fitting that the State should make the fine display she does in the Government Building, and the "Louisiana Day" should be "the pearl of days" of the whole year.

#### Woman's Board of Missions.

The seventh annual meeting of the Woman's Board of Missions will be held in Church Street Church, Knoxville, Tenn., on June 4, 1885. Members of the Board and all visitors who expect to attend will please notify me as soon as convenient, that we may have ample time to make arrangements for their accommodation. Preliminary meeting on Thursday, ten A. M. Public meeting, with address of president and others, Thursday evening. We add a cordial invitation to all who may desire to attend this meeting to be with us in our business sessions as well as public occasions. We expect a feast of spiritual things. Mr. and Mrs. Reid and Miss Lochie Rankin, of China, will be present; also Miss Blanche Gilbert, from the Central Mexican Mission. Please address immediately Mrs. B. Pamphrey, Knoxville, Tenn., corresponding secretary, Holston Conference Society.

The second Friday in May is set apart for fasting and prayer in behalf of our approaching annual meeting to be held in Knoxville, Tenn., commencing June 4. I earnestly desire that our whole Woman's Missionary Society shall faithfully observe the day. As a united body, let us present ourselves at the Master's feet, invoking his blessing on our work and his divine guidance in our executive deliberations. As far as is practicable, I would suggest that each auxiliary hold a special meeting for prayer on that day. May the Holy Spirit meet with and bless us! As the time of the annual meeting of our executive Board is rapidly approaching, I desire to call the attention of delegates to the importance of arranging to remain throughout the entire session. The executive Board assumes the traveling expenses of the delegates for a specific object, viz: To secure the united consideration of the whole body of representatives from different States of all the solemn interests committed to its jurisdiction. The presence of all the delegates is, therefore, just as important the last as it is the first day of its session.

MRS. JULIANA HAYES, Pres., W. M. S., M. E. Church, South 228 Madison Ave., Baltimore, April 20, 1885.

#### Books and Periodicals.

ELIAS POWER, OF EASE-IN-ZION. By John M. Bradford. New York: Phillips and Hunt. Price, 30 cents.

This is a book to be read and then read again. It has freshness, vigor and value. There are no dull pages, no dry disquisitions, no monotonous repetition of insipid platitudes. Elias Power at work, at home, in the prayer-meeting, everywhere, is an original, attractive character. This book is full of old Methodist life, and he who reads will not wish to be at ease in Zion.

DELIVERED FROM AFAR. By Ralph Roberts. New York: Phillips & Hunt. Price, \$1.50.

This book has a Western aroma and richness, representing as it does, "hopea realized in Dakota." It is largely a story of fact and is intended to show that educated, refined and religious people may overcome the dangers and difficulties of frontier life, serve God, and help themselves and their fellow-men. It is a good book and well deserves a place in Sunday-school libraries. The mechanical work is superbly done.

VALERIA, THE MARTYR OF THE CATACOMBS. By W. H. Whitrow, D. D. New York: Phillips & Hunt. Price, \$1.00.

The name of the scholarly Dr. Whitrow is quite sufficient to ensure the wide circulation of a book. We have known him as a magazine editor and writer for some years, and have read with pleasure the work of his pen. He has made a special study of the catacombs, and has written an elaborate volume as the result of his investigations. This story is designed to give a popular account of early Christian life and character as illustrated by those interesting monuments of the Christian church. Historical accuracy has been maintained, and a most interesting story related.

—The Triology of "The Triology of the Future," Mr. Roe's "Driven Back to Eden," is continued, and grows in interest. "His Own Fault," by Mr. J. T. Trowbridge, is one of his best and has been much enjoyed. "Animal Traps and Trappers" will capture the boys. These, with many other capital articles, make up an excellent number, \$3.00 a year. New York: The Century Co., 43 East 17 St.

—The Popular Science Monthly, for May, is on our table, and is always welcome. "Can Man be Modified by Selection," by Prof. Brooks, is a curious and learned discussion. Our readers among the clergy will be most interested in an article on "Religion Without Dogma," by Prof. L. L. Training in Ethical Science and other papers are of special value. Though we may not accept the writer's conclusions always, these are important discussions. New York: D. Appleton & Co., 1, 3 and 5 Bond Street.

—Good Housekeeping is the title of a new family journal, condensed, and it claims "the interests of the higher life of the household." It is published in magazine form, and is quite convenient for easy reading. The initial number is on our table, and if it is a sample of future issues, the periodical will be a success, and worthy of wide circulation. At the department of home life are considered by selected specialists. Such writers as Marion Harland, Rosa Terry Cooke and Miss Devereaux will contribute to its pages. Clarke W. Bryan & Co., publishers, 111 Broadway, New York. Subscription price, \$2.50 a year, with a premium to every subscriber.

—The Century Magazine, for May, is on our table. The frontispiece is a portrait of Gen. George B. McClellan, and the leading illustrated article is on the "New Orleans Exposition." Mr. Howell's "Rise of Silas Lapham" is continued, as is "The Bostonians," by Henry James. "An Artist Among the Indians," will be read with great interest. This number is especially rich in war papers by distinguished authors on either side. Geo. McClellan, Gen. Jos. E. Johnston, Gen. Adam Badeau, Gen. Gustavus W. Smith and Warren Lee Goss contribute articles. This is a superb number. The Century Co., Union Square, New York.

LITTLE'S LIVING AGE.—The numbers of The Living Age for April 23 and May 24 contain, Echoes of the Eighteenth Century, Scottish Review; The Black Death in East Anglia, Nineteenth Century; On Style in Literature: Its Technical Elements, Contemporary; On Patterson's Memoirs, March in Magna Græcia, and the Astrology of Shakespeare, Macmillan; Sir Henry Taylor's Autobiography, Longmans; Gladstone's Thoughts, and Arab Courage, Spectator; Inside a Catholic College, Chambers Journal; Some Secrets of the Silk Trade, St. James's; with instalments of "A House Divided Against Itself," by Mrs. Dymond, and "The Blue Posts of Chester," and poetry.

#### The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMISON.

New York, May 4.—Mrs. Frank A. Vanderbilt, the widow of Com. Cornelius Vanderbilt, died of pneumonia this morning. She was taken seriously ill last Tuesday. On Sunday she was given up, and before farewell to her eleven up, and before farewell to her eleven up, and before farewell to her eleven up.

Mrs. Vanderbilt was a regular attendant at the Church of the Strangers and was a directress of the Sisters of the Stranger. The funeral will be on Thursday morning at ten o'clock. Dr. Beach and his son will conduct it. Bishop McVey, of the Methodist Church, of Nashville, Tenn., is expected to assist also.

LEMONT, Ill., May 4.—The strike among quarries here and at Joliet has finally assumed proportions of magnitude. It became evident on Friday that the county authorities could not control them, and the Governor was asked to send troops. He responded promptly by sending five companies.

The following official report from Adjutant General Vance has been sent to the Governor: Col. Bennett removed his command except one company from Joliet to Lemont, arriving about nine A. M. and forming a line south of Lemont. Deputy Sheriff Potter conducted the troops into Lemont near the Alton depot, where a mob of about 500 to 1,000 strikers were congregated. They were commanded to disperse and to the strikers were ordered to disperse, but they would not. The strikers rushed toward the troops, throwing stones. Major Heffernan and one or two others were struck and slightly wounded. The air was full of stones. In self-defense the troops fired. Two strikers were killed and several wounded.

BROOKLYN, May 5.—Shortly after 9 o'clock this morning there was a crash at No. 55 Atlantic Avenue, Brooklyn, and the people looking up from the street saw that the roof of the building and a portion of the walls had fallen. They could hear the screams of the people injured, and there seemed to be a moment when a volume of smoke rolled up, showing the building had taken fire.

A dozen manufacturing firms occupied portions of the building, and employed altogether 600 hands, chiefly young women, all of whom were at work in some of the five stories of the building.

Before an alarm could be sounded, the timber-like woodwork of the exterior was all ablaze, and the first firemen who arrived found the panic-stricken operatives crowding and shrieking to the windows, which opened upon the interior area of the works. Dozens of people assailed the officers with tearful inquiries for their relatives who had not answered to the call of their names since the casualty. These, at noon, whether true or false, it is possible that some of them may be found in the neighboring tenements.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one misarrangement will occur in one thousand. Increase the bills, and, where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

OARVER & JAMISON, Publishers.

PUBLISHERS' ADVERTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Bro., Fifth & Vine Sts., Cincinnati, O., and the Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the local advertising patronage of our paper. All communications in relation to this department should be addressed to them.

How to make a slow horse fast: Don't feed him.

Many influences combine to make the hair clip, useless, thin and gray. The best dressing and restorative is Parker's Hair Balsam.

"Mr. Smith, do you dye your hair?" asked the small boy. "No; why did you think so?" "Oh, I thought, only it black, and sister said she reckoned you were born with it black."

A single mail brought recently six different copies of the remarkable triumph of different countries, which will be read with interest and surprise. They can be seen.

"So you have six girls? What treasures they must be to you?" "Yes, but just now, you know, it behooves every patriotic citizen to do what he can to reduce the surplus in the treasury."

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Trephearn Farmer, of Stone H. O. Pickens county, Ala., having to often read in the ADVOCATE, of the great bargains in pianos offered by Philip Werlein, 135 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having closed the sale for one of these lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$100, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein invites all who are visiting the city to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Mathushek, Behning, Mason & Hamilo and Hale pianos at very low prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos as low as \$50.

"Can you give me a definition of nothing?" inquired a number seventeen school teacher. "Yes, mum. It's a banghole without a barrel around it," shouted little Ted Samuels, whose papa was a cooper.

EXPOSITION.—Excellent Board, Cavalier Hotel, 30 Canal Street, Ministers, half price.

"Explain to me the difference between Whigs and Tories," said Louis IV, to Madame de Vergeres. "Sire, the Tories are Whigs when they want places, and the Whigs are Tories when they have obtained them."

W. O. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

Judging from the number of repentant applicants in town, we have come to the conclusion that the oil proverb should be revised to read: "The roller skate gathers remorse."

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

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## Christian Advocate.

## Marriages.

**FORD-LOWE**—At the residence of the bride's father, Dr. E. P. Lowe, April 8, 1885, by Rev. C. A. Tarral, Miss Emily P. Lowe to Mr. Martin Luther Ford, all of Illinois county, Miss.

**TERRAL-MASINGALE**—At the residence of the bride's father, in Quilman, Clarke county, Miss., on Thursday evening, April 16, 1885, by Rev. E. F. Edgar, Miss Maude Masingale, daughter of C. F. Masingale, Esq., and Mr. J. A. Terral, son of the late Sam Terral, of same place.

**OSWALT-LAGRONE**—At the residence of the bride's father, William Lagrone, Esq., April 16, 1885, by Rev. D. C. Ponal, Rev. Charles V. Oswalt, of North-west Texas Conference, and Miss Willie Lagrone, of Banner, Miss.

**NEILL-ALLEN**—At the residence of the bride's father, near Sharon, Miss., April 22, 1885, by Rev. J. B. Parker, Mr. A. F. McNeill, of Duck Hill, Miss., to Miss Nellie L. Allen, of Madison county, Miss.

**HATTAWAY-STURDEVANT**—At the residence of the bride, near Walnut Grove, Miss., April 23, 1885, by Rev. Irvin Miller, Mr. J. M. Hattaway to Mrs. L. A. Sturdevant.

**WARD-JOHNSON**—At the residence of Mr. S. T. Griffin, near Hineson, Rapides parish, La., April 10, 1885, by Rev. J. White Davis, Mr. A. G. Ward, of Rapides parish, La., and Miss Mattie R. Johnson, of Vernon parish, La.

## Obituaries.

**FULLILOVE**—HENRY F. FULLILOVE was born June 27, 1815, in Oglethorpe county, Ga., and died at his home in Keesh, La., February 25, 1885, aged sixty-nine years, seven months and twenty-eight days.

Bro. Fullilove lived in Natchez county, Miss., two years, after which he commenced business in the city of Mobile, Ala., where he continued until 1853, when he purchased land and commenced farming near Keesh, La.

After the close of the war he commenced merchandizing again in Keesh, where he continued till death overtook him. Immediately on his settlement in Louisiana, he joined the Methodist Episcopal Church, South; whether by letter or profession is not known, as the records are lost. The supposition is he joined in Mobile. Bro. Fullilove never claimed that sudden change and overflow of joy that many experienced in conversing. His Christian life was seen in a straightforward, unassuming course of life. One of his old partners in business, some years since, remarked to the writer of this memoir, that he never knew a more conscientious, upright man than H. F. Fullilove. As to his business transactions of thirty years in Keesh, La., he has never heard his character impeached by any one. His community as well as the church, has sustained a heavy loss.

In 1873, on a return trip from New York, he was shipwrecked on an island for three weeks, and on reaching his home, found that his wife had suddenly passed away. So he lived to see all his family pass away. Besides, his bodily ailments for several years was painful; yet like one of old, "all this moved him not." Bro. Fullilove was interested in the south-west corner of Caddo parish, near the side of Rev. J. C. Borrass, of historic fame.

**DENHAM**—SISTER MARTHA JANE DENHAM was born in West Feliciana parish, La., in 1825, and died in East Baton Rouge parish, La., August 17, 1884. After the death of her parents, she remained with her Uncle William Ogden to Yazoo county, Miss. She was married to Bro. Ruben T. Denham in 1842. She joined the Methodist Episcopal Church, South, in 1853, and lived a consistent life until her Master called her to the saints. She was always ready to minister to the needy. The weary servant of God found her ready to sacrifice to his comfort. Sister Martha was a faithful servant in the Master's vineyard, caring and watching for the opportunity to relieve those that might need help around her.

"Aunt Martha" leaves two children, both sons; three grandchildren and a husband, with a large circle of friends, to mourn her departure; but not without hope. The evidence was plain and clear, no cloud darkening the horizon of her setting sun.

Having set her home in order, all was ready, and when God's messenger of death announced his errand, she left earth's cares and toils and wearily followed.

Sister Denham suffered a great deal, having been confined in her bed near the two years; yet wearily bowed to the will of him who was. Nothing seemed to trouble her, unless it was the delay of the summons. "Come up higher." She was often heard to say, "Why was others taken and me left."

The writer has known Sister Denham about thirty years; has lived with the family a part of the time, and known her to be a consistent, obliging Christian lady, an indulgent and dutiful mother, and an affectionate wife. She was the mother of one Methodist preacher, who preceded her to their home in heaven. She is now clothed in her garment of shining purity, and around the great white throne of Divine mercy mingles her voice in celestial anthems with them gone before.

Partings are short and eternity is long. And yet do we ever part from them who are called from earth to heaven! They are only gone to the fair fields of endless light. Aunt Martha awakes, writes and watches for those she has left behind. O grave, where is thy victory! O death, where is thy sting! For she who has been lost to us here, has been borne over the mystic tide and anchored safe in the peaceful harbor of the eternal rest, that our Father has for his saints. Yes, there on the farther shore of the bright beyond, she awaits the coming of her loved ones, to guide and direct them to the realm above.

There are gains for all houses, and though the silent tear drops fall, we mingle ours with our prayers for the bereaved ones, who bend in contemplation with a Supreme will, for he doeth all things well. Bereaved father and children, look up and move forward; your departed one is "not dead, but sleepeth."

**BINGHAM**—ELIJAH BINGHAM was born August 29, 1807, in the State of Georgia, and was married July 23, 1830, to Elizabeth Morrow, in Fayette county, Ala. They had eleven children, all of whom are still living except one, who died at the age of fifteen months. He moved to this country in its early settlement by the whites in 1837. He professed religion and joined the Methodist Church about 1833, and maintained his character, quiet Christian character until his death, which occurred at his home in Webster county, Miss., March 31, 1885. His funeral was preached by Rev. G. S. Bradford, of the C. P. Church, to a large congregation of his old friends and adjoining neighbors.

J. W. PITTMAN, L. P.

Texas Advocate please copy.

**CATO**—Died at his residence in the northern portion of Warren county, Miss., March 9, 1885, Mr. J. D. CATO, aged seventy-six years, eight months and twenty-four days.

He was born June 15, 1808, near Hicks' Ford, Greenville county, Va.; came to the State of Mississippi in the fall of 1831, and began life as a planter, which vocation he followed successfully during life. He married Miss Martha Whitley in 1817, and joined the Methodist Episcopal Church, South, at Oak Ridge, Warren county, Miss., during a protracted meeting in the summer of 1848. He was in the militia and manifested unusual activity in his agricultural pursuits a few weeks previous to his death, but was suddenly stricken down with paralysis and survived only a few days from the stroke.

About ten days before he was stricken, one of his acquaintances died of paralysis, and he told his wife that he "would soon go the same way." This prediction could not be dispelled from his mind, and when the shock came he had no hopes of recovery. He was patient and quiet during his short illness, and passed away calmly and peacefully. Deceased was a man of sterling integrity and undoubted morality, and was social and genial in his disposition, firm and inflexible in his opinions. He had but few words in transacting business, and strictly adhered to the Biblical instruction, "Owe no man anything." As a member of the church, he was punctual in attendance, and desired to conform to its rules. Although not very demonstrative, he was meek and humble, and no doubt enjoyed "that peace which floweth like a river," more than he expressed. An exemplary citizen, a tender and affectionate husband, a kind and indulgent father has gone to his reward.

He leaves a wife, three sons and one daughter to mourn his absence from the home circle, and his sweet counsel and kind admonition for their welfare. He was buried by Rev. W. W. Hurst at Oak Ridge, there to rest until the resurrection morn.

**TIBBS**—Infant child of Mr. and Mrs. R. A. Tibbs was born Nov. 14, 1884, and died April 11, 1885. He is at rest in our Father's house, surrounded by the beauties and glories of an endless life, for Christ said "of such is the kingdom of heaven." May these words of our Savior bind up the hearts of heretofore parents, brothers and sisters, and may they all be reunited in the home above.

W. W. CAMMACK.

**CREBBIN**—JOHN CREBBIN was a man whose piety was modeled after the old Wesleyan type. His social meetings of the church were his special delight, and yet the preacher never had a better listener, or one who could better appreciate the good points in a gospel sermon. He could never be made to go in the directions which some modern church progress is taking. He held on to the old landmarks to the last. He was a great sufferer, but he had great consolations. His earthly hopes were often obscured, but his hopes of heaven grew brighter with the passing time. The disease that prostrated his body ledged his spirit for light into the realm of everlasting light. The last sight of weeping friends was quickly succeeded by the sight of friends on the other shore welcoming with glad voices the weary pilgrim to "the rest that remaineth to the people of God."

Resolutions on the death of Bro. John Crebbin, passed by the First Quarterly Conference of the Felicita Station, New Orleans, Methodist Episcopal Church, South, held February 15, 1885. Resolved, That in the death of Bro. John Crebbin, who departed this life on the morning of February 15, 1885, this Conference has lost an exemplary and attentive steward and trustee; the church, an experimental Christian, and the community an upright citizen.

Resolved, That we shall miss his Christian counsel and friendly communion at the weekly sessions of our Board of Stewards, as well as at the meetings of this Quarterly Conference.

Resolved, That his beloved brethren will forever miss his instructive and earnest testimony in the class-room.

Resolved, That we sorrow not, however, as those who have no hope; knowing as we do that he has entered into rest, and that if we continue faithfully to do our part, we shall after awhile rejoice with him in anthems of praise and ballads of joy around the great Redeemer's throne for evermore.

Resolved, That our sincere Christian sympathies be extended to his widow and bereaved family, praying that their experience may be sanctified to their eternal good, and that they may take up the cross where he laid it down, and so hear it until the Deliverer comes.

E. P. MACKIE, Secretary.

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## Christian Advocate.

THURSDAY, MAY 14, 1885.

## HE LEADETH ME.

In pastures green? Not always; sometimes he,  
Who knoweth best, in kindness leadeth me  
In weary ways, where heavy shadows lie.

Out of the sunshine, warm and soft and bright,  
Out of the sunshine into darkest night,  
Left would I faint with sorrow and afflict.

Only for this I know he holdeth my hand,  
No matter in green or desert land,  
I trust, although I may not understand.

And he still waiteth: No, not always;  
Sometimes the heavy tempests round me blow,  
And over my soul the waves and billows go.

But when the storm has passed, and I am free,  
Alone for help, the Master standeth by,  
And whispereth to my soul, "Lo! I am here."

Above the tempest wild I heard him say,  
Beyond this darkness lies the perfect day,  
In every path of thine I lead the way."

So, whether on hill-top, high and fair,  
Lethal, or in the lonely valleys where  
The shadows lie—what matter? He is there.

And more than this, where'er the pathway lead,  
He giveth me no help, broken need,  
But his own hand, sufficient for my need.

So where he leads me I can safely go;  
And in the bliss hereafter I shall know  
Why, in his wisdom, he hath led me so.

## Retrospective.

NINETEENTH PAPER.  
COLUMBIA CREEK CHURCH.

On December 8, 1879, the Mississippi Conference convened at Natchez, Bishop Capers presiding. At the close of the missionary anniversary, Saturday night, intelligence reached me that my wife, at Fayette, was sick with pneumonia. Early Sunday morning I was ordained elder in the Bishop's private room, and hastened to the bedside of my afflicted companion. My ordination (of which I received a certificate) was not reported to the secretary, and did not appear in the published minutes. I was reappointed to the Columbia Creek circuit, with Dr. Kennon as young preacher on trial for my colleague, who was afterward changed to Woodville. Bro. H. M. Booth supplied his place. The circuit was gained by the change, as Bro. Booth had the advantage of several years' experience in the itinerant work, was genial in disposition, a good preacher, well educated and a lovable companion. The year passed pleasantly and, I trust, profitably. The older members of the Mississippi Conference will remember Bro. Booth, while the younger have more recently read his brief, but graphic pen sketches of our beloved Winans, Drake and Owens in the NEW ORLEANS CHRISTIAN ADVOCATE. While associated as colleagues on the same circuit, in the prime of life, little did we think of being again associated twenty-three years afterward as presiding elder and preacher in charge on a distant and circuit in the "Lone Star" State, to warn sinners to "flee from the wrath to come," and encourage pilgrims of the cross to pursue their journey heavenward. So it has been in the providence of God. And now, while with us the autumn leaves are fading and falling, and we are threading our way through life's last decade, we are still enabled to say, "Behold the Lamb of God!" to perishing sinners. Commencing our itinerant labors in the Mississippi Conference, we may in the near future close the same in the East Texas.

I well remember a harmless episode which occurred at the close of a Quarterly Conference held at Fayette, 1879. Our presiding elder was not only a good preacher, good pastor, careful administrator of discipline, and good every way; he was also neat in dress and person. He was far from being what would now be called "an old fogey;" he moved on the line of progression. At that time we had but few whiskered preachers, and these were among the younger brethren. Our presiding elder had turned out and trailed a handsome (?) set. When through with the usual questions, and ready for a motion to adjourn, our venerable father in Israel, Rev. J. C. Johnson, rose and asked permission to speak, which was granted. Addressing our elder personally, he said (as near as memory serves at this date): "I can not reconcile it with my views of propriety to see whiskers on the face of our presiding elder. My brother, the time has come when it is difficult to distinguish some preachers from gamblers and men of the world. Rest assured it is very unbecoming and offensive to me. I am an old Methodist preacher, and you must bear with me. Will you, my dear brother, appear on the Sabbath clean shaven?" Our elder smiled pleasantly, but made no promise. That night he spent at the parsonage, and asked what I thought about his humoring the good old brother in his prejudice against whiskers. I remarked it might not be amiss to adhere to the apostle's utterance—"If it must make my brother to sin," etc. At eleven o'clock next day he entered the pulpit, minus whiskers, and preached, as he always did, an excellent sermon. None appreciated it more highly nor enjoyed it better than did Father Johnson. Had he lived to the present he might not have objected to our modern ministers following the example of the prophets and apostles of the long ago.

MAGNALL, TEXAS.

HAROLD MORSE.

We also, being called by the will of God in Christ Jesus, are not justified by ourselves, neither by our own wisdom, or the works which we have done, but by the faith of our hearts; but by the faith, by which God Almighty has justified all men from the beginning.—Clement Romanus.

## Letter from China.

(Continued.)

Mr. Editor: Living in the native city of Shanghai, we were constantly thrown in with the Chinese. Every day we discovered something new and strange, which reminded us of many of the customs of the Jews and of eastern countries spoken of in the Bible. We looked at the gaudy and streets with wonder, and then we gazed at the immense, busy crowds of people going hither and thither, rushing past each other in such haste until we were led to wonder whence they came and whither they were going.

No pen can describe the city and its belongings in such a way as to be fully understood and appreciated by one who has never seen it. There is such an infinite variety in a Chinese city, in describing it you scarcely know where to begin and where to end.

The city of Shanghai is built on a vast plain; no hills or mountains to be seen except the numerous grave mounds on every hand. There is no doubt but the whole plain for seventy or eighty miles in the interior was two thousand years since the bed of the sea. There are no beautiful forests or groves to be seen. Almost every family in the city has a well only a few feet below the surface, but the water is brackish. These wells almost invariably pass through the remains of the dead of past ages. Our first mission home was built on the graves of the dead, and as far as the eye could see nothing but the graves of the dead could be seen.

The city of Shanghai has seven gates called, north, south, east and west; also little north gate, little east gate and little south gate. Those gates are closed every night. They stand open all day, and crowds of people are constantly rushing in and out. During the day many people collect there to dispose of their wares, or wait for a friend to pass in or out. The Bible speaks of Lot, who sat at the gate to entertain strangers. I do not think we have any Lots here. At least, I have never seen anyone waiting for strangers at the gates to entertain them. Abraham sat at the gate of Kirjath-Arba when about to purchase the cave of Machpelah.

The gateways of eastern cities are arched, shady and very cool in summer, and this is one reason why the people like to collect at the gates during the warm weather. Very often in returning from our church in the city on a warm day in summer I have found it to be a very great relief to remain under the arches of the gates for a few minutes. It is at these gates friends often make appointments to meet each other, while others gather there for trade. The crowd is sometimes so great that it is almost impossible to get in or out of the city, especially when the tide is high and the water carriers are rushing in and out at the gates.

When at the city of Peking I noticed that as the sun went down there was a rush for the gates of the city—some going in and some coming out. When once closed, there is no more opening until the morning. It is often the case that some are injured on such occasions by striving to enter first. These gates are very narrow, and in going with the crowd we have to strive and press forward to make our way through. David says: "Lift up your heads, O ye gates, and he ye lifted up, ye everlasting doors, and the King of Glory shall come in." How forcible and impressive the words of the Psalmist seem after we have once visited the gates of a crowded Chinese city, and especially when any great and noted official is to pass in or out. Thousands collect at these gates and upon the city wall to witness the procession, with the noise of gongs and the voice of runners crying to the people to clear the way. Both small and great must enter in at these gates, for there is no other door. When the official has passed then comes the rush of the populace. Often when witnessing these scenes in the east I have thought of those solemn words of our Savior: "Strive to enter in at the strait gate."

The streets of the native city of Shanghai are exceedingly narrow and crooked, and sometimes it is very difficult to work our way through the crowd. Some are walking; some are in sedan chairs carried by two men, and some are carrying heavy burdens. It is only by dodging here and there that we escape the knocks and jars that we are constantly in danger of getting. Every man carrying heavy burdens is yelling all the time at the top of his voice: "Your body! your body!" "A chair! look out! give way!" This warning is very necessary in a crowded Chinese city. Men riding on horseback must have bells on their horses. There are no lights in the streets at night, so every man must carry his own lantern. Those without lanterns are looked upon as thieves or bad characters, and many are arrested. Often the saying of the wise man is brought to our mind, "Let thine eyes look right on, and let thine eyelids look right before thee." The crooked, narrow streets through which we have to pass, and the innumerable multitudes who pass to and fro, require anyone passing along to be careful to look straight forward, or he will have a reminder now and then that he is not alone in these streets.

Some of these streets have very singular names. One is Flower Garden street; another, Crooked Measure street; Many Colored Clothes street; Third Monument street, Fourth Monument street, Butcher's Lane, and so on.

When once the name of a street is fixed in the minds of the people there is no use trying to change it. The streets of the foreign settlements of Shanghai have names familiar to the Chinese—names taken from the provinces and cities of China, given to them by foreigners. Streets leading east and west are named after the cities of China, and streets leading north and south are named after the provinces of China. The Chinese do not recognize these names; but each street has a name given to it by themselves, and it is only this name they recognize and use when speaking among themselves. For instance: They say One Horse street, Two Horse street, and so on. They are averse to making any changes. They show it in all their actions. They cling with great tenacity to all their ancient customs and ways of doing and thinking. Nothing but the grace of God in their hearts can ever induce them to cast away their old forms of idolatrous worship and accept the religion of the Lord Jesus.

Your brother in Christ,

J. W. LAMBUTH.

SHANGHAI, CHINA, March 23, 1885.

## "Ne Plus Ultra."

God's creation was a perfect, complete and finished work. Rolling the world from his hand, he adorns it with every embellishment of fancy and gives it every decoration that the imagination could conceive of or the heart could desire. Then he makes man and woman, and crowns them king and queen of this earthly paradise. Happily they live; every wish is gratified, every want anticipated. Their most exalted day dreams become realities, and their ideal of air castles is no sooner framed than it stands before them a true building. God loves them; he calls them his children; he watches over them as an affectionate father, and acts the part of a devoted and indulgent parent. Their delight is his delight, and their joy is his joy. Peace reigned supreme. The universe seemed lighted with an eternal sun. Agreement and harmony is impressed on every living thing.

High above all—pre-eminent—stand man and woman. Made in the image of their Creator, they are pure. Through daily association with him their characters are made immaculate. Frequently in his presence, they become more like him. Their lives are as streams without ripples, and, with overflowing hearts, they turn to God and, in burning accents, tell of their gratitude and the abundance of their thanks.

A test is given, and their gratitude proves to be a farce and their words of thanks "sounding brass and tinkling cymbal." God's law they violate, and severe is the penalty. Their Eden vanishes; their day dreams are like the mists of the morning; their air castles crumble into nothingness; their flowers are turned into thistles; their eternal sun sinks down, night ensues and the sentence of death thunders from an enraged God. What black despair! What hearts of lead! What searing consciences! Gladly they quit their once happy home. Its altar has been torn down; its sacredness has been desecrated; its snowy purity has been soiled, and, with just indignation, it refuses to harbor its profaners. The angels are grieved; the heavens mourn; the devils rejoice and God weeps.

Notwithstanding the disloyalty of his children, he loves them even more than in their obedience, and sends a ray of light into their night. Again the sun begins to shine, the flowers to bud and blossom, and creation is once more quickened with gladness. "For God so loved the world that he gave his only begotten Son, that whosoever believeth on him might not perish, but have everlasting life." Glorious gift! Unparalleled and without an equal! A donation which none but God would have bestowed—a possession which none but God would have relinquished. The Son had all the attributes of the Father. He was the heir of his holiness and the inheritor of his purity. We find him with the same magnitude and tenderness of heart. What a character to be offered for the blotting out of sin—untarnished and without spot! His blood could well make us "even whiter than snow." Such is the plan of salvation—such the redemption of the soul. Who will dare to say that with the body the soul dies when God has given his Son to pay for it? Do you deny the verity of sacred history? If so, you contradict prophecies that have been fulfilled, events that have transpired and customs that have become laws.

Let us examine the soul and see what it is. It is the real, the true man. Look at its great intellectual powers. Its arguments are philosophical; its reasonings are wonderful; its conclusions are miraculous. It is master of space, time and distance; it has made crowns and pulled down thrones; it has caused kingdoms to rot and empires to wither; it is king of kings and lord of lords. Then tell us that it is dissolved with this tenement of clay! Away with such an idea! It is revolting to every noble feeling and repugnant to every precept of his own teaching.

Again, see its moral capacity. It can be again, refined and elevated until it almost feels the fullness of a God. It sympathizes with the suffering and pities the distressed; it is charitable to the helpless and comforts the poor; it rejoices with the rejoicing and weeps

with the weeping. It can be made cynical or philanthropic, selfish or benevolent; it can partake with the good or sup with the bad; it can reach heaven or sink to hell. Then say that it can die! Monstrous absurdity! Statement untenable! Nothing beyond—groundless belief! Supercilious theory!

There is something beyond. The structure of man says it; nature declares it, in unmistakable language; the inspired revelation emphasizes it with words of thunder, and despicable must be he who does not desire it. He is the most contemptible of sinners; he has the heart of the craven and coward. The thought that the soul is material shocks the whole being. It throws a pall of midnight around the heart and overshadows with agonizing sadness; but, on the other hand, the hope of an eternity is the brightest star of existence. It is the brilliant diamond in the circle of life. Without this hope life would be a hollow mockery, a perfect sham, a barren waste, a stupendous failure. If this hope is a delusion, it pays to cling to it, for it is drink to the thirsty, food to the hungry, raiment to the naked and supply to the needy. The delusive breast of Christ is far more preferable than the drunken and blasphemous pillow of Tom Paine.

Let us live up to the precepts of the "sermon on the mount," practice the teachings of God's book, and methinks eternity will make real this hope and prove that there is something beyond—that after the darkness of the grave there is an eternal day—that there is a bright land where a real God reigns, a real Savior lives and the immortal soul doth dwell. Thanks be to God for his unspeakable gift and the hope of something beyond!

STEPHEN FAULK.

Memphis, Louisiana.

## Woman's Work at Rodney.

On the evening of April 24 the anniversary of the Woman's Auxiliary Missionary Society, of Rodney, Miss., was celebrated by an address from the Rev. J. P. Drake, who organized said society one year and one month before in the Presbyterian Church, of the same place. The address was excellent—especially as it was delivered by one who has the entire confidence and esteem of his old members. Its influence will, we trust, be felt for many days by each member of the little band of workers who, though little, have done what they could for their unfortunate sisters in the far-away lands now darkened by the black clouds of ignorance, superstition and cruelty. May the day soon come when the bright sun of righteousness will clear them all away! Though there is much work to be done at home, yet we feel it is right to stretch forth a helping hand to those who are in a worse condition than ourselves. After the close of the address a few suitable and encouraging remarks were made by the Rev. A. F. Watkins, who, though his say among us has been short, is rapidly winning his way into the good opinion of the people of Rodney and vicinity.

MAURICE HARPER.

## A Pleasant Day at Cane Ridge.

Mr. Editor: Last Sunday, April 25, witnessed so pleasing and appropriate a scene at this goodly old church of Fayette circuit (dear to the hearts of many of your readers), that I thought a statement of it might be acceptable in your columns. Mrs. E. Watkins, of Natchez, widow of our Dr. Watkins, desired to present to the church her so much loved a memorial thereof in the form of a very handsome sacramental service, consisting of a nice baptismal bowl, an elegant pitcher, two large plates and two chased goblets—gold lined—all being of silver, an inscription engraved on the pitcher outlined the object, the donor and the donee.

After our opening hymn and prayer Bro. Thomas H. Watkins and his wife, Sister Julia, appeared in the altar to the surprise of part of the congregation, bearing the above gift to the next communion table lately purchased for the church. Here Sister Julia Watkins presented it to the pastor in the following words:

"Bro. Drake, I present this communion set to Cane Ridge Church, in the name of Mrs. W. H. Watkins, in memory of our beloved father, the late Dr. W. H. Watkins. It is but fit that I should say that, with the membership of old Cane Ridge, he gave his young heart to God, and from them went forth to preach 'peace on earth and good will to men.' May God grant that while we use it to meeting around his board here we may all be blessed, and when time has passed continue in a brighter world with the loved one gone before to that land where no death comes, no sorrow, no weary waiting, but all will be joy and peace forever!"

To these moving words the pastor replied, as best he could extempore, in substance as follows:

"Sister Watkins, I am honored, as pastor of this church, in receiving this fitting token to the memory of Rev. William Hamilton Watkins, D. D., late of the Mississippi Conference, but now of the general assembly in the new Jerusalem. It gives me peculiar pleasure, as my father's son, thus to take part in honoring the memory of his special friend and co-laborer—your father! His name outlives itself closely about the history of 'Cane Ridge.' Going forth hence to preach the gospel, he often returned and gave the mature fruit of his ripe scholarship

and attainments to the church in which his soul first saw the true light of life. The honors showered on him by the church as pastor of his first pulpit, presiding elder, college president, delegate to General Conferences and president of Annual Conference more than once, never dimmed the memory of this first place 'where Jesus shed the oil of gladness on his head.' Here his sleeping dust awaits the resurrection morn. Here a brother, and other near connections, received the church's commission to declare glad tidings to the meek, and here the mantle fell on a worthy son, our own beloved Bro. Aleck—absent to-day, but not forgotten. How well chosen then is this memorial! Great civic and military heroes have their names enshrined in the memory of multitudes by lofty monuments of marble or brass which from afar beckon men to follow up to the giddy heights of fame. But he who was far greater than all earth-born heroes—ordained a sublimely simple, monumental rite—the holy communion, 'Do this in remembrance of me,' he said. That the vessels for this service should come to this church as a memorial of one who so often kept the feast here and with such beaming gravity and dignity, and as a gift from her who so long and faithfully shared his lot as a Methodist preacher's wife, is more eminently becoming than any words of mine can express. In the name of Cane Ridge Church I gratefully accept this handsome gift. Trusting that it shall be handled with reverent care; that it may convey the simple elements betokening union with Christ and each other to very, very many of this and succeeding generations, and that all who here partake may drink anew the 'fruit of the vine' in the Father's kingdom above with Jesus himself and with the sacramental host which our fathers have already joined, I receive your prayer."

The Church Conference requested that this be reduced to writing, spread on the minutes, etc., which leads me to adopt this as the easiest method of bringing the scene before your readers. Before the air ceased to vibrate with the sound of these words Bro. Tom and Sister Julia presented their youngest heir to the name for baptism, and Henry Vaughn Watkins suitably received, from the new baptismal bowl, the rite which made him an infant member of his grandfather's church. Was not this a very proper beginning of service for this offering on affection's altar?

While at "Cane Ridge" I will mention to its many friends that last year our people there raised more than \$100 for ceiling and otherwise fitting up their building, which is somewhat weatherbeaten and unpainted. We expect more of this good work to proceed before the approaching District Conference. We look forward to the time with pleasing anticipation, and hereby extend an invitation to you as a "live connection" to be with us on that occasion, yet to be announced in the ADVOCATE.

Yours cordially,

J. P. DRAKE.

## On to Washington.

BY REV. JAS. J. HILLINOSLEY.

The fact so startling to every thinking man in this land, who is interested in the complete success of the prohibition movement, is the fact that the general government of the United States is completely under the control of the whisky league; and the two great parties, the Democratic and Republican, which have so intensely confronted each other for the past thirty years, are influenced, swayed and moved at the beck or wink of the liquor power completely; so that if says to the one, "Do this," it doeth it; or to the other, "Do that," it doeth it. As a fleet and well-practiced boy controls the direction of his rolling hoop on a smooth surface, so likewise does the liquor league control the direction and movement of either the Democratic and Republican parties at will. The national policy of this great government is controlled by this league, and our politics could truly be represented and stigmatized as well by a reeling demijohn, pictorialized by photographs of members of Congress, with a man's head protruding from the neck representing the president or some other leading member of the liquor fraternity.

Take either of the great political parties of our land and ask when in the history of national legislation has either of them turned a wheel in favor of the prohibition sentiment, or gone contrary to the expressed wish of the liquor party? Time and again has Congress been earnestly petitioned for the intemperance movement in this direction; that is, simply to give us a commission to inquire into the facts concerning the liquor traffic and every time the movement has been throttled. Even in the last session of Congress a Democratic House strangled a bill sent down to it for consideration by the Senate, providing only for this simple commission of inquiry on the vile traffic. "Even Southern senators, who favor prohibitory measures at home, heard the crack of the liquor lash at Washington and responded to it with affluence." And the end is not yet.

Only a few weeks since this liquor league gave the Southern Democrats to understand that they must touch the question of prohibition with a light hand, or else the day of judgment will come (for them) in 1888, while the

same or a similar hint was thrown out to the Republicans of the North in regard to the prohibitory movement which obtains there. Of course, if the liquor dealers can control the Democrats in the South, under whose influence the prohibition sentiment is fostered, what there is of it, and the Republicans in the North—they will control the politics concerning the matter, and this is all they want. If the liquor league should so order it, there is not a legislature south of Mason & Dixon's line, with maybe one or two rare exceptions, who would permit the people whom they profess to represent to vote on the question of a (State) constitutional amendment as regards the question of prohibition. As it is, in the absence of any such order from the masters, the liquor men, such efforts on the part of the people to get at the throat of this monster evil have usually proven abortive, and that by the direct action of Legislatures who are afraid of the saloon and of the saloon vote. Hence the failure in North Carolina and the three successive ones in the State of Texas. The National Democratic party control Democratic Legislatures; but the liquor men manage the course of and control the Democratic party with reference to prohibition. Hence on all this important issue the whisky brotherhood control our Legislatures. Hence the difficulty of the people of any State to get their respective Legislatures to submit the question to them as to whether or not there shall be a State amendment prohibiting the traffic in and manufacture of intoxicating liquors. It is not surprising, therefore, that no State in the South, though all are under Democratic rule, has passed a State prohibitory law on this greatest of all political issues. The Democratic party, as a party, are simply under the control of the whisky men. That is all I verily believe, if the National Liquor Dealers' Association should say of the Democratic party "See here, we're growing tired of this thing. We want no more local option laws in the South. See you to it that the Democratic party in the Southern States passes no more such laws, and as soon as practicable repeal those already on the statute books. If you don't, we'll smash the party in New York and Indiana and the rest of the close States and elect a Republican President." Why there would be no fathering of the prohibitory sentiment in hardly a Southern State, and what little has been done might be undone at any moment, it would be just as easy to get the Legislature of the State of Louisiana to pass a law making it compulsory on a child attending the public school to commit to memory and repeat a chapter in the Bible every day as it would be to get them to pass a law on hygiene, which would require teachers in the public schools to give and systematically teach the scientific physiological effects of alcohol on the human system. And, doubtless, every Southern Legislature would kill such a bill as quickly as did that of New Jersey the other day when the prohibitionists had the effrontery to introduce it. To pass such a bill and make it a law would give mortal offense to our masters, the liquor men, and that would prove unhealthy for us in 1888. No, we must knock down every time when this political lord of lords waxes his hand. We must obey or die.

The fact is, and it could be proved by an innumerable company of witnesses of facts that the whisky ring has faster friends in this country than men in high official position under the government, and men who in national convention shape and control its party attitude in favor of the liquor traffic. All our important political machinery is centered and has its foundation in the saloons, and the great engine which runs its ponderous and complex parts attended and fed by the liquor men. Here is the nigger in the wood pile; or, if you like it best, the power behind the throne. Both our great parties are bidding for the whisky vote, and to get it every other interest is and will be sacrificed. Our representatives do not represent us. If they did, they would favor and fight for prohibition. Hence our only recourse is to send men to our Legislatures and to Congress who are pledged to the prohibition cause. We do not want men in our general assemblies, either State or national, who are for prohibition at home and against it when they get to Washington. We must use our political liberty at the ballot box, and with power of the elective franchise put in office the right kind of men. In eradicating out the liquor traffic this must be our method and our motto—On to Washington.

## In Memoriam.

Rev. Robert Trovathan Parish, son of John G. Parish and Eliza Ann Trovathan, was born in Pike county, Miss., February 29, 1820; removed to the State of Louisiana in 1848; was married to Miss Judith Merrill, April 25, 1850; was converted to God 1856; was licensed to preach in 1858; was admitted on trial in the Louisiana Annual Conference the same year; was ordained deacon by Bishop Andrews, but does not give the date in the printed sketch for 1861, nor does he state by whom he was ordained, elder, nor give the date, and died at his home, in Jackson parish, near Vernon, in this State, April 10, 1885.

While the writer had had a Conference acquaintance with Bro. Parish for some twenty-five years, it was during







## Christian Advocate.

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CHAS. B. GALLOWAY, D. D., Editor.

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REV. W. L. O. HENRICHT.

THURSDAY, MAY 14, 1885.

"Aunt Parson's Story," on our third page this week, is good reading. We hope it may stimulate like activity in some other "case-in-Zion."

Country preaching that converts sinners is the need of the city. The human heart in silks and cushioned pews is nowise different from a soul in homespun, sitting on a hard bench. The "whole counsel of God" must be declared in city full and country vast.

A splay Washington correspondent of the Baltimore Baptist puts the case rather strongly; but truly, in these words. We would only amend by including such members of all evangelical churches. "With a pack of dancing, theatre-going, card-playing, Sabbath-breaking Baptists, you have no more chance of saving the world than with a legion of missionary devils."

The Russo-English complications have not as yet been satisfactorily adjusted; but the war cloud has passed away. The Gladstone ministry, however, is meeting with the most persistent and annoying opposition from the Tories. As we go to press the discussion of a second resolution of censure is in progress, with prospects of another triumph for Mr. Gladstone.

It is given out from Washington that Postmaster General Vilas will make vigorous war on the Louisiana Lottery inquiry. He proposes to have a series of prosecutions brought against the abominable before the federal courts in a number of States. This will raise a storm in certain quarters; but this country at large will approve and applaud. If there is any constitutional power lodged anywhere with which the Postmaster General can arrest the circulation of this poisonous outrage through our mail system, we hope he will bravely employ it. It is a curse and a crime, and is a constant menace and disgrace to our public morality.

A new Millerite craze has been raging up in the State of Maine. How strange the fancies and follies of some people! After figuring on the prophecy of Daniel, they concluded that the world would come to an end April 29, 1885. There was eager expectation for the glorious event. Farmers refused to plow and plant their fields, and women made elaborate ascension robes in which to appear before the King. This night before believers refused to sleep, and spent the time in fasting and contemplation at their homes. As the archangel's trumpet failed to sound, it is now in order for those farmers to pitch a crop. Some years ago an enthusiastic Millerite sister attempted a premature ascension. She leaped from an elevated hill top, thinking that wings would be furnished and she would sweep through the gates into the eternal city. But instead she had a dreadful fall and a broken limb. With a faith unshaken, however, she said, "I would a-flewed if I'd got the right flop." Everything depends upon the right flop.

The twenty-fifth annual convention of the United States Brewers' Association will be held in the City of New York, on the nineteenth instant. In the call for the meeting the officers of this association speak words of good cheer to their fellow-brewers. They dwell upon the hopeful outlook of the trade, and urge a strong and effective exercise of corporate capability in order to subvert certain interests. The Washington Sentinel, edited by the attorney of the association, is rather more pessimistic. Indeed, he looks gloomily upon the progress of prohibition, and admits that the future is full of grave apprehension. The Sentinel says: "At no time have matters looked more gloomy than at present. North, West and South the enemies of personal liberty are actively engaged in enslaving the people by high license laws, with prohibition features or by outright prohibition. Iowa and Kansas seem to be entirely subdued, and even here at Washington we have reason to look with apprehension into the future." Just so. And the organ of the brewers being witness, prohibition is not a failure. Friends of reform, close ranks and march forward. The enemy is ready to run.

## Editorial Correspondence.

Our trip to Nashville was made in twenty-six hours, and by way of the Illinois Central. In speed, safety and comfort that road is unexcelled in the South, and its management is worthy of the generous public confidence it enjoys. Close connections at Milan prevented our calling upon Miss Lochie Rankin, our hero China missionary, who is in that town visiting her venerable parents. She is resting quietly at her old home after a long and tiresome journey, preparatory to attending the approaching annual meeting of the Woman's Board of Missions, at Knoxville. At the depot in Nashville our special friend, Bro. J. D. Hamilton, was in waiting with horse and buggy to take us to his hospitable home. He lives near the Vanderbilt University, and on looking up in the morning our first greeting is from the stately buildings and beautiful campus of that grand institution.

The Bishops are all present except Bishop McTear, who left on Monday night to attend the funeral of Mrs. Commodore Vanderbilt. They met on Friday last, and have arranged their plan of episcopal visitation for the coming year, which is enclosed for publication. Bishop Wilson looks much improved in health, and is assigned full work. The other Bishops are in good trim for the excess of labor laid upon them by the death of several of their colleagues.

The Board of Missions met on Wednesday morning, at nine o'clock, with Dr. Garland in the chair, and Drs. Young and Kelley in their places as secretary and treasurer. All members of the Board, including the Bishops, were present. The report of the treasurers shows that the receipts of the past year have been \$184,200. Considering the stringency of the times, this is a hopeful exhibit, but far below the duty and ability of the church. Reports from the various mission fields were never so cheering. This is especially true of the Central Mexican and Mexican Border. Brazil is beginning to return a hopeful harvest, and the detailed reports from China assure us of yet grander achievements in that vast field.

There were earnest appeals from each mission field for increased appropriations to allow enlargement of work; but the present condition of the treasury compelled a negative response. The Board adopted a conservative course, and for the next year only provided for the laborers actually and actively employed. Doors are open to us and men are ready to go; but the means to send and sustain them are not at command. What a mighty call to the church to bring her tithes and offerings unto the Lord! If only fifty cents per capita could be collected during the ensuing year, we might double our forces in the foreign field and give ample aid to our brethren in the vast and inviting West. The presence of Rev. C. F. Reid, of our China mission, added much interest to the meeting. He seems to be quite fully posted as to the needs and opportunities of mission work in the "Celestial Empire," and is himself enthused with the spirit of missions. His suggestions and information on many points assisted the Board to an intelligent conclusion in several appropriations. Rev. R. W. McDougal, from Durango, Mexico, was present, and by invitation made an interesting statement of his labors in that priest-ridden country. He is a young man of fine presence, creditable attainments, and is thoroughly devoted to missions. The Central Mexican Mission has in a few years grown from a small seed to a stately tree. It seems but yesterday that Bishop Keener made his first visit to the capital of the Montezumas in search of a place to erect our Methodist standard. Now forty-eight preachers are appointed to the regular work and sixty-five Sunday-schools are under admirable organization. On the Mexican border so rapid has been the growth that the mission has been erected into a Conference, and is in Bishop McTear's circuit for the coming year.

The ride from McKenzie to Nashville with Rev. T. F. Brewer, president of Harrell Institute, at Muscogee, I. T., gave ample opportunity to learn much of our work among the brethren in red. Last year was exceptionally prosperous in the Indian Mission Conference, a thousand having been added to its membership. Our brethren in that field are much annoyed, though not really hindered, by proselyting Baptists. We really think our zealous brethren ought to remain that business to the home church. In mission fields the work of evangelization ought to be so absorbing as to afford no time for ecclesiastical marauding.

Altogether this has been the most satisfactory meeting of the Board we have ever attended. A new mission in Japan has been projected, which will be in charge of the veteran,

J. W. Lambuth. He now speaks Japanese with measurable fluency, and will carry into the work years of valuable experience. This will also be a haven of recuperation—a sanitarium for our missionaries in the malarial Kiangsu province of China.

The Board also settled some important principles of practical administration in the several fields, and the relations of our work to the Woman's Board. The assessments remain about the same as last year in the aggregate, though some slight changes in certain Conferences were made. The amount apportioned to Louisiana was reduced from seven thousand to six thousand dollars. Mississippi and North Mississippi are unchanged.

The annual meeting of the Book Committee was held on Wednesday and Thursday, with a full attendance. All the members were smiling faces, and evidently felt satisfied at the admirable management of the Publishing House. Some facts gleaned from Business Manager Palmer will interest our readers.

During the year the House has issued 37 new publications which go into the regular catalogue as permanent contributions to the literature of the church. Besides these a large number of books have been published by contract for outside parties.

The sales of books has amounted to considerably over \$100,000, the income from the Advocate over \$40,000, and from the Sunday-school papers over \$65,000, besides a considerable sum from miscellaneous sources—an aggregate of over \$240,000. Additions to the machinery amount to \$15,000, and improvements and changes in buildings made at an expense of \$10,000. The stock of material and merchandise has been largely increased to accommodate the demands of a growing trade. In addition to this, \$20,725 of the bonds issued to relieve the indebtedness of 1878 have been brought in and cancelled. This debt of 1878 was originally \$350,000, and has been reduced to \$128,000, making a reduction of \$222,000 in the space of seven years. All this has been done without creating any new debt. The House does not owe a dollar outside of the remnant of the old debt of 1878. The outlook is hopeful. For the season, and under the influences now prevailing in the country to depress business, trade is very good, amounting in all departments to an aggregate of nearly \$1,000 a day.

The Book Committee authorized the management to make all needed improvements and additions—among them an electrotypes foundry, a new elevator, and other machines that may be thought necessary from time to time. Among recent purchases is a machine for book-sewing—the work similar to hand-work, but done in a much better and more permanent way, and as fast as six hands could do the same work. Many other items of business and improvement received attention—all looking to the long run of work which, as the central Publishing House of the church, must be done here.

All Nashville is astir at the anticipated coming of Rev. Sam Jones. It is talked of in the street cars, in every counting-room, in the family circle and all market-places. We examined the tent erected for the meeting. It will seat about four thousand persons, and will hardly be able to accommodate the eager multitudes. As evidence of the intense desire to hear the Georgia evangelist, the sale of tickets to his lecture, on Saturday night, on "Character and Characters," in the interest of a home mission, three days before had reached eight hundred. The revival meetings in several Methodist Churches have well prepared the way for his coming, and a mighty Pentecost is expected. May God grant it!

On Thursday evening, at the Publishing House, a meeting of the trustees and friends of Paine Institute was held. Dr. John, of Texas, presided, and this editor acted as secretary. Commissioner Dunlap gave an account of his labors and made a satisfactory statement of the organization and work of the institution. The faculty is first-class, and about eighty pupils are in attendance; but the institute is embarrassed for lack of proper buildings. Some action was taken at the meeting which, it is hoped, will awaken more general interest in its success throughout the church.

On Saturday morning, at eight o'clock, we started homeward. At Milan the Paris District Sunday-school Conference was in session, and opportunity was given to shake hands with many brethren. Dr. Winfield, of Arkansas, had been in attendance, and delighted a vast congregation with a lecture on his European travels. Dr. Malou, from Memphis, was present, and participated in the discussions with characteristic clearness and ability. He has a genius for exact and lucid statement. It was a real self-denial to

refuse an earnest invitation to spend the Sabbath; but home duties compelled us to take the first south-bound train.

## Pleuro-Pneumonia and Prohibition.

The Commissioner of Agriculture, Hon. Norman J. Coleman, has issued a circular concerning the bovine plague raging among the cattle in some parts of the West. So great was the alarm among the cattlemen, and so necessary that effectual means be employed to arrest the spread of the disease, that the authority and power of the United States were invoked to send speedy relief. A circular has, therefore, been issued from Washington forbidding anyone from driving or shipping cattle that have been exposed to the contagion of the disease from one State to another or from one locality to another. The heaviest penalties are threatened against any public carrier by land or water who may violate the statutes referred to in the circular. We applaud the vigilance that takes such timely precaution. The consequences of shipping and slaughtering for market diseased cattle can scarcely be computed. To neglect its arrest would be criminal.

But the principle underlying this action is not always recognized. At least the application of it is often stoutly resisted. Nobody objects when an owner of diseased cattle is restrained from imposing them upon the market, thereby endangering thousands of lives. However the cupidty of the ranchman may resist, all society applauds. No one suspects that his property rights are too sacred to be molested. The safety of society demands a prohibition of right to sell, and not a voice is heard in his defense. But when the same principle is applied to the liquor traffic—in comparison with the evils of which a cattle plague is a beetle—some simple souls complain that property rights are abridged and personal liberty is defrauded. Alas! for the blindness of minds when interest or appetite is involved. The principle is exactly the same, and more than once has been clearly announced by the supreme judicial tribunal of this nation. And what a merciless exposure of the inconsistency of applauding Commissioner Coleman and denouncing "fanatical prohibitionists!"

## Jephthah.

St. Paul mentions this man as one of the heroes of faith. He made no extended mention of him for want of time; but the Holy Spirit saw fit to indite a sketch of his life sufficient to fix several prominent traits. Let us also here pause to remark that many unjust comments and criticisms are extant as to this man "of whom his age was not worthy," and, while it ought to be sufficient to all who believe in Paul's inspiration simply to mention the fact stated in the first sentence, we still will discuss the main facts of his life, and if they fall to measure up to the stature of a man of faith, we have nothing more to say.

1. Jephthah was hasehorn—the son of a harlot. For this he was not responsible, and yet for it he suffered scorn and abuse and exile. It is a law of God that children suffer for the sins of their parents. The intent of that law is doubtless to move men to care how they sin against their own offspring. Herod was not the only murderer of innocents. We have no controversy here with that rule of society which attains the hasehorn; yet the children of the bride-chamber ought to remember that a want of mercy in them does not degrade this honest man whose misfortune has been to inherit shame instead of honor. To stigmatize him before he has developed anything but virtue is to become partaker of his infamy if he fails and, at the same time, proves us unworthy of sharing his glory if he rises. We should never become purists. All sin should be abhorred; all sinners should be pitied. Let no man write a bond without naming mercy in it, and let all men's speech be their bond.

2. After his expulsion his strength of character was shown in the men that gathered around him. They are "vain men"—i. e., poor and, perhaps, worthless in character; but the primary idea is poverty. The poor must have their great men as well as the rich. There are always men to be leaders of them. Too often they are denagogues. Jephthah was a true poor man's friend. Though the son of a noble on one side, on the other he felt keenly what it was to be poor in purse or name. Hence while he knew how to command, he knew how to sympathize. This is a rare combination of both character and condition of life. Leaders must voice rather than echo the wants of the people, who lack the words or the nerve or the position to make themselves heard. Still more in

leading men is this sympathy with the masses needed that he may know in his own heart the strength of conviction and purpose of the masses. Let me know the leader, and you need not introduce me to his followers. *Ab uno omnes discuntur.* But strength in the leader is often communicated downward, whence it reflects again to himself. So that Jephthah, with his band of poor outcasts, became a mighty man of valor. What fools the self-styled conservators of social purity often show themselves to be in ostracizing those whose only crime is their unfortunate birth or slender purse! Brawn or brain can not be monopolized by any coterie or clique.

3. Jephthah was manly without being revengeful. He was not like the haughty Coriolanus, of Rome. He neither waged war when driven from home, nor did he refuse to help the very people who sent him to exile. He merely reminds them in a dignified way of their ill treatment, and goes to lead them in a war in which, to say the least, there was chance of defeat. He was doing well where he was. Still the leader was in him. Moreover, he had no other people. He had suffered wrongs from his cradle, and yet had forgiven them. He had forgiven his parents the wrong of his inheritance of shame; he could and did forgive his countrymen for their wrongs of pride and spleen. If he was too manly to whine when the purists expelled him, he was too magnanimous to harbor the passion of weaklings—revenge.

4. Jephthah has been represented as a hasty and rash man in binding himself with a foolish and barbarous vow, by which he brought death to his only child and everlasting shame and was on himself. All this is most unjust. In the first place, it is quite likely that Jephthah, like all the eastern people, kept his flock at night and in times of war inside his house. Upon news of victory these would be naturally turned at large. He expected, perhaps, to meet his flock going afield, and a favorite sheep in the lead. But to his surprise and sorrow his daughter appears. In the next place, the vow showed a liberality almost unequalled in history. He proposed to make a personal sacrifice of his own property for the public good. As leader of the troops, he might have pledged a thousand of the enemy's flock when captured. As now the prince of Gilead, he might have levied a tax. But no. He pledges God that he will give something sheer of his own possessions. Few such men can be found to-day. I know many Methodists who would not stir one foot for the country or church that has cherished and flattered and fattened them all their lives unless there was a clear understanding that the public paid all the expenses and gave them the perquisites. Again, if Jephthah had really found himself involved in the sacrifice of his daughter, the law provided for her redemption as well as forbade the literal execution of the vow. And, lastly, the Bible nowhere says that he did kill her, and everywhere it says anything of human sacrifices it is with the utmost abhorrence. Under all these circumstances it seems certain that Paul would not have put him in the catalogue of the faithful if he had killed his daughter.

5. The sacrifices, however, was great. His daughter had to take vows of virginity. The great grief to both of them in this was that they surrendered their chances of being the line through which Messiah was to come. Every Jew longed to be a mother through the inspiration of this hope. Mary was considered blessed above all women for the reason that she was the mother of Jesus. Every Jew looked to this as one of the reasons of his existence and one of the distinctive glories of his birthright. It was the hope of Israel, dearer than life and stronger than death. No sacrifices could be greater. This construction is strengthened by her request to let her go and bewail her virginity. So it is further corroborated by the statement that the maidens went to lament for her, which is rendered on the margin, *to talk with her.*

6. There is the crowning feature in this man's history developed in the words, "I can not go back." Here the fidelity as well as the faith of the man is seen. Vows to God are not contingently good or bad except as the conditions express. A vow to God can not include that which God forbids. Ratified in heaven; it must stand with man. The Divine conditions, being fulfilled, the human pledges are forever binding. Seemingly difficulties arise when the consequences are apparently ruinous. Things take a turn we did not calculate. That is not now for us to look at. We have come square against our destiny. Who is unequal to it, and yet claims the crown of the hero or saint? Jephthah miscounted the issue of destiny, but he did not mis-

count upon himself. "I can not go back. I have vowed. I have conquered the enemy. Now I meet and struggle with earth's fondest hopes and earth's tenderest ties. The crown of Gilead is just on my head fairly for the first time and the pang of a bitter death than that of the sword have shot through my heart. But I can not go back."

7. Somewhere an old legend runs that among the pines of Gilead the spirit of Jephthah's daughter ever afterward roved and sighed until from the trees the drops of amber balsam oozed that became the famous healing balm. There is a pretty fancy in the tale; but a truer and better balm comes to us in the lessons of the grand life of the father crowned with the sweet devotion of a saintly daughter. He who inherited nothing but shame from his mother is the one who, in the person of his only child,

"Change the rare and stainless maiden Whom the angels call Lenore."

## A Presiding Elder in "the Swamp."

I have just returned from another visit to that portion of my district which dwells in the hills usually call "the swamp." Never did I find that sometimes dreary region presenting so fair an aspect. Certainly not for many years has the Mississippi valley exhibited so flattering a prospect to a planter's eye as it does at this time. It is, indeed, a land beautiful to look upon. Plowing has scarcely been interrupted since January; the soil is in a fine condition; the stands of corn and of cotton are perfect; cultivation is well up with the growth of the plants, and, notwithstanding several quite cool nights, the promises for crops could scarcely be better. The river, it is true, is "bank-full" and rising; yet, as the tributaries above are falling, no damage is expected. The atmosphere, too, I found on this trip exceptionally pure and bracing. But what pleased me more than anything else was the evident indications of moral improvement in the country of Sharkey and Isaquena, where, spent ten days. At Rolling Fork denominations of Christians have been worshipping in the lower story of a masonic lodge, called a union church, until they have found out that what belongs to everybody really belongs to nobody. That room has been used as a court-room, a public school-room, a show-room, and I know not what else, till it has lost all sanctity in the eyes of the people, and they wish it would blow down that they might build a church on the lot it occupies. Our people have a mind to build anyhow, and hope to begin toward the close of the year.

At Skipwith's quite a town has grown up, and three fraternal lodges have completed a neat and commodious building on the same site as the one just mentioned, having a lodge above and a worshiping room below. I warned them against decorating their worshiping-room by allowing anything else than the worship of God to be conducted in it. God is unlimited as to time and place; man is limited to both and must, therefore, have both a time and a place when and where he may meet consciously with God. I urged the necessity of maintaining a vigorous church in this room below; else the lodges above would fall to the ground, intending my words to be taken in their literal sense. We have never had a church organization at Skipwith's, though our preachers have preached there ever since the origin of the town. After preaching a very attentive and appreciative congregations for five successive days I left the work in the hands of the pastor, with good prospects that some souls would give themselves to the Lord at an early day. Several seemed to be almost persuaded to acknowledge the debt which every man owes to his Maker and to sign the bond of allegiance.

At Vicksburg our people must build a new church or repair the old one recently damaged by fire. They are somewhat at a loss to decide which to undertake. To do the latter would require less money, but to do the former is more desirable. If the more able among them would contribute according to their ability and the less able do likewise, they could "rise up and build." Let there be no half-hearted liberality. Let our people be united and build a house which will honor God, themselves and the city in which they live. The most lasting and appreciative monuments men can erect to their memories are those which embody permanent evidences of charity.

I find on my table a very remarkable production, styled, "Peter, Not An Apostle, But A Chatter," from the pen of that ever diligent and thoughtful writer, Rev. R. Abney. It is an unique, timely and highly



Interesting little book. Whoever begins to read it will be apt to read it through. African slavery in America is now a thing of the past. If any of the present generation have been so far misguided as to suppose that it was primarily or peculiarly Southern, they will think so no more after reading this pamphlet. This little book does more than any work of its size ever published to place the honor or shame of introducing African slavery in the United States where it properly belongs.

W. L. O. H.

Revival at Kosciusko.

Rev. G. W. Bachman writes us of the wonderful work in progress at Kosciusko, Miss., under the pastorate of Rev. J. A. Bowen. He says: "We are having a glorious meeting here. The Lord is blessing the church and people abundantly. The whole town is astir and moving. A mass of 15 was received into the Methodist Church yesterday, and 50 came forward for prayers, including the most influential men of the town. Bro. Bowen is a man of extraordinary faith and great expectations; but he says that this is more than he was looking for now. "Revs. J. W. Price, of Water Valley, and T. W. Lewis, of Lexington, did most of the preaching last week. Rev. H. C. Parrott, of McCool, also rendered efficient service for several days. His noble wife is yet here doing excellent work for the Master in special meetings for the women and girls and the young men and boys, as well as in the public congregation and home circles. The people all say, God bless her! We expect Bro. Price to be with us again this week."

Revival at Edwards.

Mr. Editor: We have had a time of refreshing from the Lord in Edwards. Dr. J. W. Hoyt, evangelist of the Presbyterian Church, commenced preaching in the Presbyterian Church, of this place, on Sunday, April 26, and closed the meeting last night, having held two services daily for ten days. There have been sixty professions of faith. Thirty have joined the Presbyterian Church, twenty the Methodist Church, and several the Baptist Church.

The entire community has been impressed, and no doubt great and lasting good has been done. Everybody is delighted with Dr. Hoyt, who has labored so faithfully and successfully. We are very much encouraged in our work. It was a sight worthy to behold to see mothers, fathers, sons and daughters coming into the church. We have received some valuable young men into the church.

R. D. NORSWORTHY.

EDWARDS, MISS., May 6, 1885.

Revival at Winona.

Mr. Editor: The past three weeks will be ever memorable in the history of Winona. The revival of which you spoke in your last issue is still in progress, and we are gratefully singing the song of the reapers as we gather in the sheaves.

After having studied this town with an ever increasing interest for more than three years, and having watched the influences and tendencies that have been potent as controlling forces in society, I see a significance in this wonderful revival movement, that a mere statement of the visible results can not be adequately interpreted.

There has been a steady and hopeful improvement in our church here for several years; and the fruit of this gracious revival, as seen in the quickened life of the church and the large increase in our membership, will put Winona in the list of our most attractive stations.

We have received 45 additions to our membership—40 on profession of faith and five by letter. Others will join. A number have joined the Baptist Church by letter, and nine on profession of faith. Seven have joined the Presbyterian Church. Nearly all who have joined the church are grown people. We hope however, with such gracious home influences as are now being felt throughout our town, that the children will soon come in large numbers.

Our hearts are full of gratitude for the faithful work done by the brethren whom you mentioned in your last issue. Bro. Bowen had been with us before, and his very presence inspired hope. His unquenchable faith made us ashamed to even suggest a difficulty, and we had the victory from the start. I believe if we would turn him loose and let him go to the small towns as well as to the larger ones, and out among our circuits, we could take this North Mississippi territory for Christ. We all need some one to help us in these special revival meetings, and the pastor who secures the help of our dear Bro. Bowen is fortunate indeed.

W. B. MURRAY.

#### Death of Rev. G. Hawkins.

I was unexpectedly called home from Pearl River last Monday morning by a telegram stating that Bro. Hawkins was very sick and wished to see me. The next evening I reached his home at Rose Hill, Jasper county, Miss. Bro. L. Carley met me at the gate and told me I was just in time to see him alive and to witness the triumph of his faith. As we walked into his room, I saw that the honored and tried soldier of the cross was grandly winning the last victory, and was about to scale the heights of glory in triumph. I knelt by his bedside and receiving his extended hand in mine, asked him if there was anything I could do for him. He said no, he only wanted some of his brethren with him during his last moments on earth. That he had long since made preparation for this hour, and was now only waiting the command of Christ to enter into rest. He spoke of heaven as a place very near where he was lying; and as he talked of the future in those strong words of assurance that sparkle like streams of fire, and that have made the Methodist pulpit such a power in the kingdom of Christ, we felt that only a thin veil separated the toll of earth from the rest of heaven. His faith in Christ was strong and beautiful as the light, and his resignation complete and sublime. After giving instructions to each member of his family and about his business affairs, he called one of his younger sons by name, and said he had given him to Christ for the itinerant ministry, and prayed earnestly that the Lord would accept this last offering. Then, as if assured his prayer was heard, he told his eldest son to send him to Greensboro, Ala., and educate him for the work. As I looked upon this true man of God filling his last earthly moments with thoughts and arrangements for carrying forward the work of the Master, I imagined I caught glimpses of the zeal of heaven for the salvation of earth. May the consecrated mantle of the sainted father fall on his young and noble child! Having completed his earthly affairs, on Wednesday morning, at 5:30 o'clock, our brother passed away as gently and as gloriously as falls the early sunbeams upon the face of earth.

Thursday we took his remains to the Methodist Church in Enterprise, where Bro. L. Carley, assisted by Bros. Turner and Hall, of the Baptist Church, and this writer, conducted the funeral service and preached an impressive sermon from these words: "Let me die the death of the righteous, and let my last end be like his." Then we laid him away to rest 'till the trump of God shall awake his sleeping dust to appear in glory.

J. M. WEEMS.

#### Death of Rev. R. F. Flowers.

The following postal from Rev. W. B. Lewis, dated Crystal Springs, May 8, will be read with sorrow by many friends. Bro. Flowers was for some years a member of the Mississippi Conference, but his health was never sufficiently robust to endure the strain of itinerant life. He was a devout, consecrated young man, and his supreme desire was to be a useful, faithful itinerant minister of the gospel. Bro. Lewis writes:

Rev. R. F. Flowers died here yesterday morning after a short illness. He was with our Sabbath-school, of which he was superintendent, last Sunday, and at the morning and evening service; and this morning, Friday, we buried him in hope of the resurrection. A more extended notice soon.

#### Monteagle School of Bible Study.

This is one of the departments of the now well known Monteagle Summer Schools, located on Cumberland Mountain, Tenn. The Old Testament Study is in charge of R. V. Foster, D. D., of the Theological School at Lebanon, Tenn. The New Testament department is in charge of Dr. Harris, of Richmond College, Va. Classes, both primary and advanced, will be organized in Hebrew and New Testament Greek. There will also be daily lessons in Biblical Exegesis and Biblical Introduction. Six weeks on the mountain spent in unsectarian and brotherly study of God's word, will be wholesome to both body and soul. It will also be a good opportunity to make a beginning or further progress in the study of Hebrew and New Testament Greek. Take such Hebrew and Greek helps with you as you may have or can get.

The following from the Winona Times shows what an observant secular editor thinks of the fruits of prohibition. We copy it for the encouragement of all engaged in the grand work:

For the sake of such "fanatics" in the temperance cause as Rev. C. B. Galloway, of the Methodist, and Rev. John Hunter, of the Presbyterian Church, and Galloway, of the

Baptist Church, we give utterance to an opinion expressed here by several good people with whom we have conversed, that the present religious interest exhibited is the result, to a marked extent, of the prohibition movement which preceded it, and has prepared the way for the sober reflection which has led to penitence and praise and pardon. We believe it sincerely. We believe that the efforts of Galloway and Hunter and Lagrone in driving the saloons from this country, was not only a great moral victory, but the moving-point and foundation of the religious victory which is now being enjoyed. We give this as an encouragement and an incentive to all preachers of all denominations to come out and help to clean the land of this awful sin, and then they can move on to a greater triumph still.

#### Plan of Episcopal Visitations for 1885.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARBORE.		
Denver.....	July 18.....	Trinidad, Col.
Montana.....	Aug. 6.....	Willow Creek.
Columbia.....	Sept. 10.....	Albany, Oregon.
Pacific.....	Sept. 26.....	Sacramento, Cal.
Los Angeles.....	Oct. 3.....	Los Angeles, Cal.
North Mississippi.....	Dec. 23.....	Kosciusko, Miss.
Memphis.....	Dec. 10.....	Paducah, Ky.
Florida.....	Jan. 6.....	Orlando, Fla.
SECOND DISTRICT—BISHOP ORANBY.		
Western.....	Sept. 2.....	Wyandotte, Kan.
Missouri.....	Sept. 9.....	Columbia, Mo.
Indian Mission.....	Sept. 17.....	Oak Lodge, I. T.
St. Louis.....	Sept. 23.....	Charlotte, Mo.
Southwest Missouri.....	Sept. 30.....	Lexington, Mo.
Arkansas.....	Nov. 20.....	Morrilton, Ark.
Little Rock.....	Dec. 2.....	Arkadelphia, Ark.
White River.....	Dec. 9.....	Helena, Ark.
THIRD DISTRICT—BISHOP M'VINE.		
Mexican For. Miss.....	Oct. 29.....	San Antonio.
West Texas.....	Nov. 1.....	Gonzales, Texas.
North Texas.....	Nov. 11.....	Corpus Christi.
North Texas.....	Nov. 18.....	Paris, Texas.
German Mission.....	Nov. 26.....	New Mountain.
Texas.....	Dec. 2.....	Austin, Texas.
East Texas.....	Dec. 9.....	Beaumont.
Mississippi.....	Dec. 16.....	Meridian, Miss.
Baltimore.....	March 10.....	Stanton, Va.
FOURTH DISTRICT—BISHOP KEENE.		
Illinois.....	Sept. 30.....	Pano, Ill.
West Virginia.....	Oct. 7.....	Ashland, Ky.
Holston.....	Oct. 21.....	Chattanooga, Tenn.
Virginia.....	Nov. 1.....	Petersburg, Va.
South Carolina.....	Nov. 11.....	Charlotte, N. C.
South Carolina.....	Nov. 18.....	Columbia, S. C.
Louisiana.....	Jan. 6.....	Baton Rouge.
Central Mexican Miss.....	Feb. 24.....	City of Mexico.
FIFTH DISTRICT—BISHOP WILSON.		
Kentucky.....	Sept. 16.....	Nashville, Ky.
Louisville.....	Sept. 23.....	Greenville, Ky.
Tennessee.....	Oct. 7.....	Columbia, Tenn.
North Alabama.....	Oct. 18.....	Gadsden, Ala.
South Georgia.....	Nov. 2.....	Newnan, Ga.
South Georgia.....	Nov. 9.....	Brunswick, Ga.
Alabama.....	Dec. 2.....	Colon Springs.
Bishop McVine has charge of the missions in China and Japan.		
Bishop Keene has charge of the mission in Brazil.		
Bishop Wilson has charge of the Central Mexican Mission.		

The Wesleyans have 6,000 communicants and 20,000 adherents in Ceylon.

There has been a gracious revival at Greensboro, Ala., and a number of the students of Southern University have been converted.

Rev. S. M. Homer, the efficient presiding elder of the Gadsden district, North Alabama Conference, was among our callers on Tuesday.

Rev. C. L. Torreyson, of the Baltimore Conference, and pastor at Fairfield, Rockbridge county, Va., died last week in great peace. He was a greatly loved pastor.

Rev. H. D. Moore, of Prattville, Ala., and one of the leading members of the old Alabama Conference, is in the city, and has been a welcomed caller at the ADVOCATE office.

Rev. Sam Jones' meeting at Chattanooga was one of the most remarkable of his history. Scores of letters were sent to Nashville urging the friends there to allow him to remain a few days longer with them.

Rev. J. M. Binkley, presiding elder of the Sherman district, North Texas Conference, has been taking in the Exposition. He is one of the veterans of Methodism in the Lone Star State, though yet in the prime of a vigorous manhood. We like his views on some phases of church enterprise.

Rev. J. M. Weems was summoned home by telegram from Pearl River to see Rev. G. Hawkins, of the Mississippi Conference. His friends fear that the end is very near to the noble veteran. Since the above was written the fatal stroke has fallen and another one of our comrades has gone up to his reward.

James Anthony Froude, the distinguished English historian, is in the United States on a short visit. He is returning to England from an extended tour among the British colonies in Asia and Africa. In an interview in New York, he expressed himself as strongly opposed to the English government going to war with Russia.

Gen. Grant is at work on his book, and hopes to complete it in a few months. Though recovered from the acute symptoms of a few weeks ago, there is little probability of any permanent improvement. His attending physicians report fully his present condition, but decline to prophesy for the future. The general feels that his life has been prolonged in answer to prayer.

Rev. Beverly Carradine, pastor of St. Charles Avenue Church, is over at the Seashore Camp Ground with his family, but his address for the summer will be 112 Camp street, New Orleans. He sends us the fol-

lowing postal. We hope our brilliant young friend will soon regain his wonted elasticity: "I regret to say I do not feel better as yet. I am much prostrated, and my suffering from rheumatism is simply indescribable. The weather, woods and these are all lovely, but I am not. The mocking-birds awaken me every morning with their singing by my window, but I don't awaken much singing. To the birds it sounds like groaning—it is groaning."

Bro. Frank Parker, son of Bishop Linus Parker, was licensed to preach at the Felicity Street Quarterly Conference on Monday night. At the same time the Louisiana Avenue Church recommend Bro. Gerald Parker, another son of the sainted Bishop, to the Quarterly Conference for license to preach, which will be granted next week. Thus God is perpetuating the work of his servant. He is called away, but two sons rise up to catch his falling mantle.

The Preachers' Meeting on Monday morning was attended by all the city preachers except Rev. Beverly Carradine, who is across the lake, and several visitors. Bro. Whitehurst, of the North Alabama Conference, was present, and by request made report of our Methodism in that growing field. That section is developing rapidly and we are glad to know our brethren are alive to their opportunities. Dr. H. F. Johnson, president of Whitworth College, was also in attendance and made a brief statement of the prosperity of the institution in his charge. Rev. J. M. Davies, of the Louisiana Conference, spoke of the outlook up in the Homer district. He says Presiding Elder Sawyer is making full proof of his sub-episcopacy, and is stirring the dry bones all along the line. Dr. Ahrens offered a resolution pledging each pastor to make an active canvass of his congregation to secure an increased circulation of this ADVOCATE. A very proper movement. City Christians sorely need religious literature. The Preachers' Meeting by formal resolution offered by Rev. B. F. White, cordially endorsed the proposed memorial volume of Bishop Linus Parker by the editor of the ADVOCATE, which he has undertaken at the solicitation of Mrs. Parker, Bishop McVine and other friends. It is expected to be ready for the press in the late fall or early winter.

#### The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMIESON.

#### ADVERTISEMENTS.

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the multitude of low test, cheap, alum or phosphate powders. Sold only in cans. ROYAL BAKING POWDER CO., NEW YORK.



#### DR. MEIGS' CASE'S SPINAL APPARATUS.

[See leading article in Medical Record, New York, Dec. 27, 1884.]  
This apparatus applies to the treatment of Spinal Disease the principle of extension, already well established as a most efficient method for the cure of diseases of the joints. With this it combines these additional requirements in spinal cases: Relief from the weight of the head and shoulders (without causing the burden on some other part of the body); the straightening of the curves (by means of the traction exerted by the weight of the body itself); and opportunity for exercise without restraint under these favorable conditions.

The results of daily exercise in this apparatus quickly demonstrate its utility. The patient improves rapidly in strength and height, the muscles concerned in maintaining an erect posture are developed and invigorated, and a few weeks' well frequently show a greater gain than can possibly be reached by months of treatment with the restrictive appliances in general use. For price, directions for measurement and use, and other information in respect to this apparatus, apply to

POMEROY TRUSS CO., 785 BROADWAY, N. Y. SOLE MANUFACTURERS.

J. L. LYONS & CO., Agents, New Orleans, La.

—It was necessary for the Son to disappear as an outward authority, in order that he might reappear as an inward principle of life. Our salvation is no longer God manifested in Christ without us, but as a "Christ within us, the hope of glory."—F. W. Robertson.

SEND \$1 BILLS.—We wish our patrons to bear in mind that in payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one miscarriage will occur in one thousand. Enclose the bills, and, where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

OARVER & JAMIESON, Publishers.

The Rhode Island clam begins to make its shell.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Son, Fifth & Vine Sts., Cincinnati, O., and 14 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising campaign of our paper. All communications in relation to this department should be addressed to them.

The best-laid schemes of Englishmen Afghan style.

Messrs. Eakin & Co., No. 100 Canal street, invite attention to their fresh importations of China wares—joints, dunks, and extra readers, and assure them if in need of any kind of floor covering or window shades, etc., they can find no more reliable house. See their advertisement in another part of this paper anytime during this year.

The Afghan troops will probably be fed on Khonded goods.

Watches, jewelry and all kinds of gold and silverware and precious stones, to suit different sized purses, can be purchased of Messrs. A. B. Griswold & Co., 119 Canal street. In another column they give special prices on watches. Do not forget them when wanting something for ornament or utility for your person or home, or for a present to another. They are perfectly reliable and you can write them confidently, or call and inspect.

A curious fact in natural history—That so many fishes frequently go in seine.

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full ideas, 38 p. route, cost free.

Among the other society notes of the day we happen to note that Miss Ada Sweet, of the Chicago pension agency, is not going out very much just now.

Many influences combine to make the hair crisp, lifeless, thin and gray. The best dressing and restorative is Parker's Hair Balsam.

"Mamma," said Johnnie, who had just been reading the war news, "I am afraid we are short of sauce for supper. Hadn't you better call out the preserves?"

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

The reason why men succeed who mind their own business is that there is so little competition.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Vassar College girls want to be allowed to keep pet dogs. These should certainly be in curriculum.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track; and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Else (seeing for the first time a half): "Oh! mamma! These must be the little cows that give condensed milk!"

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Ask your neighbors to subscribe for the ADVOCATE.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers in the late war established the fact that the Huckleberry was much more efficacious in chronic colic troubles than the Blackberry. Every one knows the Huckleberry growing along the side of the hill, but few have realized the fact that the little berry contains one of the most valuable and potent healing principles to the bowels.

Walter A. Taylor, Atlanta, Georgia.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents to the fact, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Press the ADVOCATE circulation now.

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Tryphena Farmer, of Stone P. O., Pickens county, Ark., having seen and read in the ADVOCATE of the great bargains in pianos offered by Philip Werlein, 152 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having viewed the side for one of those lovely, latest improved "Hale" pianos and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$75, and also be convinced that whatever instrument you may purchase is solid under full guarantee. Mr. Werlein invites all who visit the city to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Mathushek, Behning, Mason & Hamlin and Uhl pianos at very lowest prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos as low as \$50.

#### Business Notices.

#### QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most solid, bland and nutritious form in which Cod Liver Oil is used, and still more beneficial to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and R. H. THAYER, New York.

Not a Failure has been Reported. R. B. Glover, Russell, Ark., writes: Out of all the "Lungs" I have sold since I have been selling it, not a failure has been reported. Every bottle has given perfect satisfaction. I recommend it as a certain and speedy cure for chills and fever. Prepared by R. A. Robinson & Co., wholesale druggists, Louisville, Ky. Sold at Retail by Druggists generally.

#### MISCELLANEOUS.

#### THE GREAT PRAISE BOOK OF THE NINETEENTH CENTURY

#### Gospel Praise Book

BY ASA HULL.

For Prayer and Praise Meetings, For Choice Choir Voluntaries, For use in Sunday-schools, For Congregational Singing.

For any and all of these combined, it has no equal in the four last languages. This is the unanimous opinion of those using it, and church people would find it a great help in awakening and keeping up a lively interest in their meetings if generally used.

It has 320 pages, 360 Pieces of Music, and not a poor one among them.

Price: In Board Covers, \$1.50 per dozen; \$4.00 per hundred. Cloth, red edges, \$5.00 per dozen; \$5.50 per hundred.

Specimen Copy, in Boards, mailed on receipt of 50 cents; in Cloth, 60 cents.

WORD EDITION, WITHOUT MUSIC, IN NOW READY.

Price: Paper Covers, 12 cents; \$1.00 per hundred. Boards, 15 cents; \$15.00 per hundred.

Address: ASA HULL, 210 Fourth Ave., New York, N. Y.

Or Southern Agent, P. B. HUNTER, Nashville, Tenn.

#### NO MORE NAUSEOUS DOSES.

It has been reserved to our swamps to furnish materials for the greatest cough and teething syrup extant for all throat and lung complaints—the New La. Remedy. Contains no poison, and is delicious. Home references by thousands. Life Tonic, infallible for chills. Home Depot, 181 Joliet St., N. O.

#### PHILIP HALLARAN,

—MANUFACTURER OF—

Plain Tin and Japan Ware,

—ALSO DEALER IN—

COOKING AND HEATING

STOVES AND RANGES,

Sole Agent for New Goodwyn Range and Cottage Stove,

84 CAMP ST., BELOW POYDRAS, NEW ORLEANS.

W. G. WHEELER,

Clothing and Furnishing

GOODS,

Successor in Wholesale to

WHEELER & PIERSON,

50 Canal Street, NEW ORLEANS.

A PRIZE Send six cents for postage, and receive free, a costly box of goods which will help you to more money right away than anything else in this world. All of either sex, succeed from first hour. The broad road to fortune opens before the workers; absolutely sure. Address: TAYLOR & CO., Augusta, Maine.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

Dr. Huckleberry is the great Southern remedy for curing Diarrhea, Dysentery, Cholera, and all bowel affections, and restoring the little one suffering with a train upon the system from the effects of TEETHING. For sale by all druggists at 50 cents a bottle. Send Two Cent stamp for "TAYLOR'S LITTLE RIDDLE BOOK," for the health of home and amusement of the little ones.

Walter A. Taylor, Atlanta, Georgia.

THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

Dr. Huckleberry is the great Southern remedy











## MISCELLANEOUS.

## TEST YOUR BAKING POWDER TO-DAY!

Brands advertised as absolutely pure  
CONTAIN AMMONIA.

THE TEST!  
Place a can top down in a hot stove until heated, then  
remove the cover and smell. A chemical will not be  
required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA.  
ITS HEALTHFULNESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has  
stood the constant test of a reliable test.

THE TEST OF THE OVEN.

PRICE BAKING POWDER CO.,  
MAKERS OF

Dr. Price's Special Flavoring Extracts.

The strongest, most delicious and natural flavor known, and

Dr. Price's Lupulin Yeast Gems

For Light, Healthy Bread, The Best Any 11-p  
Yeast in the World.

FOR SALE BY CROCKERS.

CHICAGO. ST. LOUIS.



Dr. Price's Special Flavoring Extracts.

Purest and strongest Natural Fruit Flavors.

Vanilla, Lemon, Orange, Almond, Rose, etc.,

flavors as delicately and naturally as the fruit.

PRICE BAKING POWDER CO.,

CHICAGO. ST. LOUIS.

SUNDAY SCHOOLS

"AND ALL HIS WONDROUS LOVE PROCLAIM."

WONDROUS LOVE

Is the Title of the

NEW SINGING BOOK

By Geo. F. Root and C. C. Case, authors of "The

Diabolist."

THE WORDS

Throughout the entire book are strong, helpful, en-

couraging and full of the "Wondrous Love" of Him

whose praises they praise.

Is fresh, vigorous and inspiring, and has the added

charm of easily expressing the sentiments of the

words with which it is associated. It has been ex-

pecially prepared to meet the increasing demand for

original and beautiful music that can be readily

taken up and learned by the whole school.

The book, printed on clear, light-colored paper, and

bound in a durable cover, is sold at 25 cents by

mail, postpaid, and 40 cents by express, postpaid.

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specimen copies, sent free of charge.

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DRY GOODS

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NEW ORLEANS

TUTT'S

PILLS

25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

SYMPTOMS OF A

TORPID LIVER.

Loss of appetite, Bile, constive, Pain in

the head, with a dull sense in the

back part, Pain under the shoulder-

blade, Fullness after eating, with ad-

inclination to exertion of body or mind,

Irregularity of temper, Low spirits, with

a feeling of having neglected some duty,

Weariness, Dizziness, Fluctuating at the

Heart, Drowsiness before the eyes, Headache

on the right eye, Restlessness, with

stiff dreams, Highly colored Urine, and

CONSTIPATION.

TUTT'S PILLS are especially adapted

to such cases, one does not feel such a

change of feeling as to astonish the sufferer.

They increase the Appetite, and cause the

body to Take Food. Finally, this system is

nourished, and by their Tonic Action on

the Digestive Organs, Regular Stools are

produced. Price 25c. 44 Murray St., N. Y.

TUTT'S HAIR DYE.

GRAY HAIR or WHISKERS changed to a

GLOSTLY BLACK by a single application of

this DYE. It imparts a natural color, acts

instantaneously. Sold by Druggists, or

sent by express on receipt of \$1.

Office, 44 Murray St., New York.

HOLY BIBLE

REVISED

VERSION.

Plano and Organs

Of all makes direct to

customers from head-

quarters at wholesale

prices. All goods guar-

anteed. No money

asked until instru-

ments are received and fully

tested. Write us before purchasing. An investment of

2 cents will save you from \$200 to \$1000. Address

JESSE FRENCH, Nashville, Tenn.

Wholesale Distributing Dept. for the South.

## Weekly Market Review.

(For Week Ending May 12, 1885.)

## COTTON.

Low ordinary	7 1/2	—
Ordinary	8 1/2	—
Good ordinary	9 1/2	—
Low middling	10 1/2	—
Middling	11 1/2	—
Good middling	12 1/2	—
Fair	13 1/2	—
Galveston middling	10 1/2	—
Mobile middling	10 1/2	—
St. Louis middling	10 1/2	—

## SUGAR.

Interior	—	—
Common	—	—
Good common	—	—
Fair	—	—
Good fair	—	—
Fully fair	—	—
Strictly Prime	—	—
Choice	—	—
Seconds	—	—
Yellow clarified	—	—
Gray clarified	—	—
Choice whites	—	—
Granulated	—	—

## MOLASSES.

Syrup	—	—
Fair	—	—
Strictly Prime	—	—
Choice	—	—

## RICE.

Fancy	—	—
Choice	—	—
Prime	—	—
Good	—	—
Fair	—	—
Ordinary	—	—
Common	—	—
No. 2	—	—
Rough	—	—

## FLOUR.

Minnesota bakers	5 00	—
Minnesota patents	5 10	—
Extra fancy	5 60	—
Winter wheat patents	6 00	—
Choice	5 05	—
Fancy	5 30	—
Extra Fancy	5 65	—

## CORN PRODUCTS.

Cream meal	—	3 25
Corn meal	—	3 10
Grits	—	3 40
Hominy	—	3 25

## GRAIN, ETC.

Corn	—	—
White	—	66
Yellow	—	65
Mixed	—	—

## OATS.

Western	—	50
Wheat rust-proof	—	—

## BRAN.

By cwt	—	95
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## HAY.

Choice	—	25 00
Prime	—	22 00

## PORK.

Mess	—	12 75
Prime mess	—	11 50
Rumps	—	11 00

## BACON.

Fancy breakfast	—	10
Shoulders	—	4 1/2
Sides, clear	—	6 1/2
Sides, clear rib	—	6 1/2

## HAMS.

Sugar-cured	—	10 1/2
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## DRY SALT MEAT.

Shoulders	—	—
Sides, clear	—	—
Sides, clear rib	—	—

## FISH.

MAKERAL:	—	—
No. 1, in bbls.	—	14 25
Half bbls.	—	13 75
No. 2, in bbls.	—	8 25
Half bbls.	—	7 00
No. 3, in bbls, large	—	13 25
Half bbls.	—	7 00

## GROCERIES.

COFFEE:	—	—
Rio, choice	—	94
Country, choice	—	12 13
Java, choice	—	22

## BUTTER.

Western dairy	—	18
New York dairy	—	18
Country	—	14

## LARD.

Choice	—	74
Choice	—	50
Fair	—	25

## OILS.

Coal, cases	—	17
Coal, bbls	—	36
Cotton seed	—	65

## VEGETABLES.

CABBAGES:	—	—
Western, hulk	—	3 50
Country, in orate	—	3 75

## POTATOES.

Louisiana	—	2 50
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## KIDNEY.

hbl	—	4 00
hbl	—	3 00

## BALING STUFFS.

1st b	—	104
2d b	—	111

## BALING TWINE.

1st b	—	124
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## SUNDRIES.

POULTRY:	—	—
Chickens, Western	—	6 00
Chickens, Southern	—	3 50
Young	—	2 00
Turkeys, Southern	—	12 00

## EGGS.

Western	—	12
Southern	—	12

## WOOL.

Lake	—	17
Louisiana	—	15
Burly	—	74
Green salted	—	7
Dry salted	—	104

## STAYES.

Oak, logs	—	50 00
Oak, barrels	—	75 00
Oak, clear	—	60 00
Oak, hoghead	—	75 00

## HOOP POLES.

Hoghead	—	40 00
Barrels	—	20 00
Half barrels	—	12 00

## FERTILIZERS.

Cotton seed	—	12 00
Meal	—	24 00
Pure ground bone	—	42 00
Muriatic acid	—	22
Sulphuric acid	—	24
Bone black	—	24

## Ministering to Minds Deceived.

Parker's Tonic enriches the blood by

aiding digestion and assimilation of

food; and thus cures the nervousness

and mental depression incident to dys-

pepsia.

## NEWS OF THE WEEK.

## DOMESTIC.

SACRAMENTO, Cal., May 6.—The city was in complete holiday attire and business is entirely suspended to honor Mrs. Margaret E. Crocker for her many acts of public beneficence, the latest of which was the bestowment upon the city of the E. R. Crocker Art Gallery, valued at \$500,000. The demonstration to-day took the form of a grand floral festival at the Pavilion Building, the interior of which was completely hidden by contributions ranging from bouquets to immense sets of pieces from all parts of the State. In the afternoon there were congratulatory exercises by 3000 school children. The formal presentation of the art gallery was made in the evening.

WASHINGTON, May 6.—Treasury Jordan says the Treasury count is practically over, and everything was found most satisfactory. Three silver dollars which escaped from a broken package in the silver vault had been found. The only discrepancy is two cents missing from a five-dollar package of pennies in the cash room. Yesterday a heavy square box, wrapped in red tape and securely bound, was found in an out-of-the-way nook of the vault, with the key mislaid. A locksmith opened the box and it was found to contain a bottle of diamonds, a bottle of pearls, a bottle of atar of rosee, and a lump of gold. One of the older employees identified the articles as presents to President Monroe about the year 1823 from the Japanese Government, and which had been stored in the Treasury pending the passage of an act of Congress authorizing their acceptance. Congress failed to legislate on the subject, and the articles were in the Treasury, where they have remained ever since.

SAN ANTONIO, May 6.—The well-known mineralogist of this city, Mr. R. H. McCracken, has just returned from a trip to Mexico, where he went to verify the reports concerning the rich silver fields lately discovered in the Santa Rosa Mountains. He reports that the mines are situated in the Sierra Madre, eastern sub-division, and are there the finest in the world.

PREVILLE, N. Y., May 6.—For more than fifty years George W. Tripp and his wife have lived in this village. Mrs. Tripp has been in ill health for years. On Saturday last the doctor told Tripp that his wife had a cancer, and that she could live but a short time. On Sunday afternoon the old man was found hanging from a beam in his barn, with a note pinned to his coat. It read as follows: "Monroe will die and leave alone; I cannot bear it." He was seventy-nine years old. His wife was seventy-eight.

NEW YORK, May 6.—The eight of a plot of ground, 100 by 125 feet, divided by chalk lines into yard squares, is attracting attention at the Harlem end of New York. The explanation is that an entirely novel scheme for raising the money with which to buy a plot for the Methodist Church is being tried. The land is to cost \$40,000. The contributor of \$30 will be, nominally, the owner for life of a particular square yard. A certificate will be issued to him, and in the corner-stone of the edifice will be put a diagram showing the purchases. Half the proceeds of the sale will be sold, and the plan seems likely, through its success, to set an example that will be widely followed in new church enterprises.

ARKANSAS CITY, Kan., May 6.—The Oklahoma colonists, under Capt. Crouch, who have been camped here since Jan. 23, struck their tents this morning and have already started for Caldwell, thirty-four miles west of here. Capt. Crouch says the colony will remain at Caldwell for a few weeks, or until it is definitely known what the administration will do toward opening the country. The colony has not disbanded, nor dispersed. The move to-day is made on account of the natural advantages, and with no reference to the army.

LITTLE ROCK, Ark., May 7.—Reports from the Indian Territory state that one of the most fearful storms ever known in that section occurred near Mount Scott on the 6th instant. It began in the evening with a southerly wind with a force of eighty miles per hour, and increased to a gale through the night with terrific thunder and lightning and a driving rain. The forest for miles was swept away by the wind, and the destruction of everything in its broad path is complete. In localities further the destruction of cabins and dugouts occupied by cattle-herds is reported, and several lives are said to have been lost.

CHATTANOOGA, May 7.—A terrible tornado swept over the town of New Market, Ala., yesterday, and left a path of devastation in its track. About dark a cloud of inky blackness passed over the town, when suddenly, without any previous warning, a loud roar, like the rush of many waters, was heard, and the fearful hurricane came upon the place. Its track was narrow, but it swept everything before it. The first obstacle in its track was a large church and Masonic temple. It was picked up and blown into atoms, the timber flying in all directions. The largest store in the town was next blown from its foundation, and the earth a short distance beyond the town. The damage is estimated at \$50,000.

NEW YORK, May 7.—The funeral of Mrs. Frank A. Vanderbilt, widow of Com. Vanderbilt, died the church of the Strangers to-day. The church was draped with black. The two pews held by Mrs. Vanderbilt, were draped and covered with black. On the black velvet-covered coffin was laid a bunch of white flowers, and leaning against the side was a large cross of lilies. Dr. Deems, his son, the Rev. William Deems, and Bishop McVey, who is president of the service. The University, white ashes, as did the pallbearers. Bishop McVey, who was Mrs. Vanderbilt's old pastor, made an address. Illustrating her charity, he quoted from a private memorandum book left by her. It showed that she had given \$100,000 in 1877, \$450,000 in 1878, and in 1881, \$250,000. She helped poor students and aged clergymen, and befriended widows and orphans. The large brass-covered box containing the casket was carried to the open door of



# Christian Advocate.

VOL. 31.-NO. 21.

NEW ORLEANS, THURSDAY, MAY 21, 1885.

WHOLE NO. 1503.

PUBLISHED FOR THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES, METHODIST EPISCOPAL CHURCH, SOUTH.

ENTERED AT THE POST OFFICE AT NEW ORLEANS AS SECOND CLASS MATTER.

Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.  
CARVER & JAMIESON, Publishers.

OFFICE—112 CAMP ST., NEW ORLEANS.

Subscription, . . . \$2 per annum.  
Ministers and wives of deceased Preachers half price.

All Preachers of the M. E. Church, South, are authorized Agents to whom payments may be made.

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REV. J. D. OAKERON.

For the New Orleans Christian Advocate.

"THE ANGEL LEATH."

(Translated from the German.)

Why shouldst thou fear the beautiful angel death?  
Who waits thee at the portals of the skies,  
Ready to kiss away the struggling breath,  
Ready with gentle hands to close thine eyes?

How many a tranquil soul has passed away,  
Fled gladly from fierce, pain and pleasure dim,  
To the eternal splendor of the day,  
And many a troubled heart still calls for him!

Spirits too tender for the battle here  
Have turned from life, its fears, its hopes, its  
pains,  
And children, shuddering at a world so drear,  
Have smilingly passed away into his arms.

Behold! thou faintest will, to ease thy pain,  
Lay his cold hand upon thy aching brain;  
Will soothe the tenors of thy troubled heart  
And bid the shadows of earth's grief depart.

He will give back what either time, nor ought,  
Nor passionate prayer, nor longing hope restore;  
Dear, as to long-blinded eyes, recovered sight,  
He will give back those who have gone before.

Oh! what were life if life were all?  
These eyes are blinded by thy tears, or thou  
wouldst see

Thy fingers wait thee in the far-off skies,  
And death, thy friend, will give them all to thee.

"The Spirit Helpeth Our Infirmities."

Much unanswered prayer is accounted for by our neglect of the office of the Holy Spirit, not to mention neglect of the person. This paper does not propose to discuss the error of those who deny the personality of the Holy Ghost; but we must not fail to note the consequence of that denial upon the doctrine of the office. For if there be no person, what is the office? or what is the meaning of the words quoted at the head of this article, or the many other texts which might be quoted? The heresy of dogma is easily seen; but the heresy of practice among the orthodox is not so easily cured. It lies in consciousness, and hence must be a matter of voluntary confession to God. The unpardonable quality of our sin against the Holy Ghost lies largely in a refusal to confess even to God our conscious guilt to him; for our recognition of the spiritual presence is not forced by phenomena or logic, sign or science, but is as direct a consciousness as that of our own existence. Argument or skepticism in either case indicates at least incipient insanity. It may be a presence which we can not comprehend, but the fact of the presence is not debatable, for it belongs to consciousness.

Let the reader pardon yet ponder the above paragraph, which may appear too dry or perhaps foggy. It is a momentous doctrine. Let him study it. Now to the "help."

1. Many of our infirmities lie upon the vain and egotistic side of our natures. We think they are our good points. Many of us come to the throne of grace in a sort of confidential way and think we do the Almighty honor in admitting him to matters which we could very well manage ourselves. Others come very eagerly and persistently—dwelling rather on the intensity of our desires than on the grace of God. Others still come to God, but leave the Holy Ghost, or Christ, or both, out of the petition. We implicitly make this kind of argument. He is a prayer-bearing God. He knows I want the thing asked. He has it. He must give. We are frequently unconscious of the suppression of the important conditions connected with the prayer and the answer. We forget that the fact of an earnest desire is no argument that we shall be heard.

The holiest desires possess no merit. The dog may for aught I know desire to be a man; but that would be no argument that his desire ought to be granted. People often desire to be angels—I think the desire will never be gratified. I should lose faith in Christ if I did. We forget also that if we would be answered we must ask in the proper way. Application must be through the appointed channels. Much feeling and much speaking may accompany true prayer, but they alone or combined are worthless without Christ and the Spirit.

2. We have infirmities of another kind. Self-distrust grows excessive. We are conscious of so many failures and so many transgressions. We have injured our influence by habits of levity, idleness, selfishness, impatience and inattention. We know that we bungle things dreadfully both in act and speech whenever we go to serving God. Our business matters we are skillful. We have skill in managing a social gathering. We never fail in our estimates or appointments for secular matters. But how clumsy, slow and careless in the religious life! We are conscious of coldness and stupidity and at the same time of a thousand lively, suspicious or evil thoughts of others. With all this conscious load we hesitate. What is the use for us to pray? Will God answer us? How can we pray? It looks almost like hypocrisy to kneel down. Many an one, doubtless, says: "I know I am a sinner, and now I shall not add the sin of hypocrisy by appearing so humble," or, "I will not venture where I know I do not deserve to be recognized, much less received." It is the office of the spirit to help our infirmities in these respects and to bring us again to the Father.

3. We have a class of infirmities of a different kind, viz: Deadness of conscience. Often we may recognize our condition by deadness of conscience, but the fact that we do recognize even our danger does not help us to God. I believe it was the King of the Sandwich Islands who discovered himself to be a leper by catching hold of a hot lamp chimney and not feeling the heat. He awoke to a mental consciousness that he was incurably diseased. The thought was horrifying; but the disease was all the same. So often we may grow conscious of the existence of a dreadfully diseased state of our heart and may have a mental horror while the conscience is without sensation. We "delight in the law after the inward man, but the law in our members brings us into captivity to the law of sin." There is this fearfully awakened consciousness of depravity and the dead conscience everywhere among men. They have been led to believe that it is a necessary state of mind and heart for the Christian. They forget that while Paul states it as a fact, he declares it to be "captivity to the law of sin." But Paul says further that the Spirit has freed him from this captivity. So, too, with us. We must not accept the fact as descriptive of a state of things in which we are to acquiesce, but one in which the Spirit will help our infirmities.

4. The manner of help is worth noticing. We have seen that the Spirit is a conscious presence, and hence the question in that respect is not debatable. But there are accompaniments which always attend the Spirit's presence to enable us to render to others a "reason of the hope that is in us." "A miserable superstition" is the ordinary sneer of even many so-called Christians. Our consciousness of the divine presence is not debatable with ourselves; neither is it demonstrable to others directly as a presence. Those who witness the descent of the Spirit at Pentecost said that the recipients were drunk. But Peter's rational talk and conduct went to their hearts. So always to the Christian now is given some grace by which to show to the unbeliever that God has revealed himself to the conscience. In the chapter from which the text is taken hope is the virtue by which our infirmities are helped. Never yet had this virtue been lacking to the person enjoying the Spirit's presence. No matter how strong all the apparent arguments were to the contrary, hope triumphed. Let one read

the first five verses of the fifth chapter of Romans and he will be ready to try his own spirit whether it be a superstitious delusion or a genuine afflatus of the Holy Ghost. For if he can show the virtues therein named to the world he has made proof which, if rejected, involves the rejection in a denial of his own conscious estimate of human nature and the ordinary effect of certain influences brought to bear upon it. Every martyr or persecuted person who bore himself as Paul describes, won from the ranks of the enemy the honest opponents of Christianity, leaving only those who for the sake of consistency would lie to their own conscious convictions and thus close effectually the entrance of the Holy Ghost into their own hearts.

5. The Spirit also helps through intercessions for us. Recognized in his office, he then becomes not only our teacher and advocate, but with his "unutterable groanings" he enables us to become partakers of blessings from the divine throne, which otherwise could never have been bestowed upon us. All blessings surely come through Christ and of his merit, but all the apostolicity of his disciples depends upon the intercession of the Spirit. Read John xvi, especially verses 13, 14 and 15. At Pentecost the divine enabling act took effect. Christ would have died and risen in vain had it not been for that. "Tarry at Jerusalem until ye be clothed with power from on high." Might as well. For if not, new formulas and new facts will be but a nine days' wonder. New creeds are useless and absurd. There will be the same practical difficulties to success as before. Human nature as bad as ever. Sin as brazen faced and triumphant. Life as aimless and cheerless. The hopes excited in the human breast by Jesus in the beginning of his ministry blasted. Moral suasion pressing from no higher altitude would yield no grander results. Might would dominate truth. Virtue would still walk the world only to be insulted or enchained. The longings in man's heart for some way to reach and rescue the perishing must forever be abandoned as the pangs of too sensitive a nature for the rough realities of this world. The desire to attain to the ideal of beauty, holiness, love, peace, joy, must be rated as so much of idle dreaming which fate allowed to worry man but forbade him ever to hope to realize. To grow into heavenly dimensions of grandeur and power—to take measurements by the pure spiritual standards that, duly had marked in the conscience must be forever given up. No, no, no! The Spirit helpeth. These infirmities vanish. A second endowment is made to man. The heritage of earth is restored—marred, enslaved, groaning to be set free. But he is free again, and having the Spirit of adoption becomes heir of God and co-heir with Christ. Thanks be unto God for his unspeakable gift!

T. A. S. A.

From Arcadia, La.

At Andrew Chapel, on the Brushwood circuit, there were large congregations at the Saturday services as well as on Sunday. The numbers of young people present was enough to do the pastor's heart good and fill him with the hope of gathering much young, vigorous life into the work of the church. There ought to be a grand work done in that community, and we believe that Bro. C. W. Hodge, the pastor, is the man under God to do it. He is very cheerful and hopeful, and is encouraged to believe that his entire circuit will advance on every line of Christian living, working and giving this Conference year. Sunday began with the nine o'clock love-feast, which proved a precious season indeed to all. The class meetings are held at some points on this circuit, and as we find always to be the case where they are held, God owns and mightily blesses the witnesses to his name. A goodly sum for those important collections, foreign missions and church extension, was realized in subscriptions and cash.

The Andrew Chapel Women's Foreign Missionary Society was organized with a large membership.

The sisters entered with alacrity and real zest into this promising field of "woman's work for woman." The following were elected as officers for 1885: President, Mrs. A. E. Morrison; first vice-president, Mrs. Laura Ellis; second vice-president, Mrs. W. H. Goodwin; recording secretary, Miss Bettie Perritt; corresponding secretary, Mrs. Sallie Robertson; treasurer, Miss Ida Wimberly; solicitor for Woman's Missionary Advocate, Miss Loretta Morrison. We shall look for a good report from this society, and also from the other societies that Bro. Hodge will organize at Brushwood and his other preaching points.

MAY 11, 1885.

Pulpit Laudation.

BY REV. ANSON DOWLING.

The functions of the pulpit require moral courage. When occupied by men of convictions the pulpit becomes a throne of power. This throne is related to flaming and thundering Sinai. Its law flashes pealing thunder. Sinners are smitten with the vengeance of offended law. To the dying gaze of the sinner the pulpit lifts the "bleeding cross." Black clouds of divine wrath rift into deep blue skies; thunder hushes and sweet sounds of heavenly harmonies fall with entrancing charms upon the listening ears. In all this grand work the pulpit has performed an important work—a heaven-appointed work. While the pulpit, therefore, is entitled to high commendation, it is liable to too high exaltation. Instead of giving glory to God, glory is given to the pulpit—the preacher. Of this bestowment of pulpit praise come divisions among the people—among believers. Even churches are divided and factions formed. Pulpit is arrayed against pulpit. The heavens grow dim and gloomy by the smoke of pulpit powder. The hosts of Zion struggle among themselves, and Satan watches and catches the shattered, bleeding, struggling heroes. They began in the Spirit, but ended in the flesh.

Judicious commendation is as marrow to the bones. It strengthens the weak, emboldens the timid and dispels gloom from the Spirit. It makes days grow brighter, the earth more cheerful, the birds sing sweeter and all nature become the habitation of God. But for judicious commendation many a young preacher had sunk in distress. It even makes old preachers look younger, step easier, talk better, work harder, run faster, preach and pray with moreunction and power. This is the office of judicious commendation.

Commendation injudiciously bestowed works a counterbalancing harm. It inflates the head, contracts the heart, weakens faith, diminishes love and makes an idol of the person. This tends to overthrow the pulpit, enervate the gospel and enthroned Satan. By flattery Satan makes flank movements on the church. In this campaign he employs mixed forces. Among his forces may be found those who cater to popular taste, those who think they know everything and must select and direct for everybody. In this company will be found certain contributors to and editors of a certain rate of secular newspapers. These papers are furnished for the masses, and must, therefore, furnish a dish to suit every appetite. These papers circulate largely among the churches. Hence church news must be put into the papers.

Reporters attend church to take notes. The costly edifice is described, the congregation photographed, especially the beautifully dressed, and sweet women and rich merchants and bankers; and last, but not least, the magnificent organ presided over by a distinguished German, whose artistic touches filled the spacious auditorium with music of "melting splendor." Then the sermon read from beautiful, gilt-edged paper. The sermon was upon the mystically profound science of geology. The sermon smote right and left, and old fogies fell heaps upon heaps. The sermon was pronounced *magnum bonum*. This *magnum bonum* sermon is eulogized in the same paper, and in the same column with an elaborate eulogy of

the grand performances of the grand French Theatre, and close along by a rose-perfumed pen-and-ink drawing of a stately military hop, in which the chivalry and beauty of the city were equally balanced. Does not such laudation have a tendency to ousting the how of the heavenly archer? Will he shoot at sin with as steady a hand and direct an aim as did William Tell at the apple on the head of his own child?

In these things the man of God needs the courage of the lion and the gentleness of the dove. He needs all this and more that the pulpit may not be an occasion of his damnation. OZARK, ALA., May 8, 1885.

Grenada District Conference.

Mr. Editor: The District Conference for Grenada District, North Mississippi Conference, convened at Wesley Chapel, Water Valley, May 8-10, with Rev. S. M. Thames, P. E., in the chair. The session was very harmonious and profitable. The representation was larger than usual, fourteen of the sixteen charges represented. Bro. Thames is a hard-working, painstaking presiding elder, giving all his time, talent and energy to the work of the district. None of the interests of the church escape his watchful eye. The spiritual condition of the district is good, only a few places reported otherwise. The finances are well up in some of the charges, while others are considerably behind. Water spouts in the spring, dry weather in the summer, early frost in the fall, have a wonderful effect on the preachers salaries and the enterprises of the church. The preachers all seem cheerful and hopeful however, and have faith in their people and believe, with a few exceptions, that all the collections will be met. In fact one of the most hopeful pastors in the Conference is one whose work has not paid to presiding elder and pastor more than forty dollars this year. Says his people can not help it now, but they will come up before the year is out with all claims met.

My opinion is those people will do what their pastor says, but it is a right risky thing to put off. Great prominence was given to religious worship during the Conference; the preaching was of the highest order, no effort to preach "big sermons," but to preach the pure, unadulterated truth, it went home to the hearts of the people and we heard shouts of rejoicing in the camps of Israel that reminded us of the good old times before it became unfashionable for God's people to shout when they were happy in his love. There seems to be a deep spiritual feeling all over this district, and, no doubt, this annual meeting of preachers and laymen will result in great good before this Conference year closes. What a wonderful effect a revival of religion has on a people! It takes but a short while to see and feel the effects of the great revival in Water Valley this year. The Sabbath-school cause is not as flourishing in parts of the district as it ought to be; long, hard winters, open and stoveless churches have much to do with this no doubt.

The Grenada district gives no uncertain sound on the temperance question. I send you a copy of the report from the Committee on Temperance, which was unanimously adopted, and a copy ordered sent to NEW ORLEANS ADVOCATE and Water Valley papers with a request that they publish it. The report of the Board of Trustees and of President Newell, of Grenada Collegiate Institute, as to its management, condition, etc., was well received by the Conference. We, as a church, should rally to this institution of learning. It is calculated to accomplish great good, and we ought to give it our support and influence.

The absence of the editor of the ADVOCATE was regretted by all. Some good things were said about his paper. The editor was expected to address the temperance mass meeting on Sunday evening, but his place was filled by Dr. Sullivan, Rev. T. J. Newell and others—all proved themselves to be master workmen.

D. W. Rodgers, L. T. Fitzhugh, R. P. Lake and J. C. Deloach delegates to Annual Conference, Rev. Mr. Bruner and L. M. Lawshe al-

ternates. Next Conference at Tocopola. Blessings upon the presiding elder, his noble corps of assistants in the work, upon Bros. Freeman and Price and the good people of Water Valley and vicinity for the kind hospitality shown us while we were among them.

J. C. DELOACH, Sec.

ARDEWILLE, N.Y., May 15, 1885.

Latest News from China.

Mr. Editor: One quarter of the year 1885 has passed and this terrible, distressing war has not yet come to an end. The French are much nearer to us now than they have ever been, and yet with all their show of gunboats and men-of-war they do not seem to accomplish their object; that is, compel China to submit to their terms. They have found Chinese armies much more stubborn and determined than they at first expected. The Chinese do not want to continue the war, but would hail with great joy a peaceful settlement of the whole difficulty. I refer to the people, not the officials. Some weeks since three Chinese men-of-war took refuge from the French in the harbor of Ning Po, and since that time the place has been in a state of blockade. There has been a complete stagnation of business, and the people are becoming desperate over it. They have gone so far as to propose to raise the sum of about one hundred thousand dollars to induce the Chinese military officers on board their men-of-war to leave their harbor and thus draw the French away from their city. The people care but little who governs the country, or with whom the authorities are at war, so they are left to enjoy peace and quiet. It is strange to see in our midst in Shanghai the subjects of France going on with their business as quietly as if they were in their own country. I suppose there is no other country in the world where such a state of things could exist. To-day brings us news from Peking of a speedy peace, and yet it is not certain.

The war in this part of China has not as yet prevented us from going on with our work of preaching the gospel to these people. We are able to go in and out among them without any trouble. Though they do not come out and confess Christ by the tens and twenties, yet they attend our ministry in large numbers and listen attentively to the preaching of God's word. This gives us great encouragement to go on with our work looking to God for his blessing. I am truly thankful that I have Bro. Royall and Dr. Duke to assist me in my work of preaching. I want to see many more men come to China with this one aim, to preach Jesus the Savior of men. Brethren of the Methodist Church, South, think of the great responsibility resting upon you and upon Christians everywhere to go and proclaim in every place and to all men that in and through Christ Jesus is salvation.

Oh, that I could see scores of young men coming from our own church, fired with this holy, heavenly zeal for Christ, and willing to come to China to preach the gospel! Shall we not have them? A wave of glad news from England tells us there are hundreds of young men in her colleges ready to come to China and other heathen lands to preach Christ. And they will come. They are coming. Can we not hear the same glad news from America? I trust we shall. Yours in Christ,

J. W. LAMBETH.

SHANGHAI, CHINA, April 9, 1885.

To the Members of the Mississippi Conference Brotherhood.

Bro. G. Hawkins died May 8, 1885. Assessment No. 3, is now due and must be paid within 30 days. The few members who have not paid assessment No. 2, will please remit at once. Our Brotherhood is in excellent working order. We are poor but let us be true to the loved ones of our fallen comrades.

INMAN W. COOPER, Secretary and Treasurer.

MADISON STATION, MISS., May 11, 1885.



Christian Advocate.

THURSDAY, MAY 21, 1885.

SOME TIME.

BY L. A. WHIFFLE.

Some time, when all life's lessons have been learned, And we start for evermore have set, The things which our weak judgment here has

spurned— The things which we grieved with lashes wet— Will flash before us out of life's dark night, As stars shine most to deeper this of light, And we shall see how all God's plans were right, And how that seemed reproach was love most true.

And we shall see, that while we frown and sigh, God's plans go on as best for you and me; Now, when we called, he heeded not our cry, Because his wisdom to the end could see, And, 'e'en as sweet to parents disallow, Too much of wisdom to the child to show, No God, perhaps, is keeping from us now, Life's sweetest things, because it seems good.

And if, some time, commingled with life's wine, We find the wormwood, and rebel and shrink, Be sure a wiser hand than yours or mine, Pours out this potion for our thirst to drink; And if some friend we love is lying low, Where in man's knees cannot reach his face, Oh do not blame the loving Father so, But bear your sorrows with obedient grace.

And you shall shortly know that lengthened breath Is not the sweetest gift God sends his friend; And that sometimes the subtle pest of death Conceals the fairest bloom his love can send. If we could push away the gates of life, And stand within, and all God's working see, We could interpret all this doubt and strife, And for each mystery find a key.

But not to-day. Then be content, poor heart: God's plans, like life's pure and white, unfold; We must not tear the cloistered leaves apart: Time will reveal the mysteries of gold. And if through patient love we reach the end, Where time and pain, and sorrow, may be sent, When we shall clearly know and understand, I think that we shall say that "God knew best."

"Kids" at Church and Sunday-School.

MR. EDITOR: In most Sunday-schools scholars are classified according to size, upon the supposition that those of a size are equally advanced. But if inquiry is made in most cases it will be found that classes are badly mixed. This works to the detriment of the classes, and is a great drawback to the teacher. Upon the suggestion of our superintendent, we have lately held a conference and agreed to rectify this trouble, and properly classify our school. But a little incident the other day suggested to me that there will still be some difficulties to overcome. Upon asking a gentleman, the cause of the absence of two of my scholars, he said: "Well, I tried to get the boys to come, but look here! They say there are too many little kids in your class." Ah! is that the cause; tell them to come, I will try, and find another class for them. In considering what I would do with them, I found myself drifting back into the same difficulty, out of which we had just worked; and in my puzzled condition I began to think about the "kids." First the baby "kids." We see them at Sunday-school, church, and prayer meeting; privileged characters! They can romp all around the school room, and cut up their capers, and make it a play-house. They get all the other "kids" in a giggle and the teacher loses the attention of his class, and also, all chance for good. For you might as well try to impress the audience of a circus with the solemnity of life, while the clown, is getting off his wise sayings. And then we see them at prayer meeting, and in spite of the efforts of the preacher to impress the audience with the uncertainty of life and the danger of procrastination.

We see this baby "kid" the master of the situation. For instead of a spirit of solemnity and worship, there is manifested a spirit of hilarity. Result, preacher discouraged, opportunity lost, devil victorious; and then at church; oh, how interesting they become. Little things that would not be noticed outside, are just the funniest things in the world in church. Old and young love the sight of the grand sermon that is falling from the lips of the earnest preacher, and souls who might be impressed with the solemn message, are preoccupied with this baby "kid," who is cutting up all sorts of pranks during the service; and his parents if questioned, would say, "It had better be doing this than crying." May be it had but it is not at all necessary for it to do either, and I do not know that either one is worse than the other, for the same end is accomplished. The sermon is interfered with. Now what is the secret of this baby "kid's" badness? Why this is it, when it was first carried to church, its mother also took some little truck along, "to amuse the baby," and by example she taught it to play in church.

Now in the same church we see our neighbor's two or three years old baby sitting there as solemn as a judge, and everyone marvels at its good behavior. Why, the difference in these two children; what is the secret of its goodness? Why, this is it, when first it was carried to the house of God, it was informed of the fact, and taught that it must behave, and when it forgot this teaching and acted rudely, it was forthwith carried out, and a lasting impression made upon it. How young can a child be taught to respect the house of God?

Let those who have given the matter no thought, look into it. Will a child who is not taught at first to respect the church, ever respect it in after life? When we consider that the devil is a reality in the world; that he is in the great congregation, and by various means interfering with the divine message, suggesting vain thoughts, leading our minds out into various channels. Using every instrumentality to destroy the influence of the Gos-

pel. And when we consider that the sermon is a message from God to dying men! Who would assume the responsibility of interfering with this message, by becoming or allowing our children to become the instruments of the devil? I have listened to the Gospel long enough to know that one has to labor to hear, as well as to preach it. Oh, the responsibility of those who have the moulding of characters of these little baby "kids."

Second, the "little kids," are a "stumbling block, and rock of offence" to the big "kids." I will mention but one class of these. We see them in every Sunday-school, quick, pert, always ready with an answer when questioned, and more, hardly allowing any other scholar a chance, showing a perfect knowledge of the lesson. Much to be admired for their thorough instruction and general deportment; but they stand in great danger, a danger that is not recognized. If learning constituted the all of religion, then they are on the safe road; but alas, "and though I have the gift of prophecy and understand all knowledge, and have not charity I am nothing." We must teach them that religion is something more than the cultivation of the intellect. That the tendency of knowledge is to puff one up. Hence they are in danger of thinking more highly of themselves than they ought. Egotism is a great agency to evil in the destruction of souls. Nothing tends to more completely blind one to the real nature of his own inwardness. Let us teach them that religion is not a thing which alone can be grasped by the great or learned, but it is "the gift of God," and all alike must come in the same spirit of humility to obtain the gift. Let us teach them, that without the direct operation of the Holy Spirit upon the heart, making it anew, and without the "power of God in us," all their efforts will be in vain, and though they may lead a comparatively successful life, eternal ruin will be their reward.

Third, the big or overgrown "kids." Of all the "kids" this class is the most to be pitied—too large to attend Sunday-school—almost to that age when they will have to meet the cares and responsibilities of life, totally unfit for such obligations. Efficient in nothing save rolling cigarettes or something of that order. Not having the first glimmer of the plan of salvation. Did I say much to be pitied? Yes, because they are in a lost condition already, and with this feeling of pity there is mingled a feeling of anxiety, because of the thought, that something might be done, if done quickly, to save them. This class are numerous, and they are fast passing out from under our control and influence. With just enough education to read and enjoy the low language of the "dime novel" and with just enough ambition to pattern after its heroes, they are candidates for destruction and ruin. Say some of them turn out better and connect themselves with the church, as some do, they may remain on its rolls until "hoary hairs shall their temples adorn," and it is most likely that when "they ought to be teachers, they have need to be taught." In representing the judgment at the great last day of the good and the bad, the good book tells us that the sheep shall go to the right, and the goats to the left. So far all, I don't know that "kid" is so inappropriate as applied to young unregenerate human nature.

May we all realize the great work to be accomplished in having these "kids" to be made lambs, so that they may grow up to be sheep of the "true fold."

JACKSON, May 1, 1885.

Leaving the Church of Rome.

REV. C. CHINQUY.

When, two years ago, I was lecturing in London, England, a French priest came from Paris, France, to see me and ask why I had left the Church of Rome and become a Protestant.

The documents he showed to me proved that he was one of the most respectable priests of France, and in a high position. Before answering his question, I invited him to kneel and pray with me. When we raised from the prayer, his face was bathed with tears and his emotion was uncontrollable. He told me it was the first time in his life he had heard a true prayer from the heart.

We spent two days in searching the Scriptures and speaking of the great mystery of the love of God who offers his only Son Jesus as a gift, asking in return but to believe, repent, and love.

At the end of those two days, I was the witness of a spectacle that no human words can tell. He had, for the first time, understood the gift. He had found it so great! so beautiful! The scales had fallen from his eyes! Opening the hands of his soul he had accepted the gift! Happy in the possession he went back to France, gave up his high position, and made the sacrifice of his revenues at the "good Master's" feet.

Now, poor, persecuted by his relations and former friends, he wants a place in the "Converted Priests' Home," which I have built here. In a few days he will have crossed the ocean, and come to prepare himself with me to preach the Gospel of Christ. I ask your Christian readers to unite their fervent prayers to yours, in the mercy of our heavenly Father may protect and guide this new soul on his way to his Anselm, and that he may also give me the means to support him

and the other many priests who want to break their fetters.

No doubt you and your readers may like to know that, by the mercy of God, I have already helped twenty-six priests, monks, and ecclesiastics of Rome to give up their errors and receive the Truth as it is in Jesus, in this "Converted Priests' Home."

You understand that the best way to fight and conquer Rome is by converting her priests. \* \* \* My experience is that, as a general thing, the conversion of a priest is followed by that of not less than one thousand Roman Catholics, whom, sooner or later, he leads to Christ by his example and instructions. \* \* \* I could cite many facts to support this truth. \* \* \* It is not yet twelve months since the Rev. Seguin—one of the priests converted in the "Converted Priests' Home"—went to Chicago; and the Lord has so much blessed our united efforts there, that we, already, do not count less than one hundred converted families from Romanism.

I do not want to beg to support that great and good work of helping the priests who want to give up their errors and preach Christ, but I respectfully propose to the disciples of Christ an easy and honorable way of giving fraternal and helping hand to those priests.

Let every one who has an interest in the conversion of the Roman Catholics send me one dollar and ten cents for the volume of "The priest, the Woman, and the Confessional," or five dollars for the other large book, "Fifty Years in the Church of Rome," eight hundred and fifty pages. \* \* \* That money will go, to the last cent, to feed, clothe, lodge, and protect those priests when they are preparing themselves to preach the Gospel to their former co-religionists. Those two books, which have cost me eleven years of labor, are not a money speculation on my part, God knows it. My only intention during the many and long hours of the days and nights consecrated to them, was to enable myself to support the providential work entrusted to my too feeble hands by the Master, in the same time that I would present to every faithful minister of the Gospel, to every father of family, to every legislator and Christian patriot, an arsenal of facts, arguments and weapons to fight Rome, as they never got.

Let the Christian brethren and sisters who grant me favor, be sure that they will receive more than the value of their money in those books, and that they will help one of the most blessed evangelical works of the day.

SAINT ANNE, ILLINOIS.

Why Halt Ye between two Opinions?

BY REV. J. W. HARMON.

What, then, is the difficulty or the hesitation among good men and Christian ministers, in taking the position; that the good and innocent wine which will not make men drunk, is meant in all cases where it is allowed and commended; or that the alcoholic or intoxicating wine is meant in all cases of prohibition and denunciation? I must assuredly take this position or else virtually impeach the Holy Scriptures of contradiction or inconsistency.

What testimony have we from scholars on this subject? Let us begin with Moses Stuart, that prince of philologists. He says: "That facts show that the ancients not only preserved their wines unfermented, but regarded it as of a higher flavor and finer quality than fermented wines. There were, therefore, two kinds of wine in ancient use. The one was sweet, pleasant, refreshing, unfermented; the other was exciting, inflaming, intoxicating. Each was called wine. How natural, now, to say of the one, 'blessing is in it, it maketh glad the heart.' How natural to say of the other, 'Decent is in it, it bringeth woe and sorrow!'"

There is no difficulty now, in the reconciliation of Scripture with Scripture. The Bible does not give a whole-sale endorsement of the use of the alcoholic cup. It puts no weapon into the hands of the drinkers and vendors of strong drink. I am not refused to take this position without impeaching the Scripture. I can not believe that God has given liberty to persons in health to drink alcoholic wine without admitting that his word and his works are at variance.

We feel safe in accepting such testimony as the above, it raises no protest or revolt in our feelings. It endangers no one. Rev. Dr. E. Nott takes the very same position. Author in his Dictionary of Greek and Roman Antiquities; Dr. Smith in his Dictionary of the Bible; and a host of competent scholars and learned divines, with whose names we could fill a large space in this paper, all confirm and support this position of Moses Stuart. Prof. George Bush when asked to refer to the original, keeping in view this distinction, in the connection did so, and with amazement said: "No permission to drink intoxicating wine here. I do not care about wine, and it is very seldom I taste it; but I have felt, until now, at liberty to drink in moderation from this verse. You have the whole ground, and in time the whole Christian world will be obliged to adopt your view." Dr. Albert Barnes takes the same position. He says: "The wine of Judea was the pure juice of the grape, without any mixture of alcohol." Rev. Dr. H. Johnson, of Philadelphia, takes the same ground in answer to Mr. McLean in the Evangelist: "There is no exploit of logic that can make any unprejudiced and sane man believe this

to be the very same wine elsewhere called a 'mocker.' It is simply, unfermented juice of the grape, and as such, God says there is a blessing in it. Here, then, is the scriptural distinction between wine and wine. It is not made to suit modern exigency, or (bolster up perverted usage.) God's word makes it. Why should we hold that intoxicating wine is meant in all such cases? Common sense is affronted at the suggestion. There is not one philological reason why we should so hold. There are abundant moral reasons why we should not hold." This evidence is supported by Plato, Calumdia, Piliy, Aristotle, Horace, Homer and Plutarch. And what is more, we had this testimony graven on our minds, by much weariness of the flesh, in translating into good English in the class room in years gone by. Will more testimony be demanded, or must the contest go on, and only to the grand end of absolute prohibition, and total abstinence, be still held in obedience, while immortal spirits are dying from its poisonous sting?

Retrospective.

TWENTIETH PAPER.

CHIEF OF CREEK CIRCUIT.

About one mile from Oakland College, in Jefferson county, Bro. Dougald McCall had a meeting-house built for the convenience of his family and neighbors, to which he gave an appropriate name, "Zoar." For seating capacity, the smallest on the circuit: reminding one of a pleasant family gathering for religious worship. Bro. McCall was one of the circuit stewards, a regular attendant, at quarterly meetings, bringing with him his quarterly collections. He was of Scotch descent, a noble good man. He raised a family of intelligent children. While traveling the Beaumont district, in the East Texas Conference, the writer was pleasantly entertained at the homes of two of his sons, both stewards and prominent members of our church, the elder one has represented his county in the Texas Legislature, both in good circumstances and classed among our very best citizens.

As Bro. H. J. Harris has made favorable mention, in his "Reminiscences," of many of those who were members of the church when he traveled the circuit, I will omit many names which I would otherwise mention. Let it suffice to say that in point of intelligence, piety and love for the doctrines and usages of the Methodist Episcopal Church, South, Cole's Creek circuit, at the time I was honored with the pastorate, stood at the head of the list of appointments in the Mississippi Conference. How often since then have I thought of the paternal intercourse I had with those dear people, many of whom have passed through the valley of sorrow to the land of the hereafter, and there one left to bear testimony of the sufficiency of the grace of God to sustain under the sore trials of life. In a letter of recent date (from Bro. J. B. C.) is the following paragraph: "Sister Deborah Johnson, relict of Rev. J. C. Johnson, is over 96 years old, nearly blind, very deaf and lame, but enjoys the faculties of her mind in a wonderful degree." So it is, this mother in Israel is patiently waiting by the river's brink, with her natural sight bedimmed, while by faith she can decry the "old ship in Zion" which has landed many thousands, "looming to view, ready to breast the peaceful waves and secure a safe anchorage in the blessed haven of rest. How many eventful years have marked her life's pilgrimage! Why not, like the Apostle Paul, have a desire to depart and be with Christ, when in our Father's mansions there is a better home provided for the weary than earth can afford?"

MARSHALL, TEXAS.

How Many of the Methodist Ministry Are either in Part or Altogether Unemployed as Preachers?

Some may say this is no business of mine. But a little reflection will show it to be a question in which all have an interest. It is frequently stated as somewhat distinctive of the Methodist Church that the number of preachers in its ranks is comparatively large—a pastor for every congregation and occasionally several others within easy reach of the same. This is a fact of great significance. It is equivalent to saying that God in his supervision of the church has selected a comparatively large number of Methodists to preach his word. With this unmistakable mark of divine favor there is lodged of necessity a grave responsibility. To the church is committed the duty of employing this numerically superior force and to it belongs to a large extent the responsibility when they are not employed. This duty and this responsibility becomes manifest when we consider a few facts connected with the subject of preaching. 1. It is God's method of saving the world. "It pleased God by the foolishness of preaching to save them that believe." "And how shall they hear without a preacher?" "And how shall they preach except they be sent?" 2. It is a fact too well known to need proof that when a preacher does not preach he does worse. As with Sam Jones, he had to preach or "lose his religion," so an unemployed preacher as a rule, the only exception is in case of personal disability, becomes cold and spiritless and eventually backslides. A back-slidden ministry is not only powerless for good, but often proves one of the most potent factors of evil known to

church or society. The church then and the country have an interest in the inquiry, What part of our Methodist ministry are but partially employed, if at all, in preaching the gospel? I have not the data with which to answer, but believe a little sitting will show the number to be not inconsiderable a larger per cent., perhaps, than with other denominations, with whom otherwise we compare favorably. I know the unemployed belong mainly to the local ranks and this fact, when duly considered, casts strong doubt upon the position, generally taken, that where there is delinquency it is always a case of individual unfaithfulness, because the church provides and directs that all its preachers should preach. The fact that so many of our local brethren who as individuals are as true as any other, do not regularly engage in preaching must be accounted for on other grounds than that of personal unfaithfulness. But my object just now is merely to call attention to the fact that many whom God has called in and for the church do not preach, and this not only cripples its success, but is a constant menace to its harmony and security.

JNO. W. HALL.

DAY ST. LOUIS, MISSOURI.

Prohibition.

MR. EDITOR: At the last session of the Winona District Conference, held at Winona, April 16, 17 and 18, 1885, on the last day of Conference Bro. R. A. Anderson, of Durant, addressed the people on the subject of prohibition. We desire, with your permission, to give your readers his main points: 1. Intemperance was Satan's piratical craft, sailing under the black flag, with the skull and cross-bones of death; as far back as the days of Sodom and Gomorrah and Noah and Lot it was one of the most grievous evils of earth. 2. The question is not, how are we ruined? but: How may the evil be stayed? The church is not sufficient of itself to accomplish this, because Christianity does not as yet permeate and govern all things. Various organizations, outside of the church, have tried to abolish the evil, but have failed. Various laws have been enacted, but produce nothing tangible or lasting. The best of these laws—local option—is itself, at best, but a blow in the dark, encircling but not stopping. Local option stops nothing but school-houses. 3. Prohibition is, therefore, the only remedy that will prove effective or that will last. Prohibition is legal, and the power to prohibit is in the legislative branch of government. Vide 37, Mississippi Reports, pp. 381 and 382. Vide, also, 43, Mississippi Reports, pp. 161 and 162. Vide, also, Judge Torney's decision in 511 United States Reports. Prohibition is, therefore, legal, and the only permanent cure for whisky. Our people need more enthusiasm. They have not reached the end of their legal remedies. Get the right sort of remedy to the Legislature, have prohibition enacted by statute or amendment, and the Supreme Court will uphold it. Yours respectfully,

W. W. HOSKINS.

Revival at Batesville.

MR. EDITOR: God has visited us with a gracious revival at Batesville. On April 21, Bro. E. G. Kilgore, in compliance with a request from me, arrived in Batesville and we commenced the meeting that night. I had not told any one that I was expecting him, and no one was expecting a protracted meeting at that time. We had a fine congregation the first service, and many became interested. It rained for four or five days, but it was somewhat remarkable that it always stopped in time for the people to get to church, so that we did not miss a service. The meeting continued fourteen days, and after the third day we held four services a day. The congregations were very large at all of the services except the sunrise prayer meeting, and that was well attended. During the meeting forty-four persons were converted and many backsliders were reclaimed. The church was greatly revived. Christians of all denominations and the pastors of the other denominations gave us their hearty co-operation. The churches have all been greatly revived. Twenty-seven persons have united with our church since the meeting commenced, eighteen of whom were on profession of faith. Nine of the converts have united with the Cumberland Presbyterian Church, some with the Baptist, two with the old school Presbyterian Church and five with the Episcopal Church. Several others will join our church.

We commenced the year with thirty-four members at Batesville, and I have received thirty-four since that time and know of five more to join soon. Nearly all who have joined our church were grown persons and most of them heads of families.

Bro. Kilgore won all hearts in Batesville. Certainly God has bestowed upon him great gifts for conducting revival meetings. He is indefatigable in his efforts to save souls. "God has done great things for us, whereof we are glad." Truly your brother,

J. E. THOMAS.

BATESVILLE, MISS., May 11, 1885.

From the Work.

LAKE CHARLES, LA.

MR. EDITOR: Perhaps a line or two from our section would not be amiss. Our Sunday-school is flourishing, and

it could not be otherwise with such a corps of officers and teachers. They are worthy of all praise. We have just closed a meeting here which ran through eleven nights. Twelve persons offered themselves as candidates for church membership, and I suppose about the same number of conversions. There were several persons who presented their church letters. Thanks to Bro. Harry, of Sulphur Mine circuit, for faithful service rendered. He promises well for the church. Since my arrival here (January 21) twenty persons have joined by letter and thirteen on profession of faith. And still the good work goes on. To-morrow night we will commence a young men's prayer meeting; this will be in addition to the weekly prayer meeting.

Our town is developing fast, notwithstanding the pressure of the times. Over twenty new houses are now approaching completion and others are building. Mr. J. B. Watkins has nearly completed his bank building again. And when finished it will be as handsome as the first structure. He and Prof. Thomson are building a huge tank above ground, and they will draw water from the lake to supply it, and thus they will be better prepared for fire. So far, the houses are occupied as fast as they are built, and I am told there are no houses now to rent. I know of but few towns in our State which have as bright an outlook as our Lake Charles.

And last, but not least, our business men have agreed to close their places of business from Saturday night to Monday morning. And yesterday it went into effect, and the quiet was wonderful.

JAS. E. BRADLEY.

Reverence for Place.

BY CHANCELLOR HENRY H. TUCKER, A LECTURE TO THE STUDENTS OF THE UNIVERSITY OF GEORGIA.

If the material universes were resolved into its original atoms, each one of those atoms would be of the same shape, of the same color, and of the same size, and value, of every other. There could be no reason why one atom should be held in higher estimation than another atom. So if they were arranged in pairs, any one couple of them would be the exact equivalent of any other couple. If they were massed together in large bulk, their value with reference to each other would still be the same, nor would any intelligent being regard one agglomeration of atoms as at all more worthy of esteem than any other. One phoebe, for aught that we can say, is as good as another planet. So also as our own earth, nothing but matter, we can see no reason why one part of it is not as good as another. Certainly there is no reason why we should reverence a particular acre of ground, or any other portion of earth's surface, more than any other portion of it; and in fact, there is no reason why we should reverence any of it. It is nothing but matter, and for spirit to worship matter would be a condescension and monstrous. But this is true only when we regard matter abstractly. When we regard the concrete, that is, in connection with its surroundings, its history and its associations, all is changed. When matter has once been associated with spirit, it becomes subjectively, as to us, something more than mere matter. It seems to partake something of the nature of the spirit with which it is associated. It seems by the association to be elevated to the plane of spirit, or at least to be lifted above the plane of other matter, and to be invested with such dignity and value as to engage our affections, and command our homage. When we look upon the mortal remains of a loved one, whose spirit has fled, and left us nothing but a cold, we will cling to it as to a treasure, and we will weep as we heart-throbs over those calm, still features,

"Ere day's smiling beauty,

To-day the lines were weary fingers."

And although we expect no response from the dead, yet we imprint our love upon them with the same fervor as if they were warm with life, and as if there were a heart beating beneath their full of hope and love. And that with funeral pomp, always commensurate with our mourning, we follow the least term to the grave, and lay the body to rest with a tenderly tearful reverence. Yet we know that it is nothing but dust. The atoms of which it is composed are just like any other atoms. That is to say, philosophy says that atoms are like any other atoms, but there are not like any other atoms. The spirit that dwells within the shrine has sanctified the shrine itself. That dust is not mere dust. It is dust ennobled. It was once identified with a beloved spirit, and having been once identified it is always so to us, and we have a right to reverence it. The philosophy enough to be able to separate between the two, and to lay the body to rest with a tenderly tearful reverence. After this sacred dust is laid away, we mark the spot with a memorial stone, we visit it with reverential step; we weep with it, and we do not weep with tears; the very air of the grave seems to be holy, and when we leave and plunge into the cold world we have a different sense as if we had changed planets.

Why all this should be so, it is needless to inquire. Suffice it for us to know, that such is the fact. We are constituted by the Almighty, we are made in the image of the immortal. Nor is it surprising, for we are compound beings, made partly material and partly spiritual. But what is true of us is true of pure spirits. Holy angels, once guarded over the grave of Jesus, were sent from the dead, but to very place where his body lay had come angels and angels from the skies, dwellers in the heaven of heavens, were sent to watch over that spot of earth. In fact, it was no hotter than any other spot of ground, but it had been sanctified by the angels said to the women who were there, "Come, see the place where the Lord is laid." The exact spot has been brought about in the providence of God, to prevent us from paying to the place, a homage which would have been idolatrous.

Fifteen hundred years before Christ died, Moses died, and the grave of Moses was a place of great reverence. The Lord himself, carried Moses to the land of Moab over against Ba-



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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. C. HUNNICOTT.

THURSDAY, MAY 21, 1885.

Missionary pastors make missionary churches. "Like priests, like people."

On our third page this week will be found an admirable, but lengthy article on "Reverence for Place." It will well repay a careful perusal. Irreverence is the evil of these times.

The children's department this week shows what a genuine interest the little folks have in the Advocate. Bro. Drake made hundreds of little eyes "search the Scriptures," and the many answers to his "riddle" already received, evidence their acquaintance with the Book divine. Though many will be disappointed in not securing the prize, none will lose the benefit of the Bible study it occasioned. The first response came from Arbroth, West Baton Rouge, La., and was sent by A. C. Woods. No doubt Bro. Drake will provide something else for the entertainment of the young people.

Our mission field could be amply sustained on the money spent for cigars by Southern Methodist smokers, preachers and laymen. Every dime turned to ashes on the end of a cigar is a bereavement of the Lord's treasury.

The loudest complaints about confectional assessments, do not come from the people, and surely they are not excessive. About seventy-five cents per capita for all confectional objects, foreign missions, domestic missions, church extension and the bishops, is not very burdensome.

The college president who says his is "a Methodist school *de facto* and *de jure*" has our hand. A *de jure* affair that can not afford to be Methodist *de facto* had better go into liquidation. With the broadest ecclesiastical fraternity, and the truest Christian charity, for every evangelic deaconism, we want our colleges, pulpits and papers to have a distinctive church life.

The retirement of the treasurer of the United States from office and the installment of his successor, necessitated a count of the monies and securities in the national treasury. The labor was performed by a committee of experts, and required about three weeks to complete it. The amount counted ran up into the millions, but the reports of the treasurer were so correct that an alleged discrepancy of two cents was righted, by finding the missing pennies on the floor, where they had been dropped during the count. That was a grand endorsement of official and personal integrity. Millions had passed through that officer's hands, and not a penny had stuck. A like record ought to be the high purpose of every man, whatever his position; and it is necessary to a heavenly inheritance. They that ascend into the hill of the Lord must have "clean hands" as well as a pure heart.

Protestant Ireland is loyal to the English crown and is prosperous, peaceful, and happy. Catholic Ireland is disloyal, turbulent, poor, and is the home of famines, fanatics, boycotters and dynamiters. With the same soil and climate, the Protestant counties prosper, while the Catholic counties are begging bread of the world's charity. But however frequent and terrible the potato famines, "Peter's pence" never fails for Rome. The fact that Romanism is the inspiration of Irish disloyalty was evident in the recent visit of the Prince and Princess of Wales. In one or two Catholic towns there were violent and disgraceful demonstrations, but in Protestant communities there were joyous and generous greetings. The Irish Christian Advocate, thus speaks of their visit to Belfast: "In no city or town in England has a member of the royal family ever been more courteously welcomed or more enthusiastically honored; symbols of loyalty were everywhere; many of them costly and all of them worthy of sovereign approbation, but better than all the pomp of circumstance, was the true reality underneath it. Belfast is loyal, is industrious, is religious, God is feared by its people, and the sovereign is honored." It is Romanism and not land-fordism that burdens and scourges the land of the Shamrock.

## Bargains with Belial.

Many of the promises to God are veritable bargains with Belial. When conditions are interjected and times and seasons taken into account, the promise is vitiated and sin is compounded. All approaches to God must be unreserved, and every plighting of faith must be without contingency or compromise. He is a jealous God, and will not share his throne with another even for an hour. He claims the whole heart all the time, and for all time. He listens to no prayer that contains a reservation. No blessing is vouchsafed to a conditional acceptance of his salvation. We must feel it to be the one thing needful, or it can not be granted. Nothing can intervene in time, place or estate without forfeiting the promise of his justifying grace and the coronation of his sanctifying power. So a pledge, however solemnly made, that at some specified time in the future he will be sought with the whole heart, is an offense, and not an acceptable offering. God can not be bargained into condoning sin. He forbids a single hour's alienation from his love and law, and will not hold him guiltless who so offends. He can not enter into a contract with man, allowing him to indulge in sin for a brief season on condition of reformation at a certain date. Such an idea would paralyze the arm of justice and undermine the integrity of God's eternal throne.

But such promises are the common observation of every pastor. Most of them are indefinite as to time; but the purpose is none the less pronounced. All men who, intellectually, accept the Christian system as true expect at some time a real compliance with its conditions of salvation. They have no thought of going into eternity without God and without hope. And these promises are their deadliest enemy. They are the snare that holds them securely and may bind them fast for outer darkness. Why, it is really soothing to conscience to promise reform, however remote the time fixed for beginning. Next to discharging an indebtedness is a promise to pay. And so next to repenting of sin and serving God is a solemn pledge to do so. But such a lulling of conscience is a sleep that results in death.

These promises are rarely performed at the time. The day is forgotten or other cares are so absorbing as to compel postponement. We are not informed that Felix ever found a "convenient season" to call for the Lord or his apostle. Such promises, though plausible, are the subtle devices of the devil by which he lengthens the tenure of his power and makes more sure the death of the soul. One of the most striking and suggestive instances of this dangerous bargaining with the enemy we find in the charming biography of Bishop Edward Thompson, of the Methodist Episcopal Church, just issued from the press. When a young man and a physician he attended one day a camp meeting in Ohio, and heard a sermon of extraordinary power. Every faint skeptical thought he ever entertained was entirely removed and conviction seized his spirit. His heart cried out, "O, that I were a Christian!" But, having laid out a vast amount of professional reading for some months, he said to himself, "On the first day of the next year I will serve the Lord." As to how he kept that promise, his biographer tells us as follows: "And fearing he might forget the day so fixed, he concluded to write it in his note-book. Not finding any ink, he took out his lancet, opened a vein in his own arm, and, dipping his quill in the blood, wrote his determination in red letters on the page of his pocket memorandum. The time came, but he had lost the feelings of deep concern which he had when he made the bloody entry in his book. Thus he put off the period of seeking his salvation from month to month for more than two years." How subtle and dreadful must be an enemy who can keep us from paying a vow written in crimson letters from the life blood of our own veins! Let us watch, therefore, that our promises to God be not bargains with Belial.

An association known as *The Funeral Directors of Alabama* was organized at Birmingham last week. It is composed of undertakers and is designed to elevate and regulate the conduct of their business. If some blundering and grossness we have witnessed can be cured by organization, it ought to be universally approved. One cardinal doctrine, however, is suggested—decrease extortion in burial expenses.

Lord Tennyson has written the following epitaph for Gordon's cenotaph in Westminster Abbey:  
"Warrior of God, man's friend, not here below,  
But somewhere dead in the far waste bound;  
Thou livest in all hearts; for all men know  
This earth has borne no simpler, nobler man."

## Dr. Palmer's Address.

We will publish next week an address delivered by Rev. Dr. B. M. Palmer, of this city, at the Exposition Music Hall, on "Colored Educational Day." It is characteristic of the distinguished divine in its eloquent diction, luminous statement and honest convictions. He employed the auspicious occasion to utter words of serious moment on an intensely vital question. He could not afford merely to fill a place on a programme with empty platitudes or rhetorical fanfare. Dr. Palmer is one of the last men to play with opportunity or trifle with responsibility. His mind is cast in too large and serious a mould to discuss lightly or superficially a great issue involving the welfare of humanity in any race, class, country or community. So on this occasion he spoke "with entire frankness" all that was in his heart.

Dr. Palmer's address is significant as the utterance of a leading Southern man of the old school. His position antedating, during and succeeding the war between the States was pronounced and conspicuous. He followed the fortunes of his section with unflinching devotion, and when her star went down he felt it a pleasure to remain and share with his countrymen their losses and crosses. And while accepting unreservedly the arbitrament of arms and the logic of events, he has never sought a confessional for political or ecclesiastical absolution. With persistent consistency he has opposed all tendencies to organic union between the Northern and Southern Presbyterian Churches, and has the reputation in the North of being intensely and extremely provincial in his convictions; but from no pen have we read words more generous and fraternal in behalf of the negro than from this typical Southerner. There is an expression of perfect candor and an entire absence of reserve or obscure statement in the address that disarms any criticism of its motives. There is nothing between the lines, and the heart of the speaker is as transparent as the limpid purity of his diction. And when he concludes his eloquent address, he assured the colored people that in all their efforts to advance themselves, whether socially or educationally, they had "the heartiest sympathy and co-operation of all wise and thoughtful men." He spoke by authority and with emphasis for the South. Why this sympathy and co-operation have not found more tangible and monumental expression can he readily explained.

The doctrine of the distinction and the instinct of race is presented with singular clearness and candor. This position is repudiated by certain theorists and pseudo-philanthropists; but it is nevertheless true in fact and inviolable in argument. To ignore or stigmatize a fact so universal and providential is to trifle with history and fight against God. What the Doctor aptly and correctly characterized as "the instinct of race" we are accustomed to hear denounced as the curse and crime of caste. We believe his position to be founded in the truest psychology and in harmony with the Divine administration in all ages. It is entirely consistent with the doctrines of the unity of the human race and the universal brotherhood of man, and in no sense offends against the broadest Christian philanthropy.

Upon this "distinction and instinct of race" the Doctor congratulated the colored people upon their achievements in the establishment and maintenance of their own schools and churches, and made an eloquent appeal for the future. The social and educational development of the negro depends upon the wise conduct of their own institutions. An enforced intermingling of races can not endure to their advantage. Of course individual preferences and tastes will have unrestrained expression; but the attempted abolition of race instinct and distinction by statutory or moral constraint is as idle as it is impossible. We agree most cordially and entirely with the distinguished speaker when he rejoiced in the freedom of the negro, and said: "Providence has brought you, as a people and a race, and put you upon this exalted platform to work out your own history and career. I say from the depths of my breast a hearty 'Amen' to it all." And so say all thinking Christian men, whatever may have been their former relations to the institution of slavery. He is certainly very obtuse and obstinate who has failed to discern a Providence in the history of the negro race in America.

The exhortation to the negroes to "make themselves worthy of a history" was timely and eloquent. They can never achieve eminence without independence of thought and character. So long as they are willing to be the "wards of the nation" to "take tips," receive gifts and be the

ever-present and never-satisfied objects of national and ecclesiastical charity—they can only have a parasitic and pitiable existence. We do not deny or deprecate their claims now to our sympathy and co-operation. He has not the heart and hand of a brother who can look indifferently upon the negro's struggling condition. Our liberality ought to be as generous as the warmth of our sympathy is genuine. But everything we do must be co-operative—aiding and supplementing their own efforts to achieve a destiny worthy of a history. The record of the past decade and the creditable exhibit made at our Exposition, demonstrate their capacity for development. But upon themselves almost entirely rests the responsibility of the future. By their own hands they will stand or fall.

As to the consequences, social and political, of this possible development, we need not be afraid. It is our business to discharge present duty, and not be stayed therein by imaginary fears and forebodings. If there are to be delimitations and rectifications of social frontiers, we can safely trust ourselves in the hands of Providence. Dr. Palmer happily stated this position in these words: "When you develop the qualities that are in you, and form a character upon which that history is to be built, unquestionably according to the appointments of him who rules the universe, you will have your own orbit described for you." And this confidently answers the puerile, but common objection against "educating a man out of his sphere." Who and what determine our sphere? The question does not rise to the dignity of an argument.

The agencies that are to help the negro into this higher type of civilization, which may prove to be one peculiarly his own, Dr. Palmer rightly reduced to three—the home, the church, and the school. Special legislation in his behalf is a hindrance, and not a help. It creates a distinction of citizenship and an inequality before the law. The decision of the Supreme Court of the United States, pronouncing the "Civil Rights Bill" unconstitutional, was a boon and benediction to the American negro. Some have foolishly denounced it, but the future will prove them to be the unadvised and indiscreet friends of their race. Legislation cannot educate the negro, however favorable and liberal, there must be worthiness of character and attainments, and that is only secured in the home, the church and the school. To enlarge and enthrone these agencies, should be our patient care and prayer. Hoping this address of Dr. Palmer's may awaken increased and more intelligent interest in the perplexing problem discussed, we close these observations with his own eloquent words that commanded long and loud applause: "If there are any two classes who should be perfectly friendly one to the other, who should rejoice in their mutual advancement and prosperity, they are the Southern whites and the negroes of America."

## The Revised Old Testament.

An international labor of fourteen years was completed on the 15th inst. when the first copy of the Revised Old Testament was given to the London public. An early copy was presented to the Queen and her blessing was pronounced upon the distinguished scholars, whose unremitting toils have made eventful this year of our Lord. The ablest biblical schools and Hebraists in England and the United States, and of all evangelical denominations, have contributed their ripest learning to this monumental work. The vast advance made in the last fifty years, in biblical geography, history and antiquities, has enabled the revisers to clear up obscure passages, and by marginal renderings to throw valuable sidelights upon many difficult and dark places. We rejoice in the completion of this arduous undertaking and shall look eagerly for a copy.

A short history of the work we condense from authentic sources. It was first suggested and inaugurated by the convocation of Canterbury, May 24, 1870. Immediately after the organization of an English committee, a committee of American scholars was formed to co-operate. Of this American branch, Dr. Philip Schaff was chairman. After some delay the first meeting of the American committee was held at the Bible House in New York on October 4, 1872.

The spirit of scholarship rose far above the sectarian spirit, and the latter was at no time manifest. This fact will also bear testimony to the general accuracy of their work. In prosecuting their labors, the revisers adhered rigidly to an early resolution not to make "any new translation of the Bible or any alteration of the language, except where in the judgment of the most competent scholars, such change is necessary, and that in such

change the style of the language employed in the existing version be closely followed."

Whether this will displace the authorized version is very doubtful, or if so it will be "the slow work of years. But it will be a valuable aid to a clearer understanding of the Word. Until a copy is received, we will make no reference to specific changes.

Rev. J. H. Mitchell, writing from Inka, Miss., makes report of a glorious revival in his church as follows:

We closed, last week a most interesting and profitable meeting in Inka, Miss. We had twenty-eight conversions, and twenty-two joined our church. The church was greatly blessed. Revs. T. B. Malone, of Corinth; J. W. Honnoll, of Greenville; C. H. Owen, of Inka, circuit and R. P. Mitchell, of Aberdeen station, all rendered an efficient service during the meeting, for which we thank them. We have just gained a temperance victory by voting whisky out of this district.

## Satan and His Angels.

BY REV. J. B. A. ABBRENS, D. D.

It is Satan's greatest victory when he can prevail upon men not to believe in him. It is true, Christ at one time personified the devilry of Iscariot, saying that he had chosen them twelve, and one of them was a devil; but that certainly does not indicate the nonexistence of a personal devil. After Christ had designated his betrayer at the time of the last supper, Satan entered into Judas, surnamed Iscariot.

Satan's supposed appearance in the society of good angels before the throne of God, according to Job 1, has confused many followers of the Lamb. I hold that Satan, being cast out of heaven, has at no time been permitted to re-enter there. The rebel would not appear, if summoned. Only under compulsion he will present himself at the last day. In Job, aim and end of the inspired historical drama was, to solve the mysteries of the Divine Providence, that

"Angels never from the ground arise;  
But of times heaven's celestial benedictions  
Assume such dark disguises."

that God takes particular cognizance of man's individual affairs and arranges, that even misfortunes work together for good to them that love him. In the language of poetry the angel to whom the affairs of Job were assigned, is denominated Satan. The literal meaning of this word is opponent, enemy. The angel who executed the divine programme with reference to Job was apparently an enemy to the worthy patriarch; an enemy, a Satan to his temporal prosperity; nevertheless, this servant of God was no more the old serpent than the angel who at one time smote seventy thousand of Israel.

Whence is Satan? According to Zoroaster's Zendavesta Satan is a deity, eternal, coequal with Jehovah. As the latter had been the originator and was the supporter of the good, Satan had been the creator; and was to this day the preserver of the evil. But evil being, according to its inherent nature, self-destructive, Satan's power and dominion had gradually diminished; and in the process of time would be doomed to extinction. Such is heathen philosophy.

According to the word of God, Satan is not a creator, but a creature. But did God create Satan? Yes, though not as Satan. God created the entity which we denominate Satan, but a Satan he has made himself. As all the other handiwork of God, so also was Satan originally good, presumably a bright, glorious archangel, a fit companion of Gabriel.

To conserve the well being of the angelic hosts it was necessary to enact and introduce certain laws for their guidance. But all law admits of the possibility of transgression, at least all law appertaining to intelligences, who are free moral agents. What induced Satan to transgress God's law, we know not, but that he did so transgress, is plainly taught in Jude 6. Here the apostle says: "The angels which kept not their first estate, but left their own habitation," etc. This certainly means in other words: these angels fell from the lofty attitude of innocence, transgressed the moral boundary which God had set them. In Revelations xii we are taught that Satan with a large angelic following rebelled against the Lord of hosts. Michael and his angels assayed themselves against the celestial traitors, resulting in the latter's discomfiture and banishment from heaven.

The number of devils is great. When in the country of the Gadarenes Christ was about to cast out an unclean spirit from an afflicted mortal, he inquired what was the demon's name. The reply was: "My name is legion, for we are many." Subsequently the plurality of devils appeared and entered into a herd of swine. Satan is called the prince of devils, indicating that there are subordinates and inferiors. The latter are perhaps more numerous than the

stars of heaven. St. Paul emphatically says: "We wrestle not only against flesh and blood, but against principalities, against powers, against the rulers of the darkness of the world, against spiritual wickedness in high places. The manifest ambiguity of the clause; spiritual wickedness in high places, is removed when it is properly understood; wicked spirits beneath the canopy of heaven. Satan and his angels are not a reckless mobocracy where every wicked spirit is bent on mischief, according to his own diabolical pleasure. They have law and order, and a government suitable to their condition. To this the Savior incidentally bears testimony, when he was accused of casting out devils by Beelzebub, intimating that such opposition was absurd; as manifestly a kingdom divided against itself could not stand.

Whence Satan's enmity to the human family? Poor, insignificant mortals would not be noticed by him, but for his unspeakable enmity against God. Arrested in his mad career in conspiring against his Maker, exposed, overcome and excluded from heaven, his hosom is filled with the fire of greatest wrath, fanned into flame by ceaseless chagrin. He seeks for opportunities to wreak his vengeance. Wandering through the Lord's domain, outlawed, pregnant with destruction, he espied our virgin earth, with Adam and Eve domiciled in charming bowers of bliss. Here was an exhibit of God's choicest handiwork. As if earth had been designated as the flower garden of heaven—the charming suburb of the city of God for recreation and delight to the inhabitants of heaven. At once Satan recognized his opportunity of hurting God, by hurting his loveliest production. Well he knew that by precipitating his children in ruin, the father's heart would feel the pang. He came, he saw, and conquered. Our first parents fell and were expelled from their celestial surroundings. The very earth was made to suffer because of the just curse of Delty.

What of Satan's dominion now? He is the god of this world, a glacial slave owner. He entered into Iscariot. This will never happen to the thousands around us; for he has never left them. Christ cast out devils. People now are possessed as they were then; though, seldom, that the devils are cast out. True conversion is tantamount to casting out of devils. Nothing less; even after conversion we are not safe from his attacks. Like a roaring lion he gnaws about, seeking whom he may devour. He tempted Christ, sifted Peter, tempted Paul, and is bent on our destruction. Without valiant resistance we will be overcome. Certainly, we are not ignorant of his devices. What will be Satan's doom? The nature of his fall precludes the possibility of redemption. On the last day he will be compelled, with his followers to appear before the judgment bar of God. Sentence will be pronounced and executed. He will be cast into everlasting fire, prepared for him and his angels. Here the smoke of his torment rises forever and ever. The reign of evil will then forever cease.

The attitude of Catholicism toward our public schools—a problem of grave concern at the present time—is to be discussed from opposite premises in the June number of the North American Review, by M. C. O'Byrne, of North Carolina, against the Roman Catholic Church, and Bishop Keane, of Virginia, in defense of its policy.

The New York Advocate published several weeks ago that fully forty thousand conversions had occurred in the Methodist Episcopal Church during the past few months. The editor now revises that estimate after fuller information, and says the number is not less than 100,000. American Methodism seems to feel a new tide of power. Our revival now for this season of the year is exceptional. We have not known such gatherings.

A new Methodist Church in Atlanta, Ga., was dedicated on Sunday, May 10, Dr. Fitzgerald, of Nashville, preaching the sermon. It is on Park street, West End, and Rev. L. Crumley is the faithful pastor. Dr. Fitzgerald speaks enthusiastically of the church building—says it is "an architectural poem," but gives no idea of its style, dimensions or appointments other than that it may "compare with any of the great churches of the world." Crumleyan or Arnoldian honor of the pastor and architect. Good churches, of modern architecture and conveniences, are the glory of Southern Methodism. The building has much to do with the character of a congregation.

The present interest in China affairs will make doubly welcome the complete, authentic, and early one volume "History of China" by Robert K. Douglas, just published by D. Lothrop & Co.



The commencement sermon for the Normal Institute, Iuka, Miss., will be preached June 7, by Rev. Amos Kendall, of the North Mississippi Conference, and the address before the graduating class will be delivered June 11, by Capt. Fred Beall, of West Point, Miss.

The Roman Catholic clergy of Worcester, Mass., have declared solemnly against the liquor traffic. The priests, Fathers Griffin and McDevoy, went in person before the Board of Aldermen and eloquently pleaded with them not to grant license to any salaried clergyman. A few such courageous spirits among our Catholic clergy in this latitude might work a moral revolution. The age is propitious for another Father Mathew.

We are indebted to Mr. A. L. Rogers, photographic artist, 68 Lexington street, Baltimore, Md., for a picture of the Centennial Conference. Not all the faces of the delegates were secured, but the picture will have a historic interest after the war, and is worthy of wide distribution.

Mr. C. A. David, a graduate of Oxford College, S. C., has established a fine reputation as a caricaturist on Harper's Weekly.

Mr. D. W. Johnston has bequeathed \$1,000 to the Methodist College, Belfast, Ireland, for ten scholarships to be called the "Phillip Johnston Scholarships."

Mr. James Russell Lowell, Ex-Minister to England, retires from office in great honor. His language in England was remarkable and his resignation has caused universal regret. The Daily News says: "Englishmen of all ranks and stations recognize in Mr. Lowell not only a faithful and jealous guardian of the interests and honor of his country, but a type of all that is best in its intellectual and moral character." The Times hopes that Mr. Lowell will remain in England "as deputed to represent the highest American culture in the republic of English literature." The St. James Gazette hopes will remain "as the unofficial representative of American literature, language, manners, and knowledge of the world." The Pall Mall Gazette calls him "the most eminent American of this generation."

The officers of the L. N. O. & T. M. have announced that no emphysema will be allowed to drink beer. A good rule that ought to be rigidly enforced. Conductors and engineers are responsible for too much human life to allow their engines to be crazed or unduly excited by drinking.

Our advice from the Nashville Convention confirm the most sanguine hopes of enthusiastic friends. There is some opposition among the members to the coming of Rev. Samuels and the erection of a tent for the meetings. But when the movement was determined upon, all fell to line and united, harmonious action has prevailed. The tent will hold about four thousand persons. At every evening service this is crowded almost to suffocation, and the following meetings at two of the largest churches are attended by over hundreds. The six o'clock morning meeting attracts a congregation of from two to three thousand. Already mighty spiritual results have been seen. One evening over three hundred were converted, and the number of inquirers increase at every service. Telegrams to the press agree in saying "nothing like it was ever seen before."

Rev. Fitzgerald S. Parker was invited to preach at the Louisiana Avenue Quarterly Conference on Sunday evening. His examination was thoroughness of preparation, and the authority to expound the word was given with great cordiality. He leaves to-day to take charge of the church at Franklin, La. So without conferring with his blood he enters the Methodist service. How rejoiced his home father would have been to have seen this day!

The time for holding the Meridian District Conference has been changed. Presiding Elder Godfrey writes that the Conference will be held in Lauderdale, July 9 to 12.

We are obliged for a cordial invitation to attend the Sardis District Conference at Sardis, June 4-7, and hope to be present.

Bishop Merrill delivered a lecture recently to the students of Garrett Biblical Institute on the "Administration of Discipline in the Methodist Episcopal Church."

Rev. W. T. Black will preach the commencement sermon at Centenary College, May 31.

The council of Catholic prelates decided to locate the new Catholic University at Washington, D. C. Wesleyan Methodist in Australia is enjoying great prosperity.

The Bishops of the Methodist Episcopal Church were in session last week.

The Supreme Court of this State has affirmed the decision of the lower court in the celebrated "Ford case," which sentenced Pat Ford and John Murphy to be hung for murder, and T. J. Ford, Wm. Caulfield and Wm. H. Buckley to twenty years imprisonment for manslaughter. This indicates a revival of justice in Louisiana.

Revs. D. A. Little and A. D. Miller, of the Mississippi Conference, were in the city last week and reported at 112 Camp street.

Rev. A. G. Miller, of Jackson, La., long connected with Centenary College and an indefatigable "local itinerant," has been visiting New Orleans. The old veteran is always welcome in this office and to our columns.

Rev. T. W. Lewis, of the North Mississippi Conference, was furnished "the slings of war" by his generous congregation and sent down to see the Exposition.

It is rumored that Rev. Dr. J. P. Newman will be appointed as the next pastor of the Metropolitan Church, Washington, D. C. That is his old charge.

Bishop Keener presided at the Mobile District Conference last week and preached on Sunday morning to the delight of a large congregation.

Bishop Miles, of the Colored Methodist Episcopal Church in America, preached in Minden, La., last Sunday to our white congregation a sermon of real power. His discourse to the colored people on prohibition was so effective that every member then and there pledged himself to vote and work for its triumph.

Dr. J. B. Walker left the city for Shreveport, on Tuesday, to assist Dr. C. F. Evans in a revival meeting. He expects to spend a week in that North Louisiana metropolis, and will give those people sound gospel.

During the absence of our pastor in Denver, Colorado, Rev. J. C. Morris, the pulpit was occupied one Sabbath by Bishop Warren, of the Methodist Episcopal Church.

Rev. Frank Parker preached his maiden sermon at St. Charles Avenue Church last Sunday morning. The congregation was much delighted with the effort which occupied about thirty minutes. In his modest, dignified manner, and the matter of his discourse, he much resembled his glorified father, Bishop Linus Parker.

The meetings at Louisiana Avenue Church continue with growing interest. Pastor White is encouraged in his work and looks for a general revival. We had the pleasure of expounding one evening to that elect congregation, and found it good to be there. Dr. Walker preached on Sunday, morning and evening. There were twenty conversions on Monday evening.

Our Colorado brethren are rejoiced at the coming of Bishop Hargrove to preside at their next Conference session.

The Minutes of the Annual Conferences for 1884, including the Louisiana, Florida and Baltimore Conferences of 1885, have been received. Every Methodist ought to have this valuable annual. Price, fifty cents postpaid. Southern Methodist Publishing House, Nashville, Tenn.

Lord Coleridge says there has been a "gratifying annual decrease in the prison population of England for the last twelve or fourteen years." This result is attributed to better school advantages, increased church activity and the advance of temperance reform. The Duke of Westminster says that in the fifteen years from 1869 to 1884, while the population of England and Wales increased by four millions and a half, the number of criminals in prison diminished by 1,718.

We are indebted to Hon. Charles Gayerre, the venerable historian of Louisiana, for a pleasant call and a copy of his lecture, "The Creoles of History and The Creoles of Romance."

All subscriptions over due on our Louisiana list will be discontinued with our next issue. Please take notice and renew immediately.

THE SOUTHERN CULTIVATOR.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

Rev. J. A. Bowen sends the following bulletin from Kosciusko:

The great revival here increases with every service; 55 conversions up to date; 34 accessions to our church; 40 penitents now. The church and the town moved wonderfully. Pray for us.

NOTICE.—Members of the Corinth District Conference and Sunday-school Convention, which will convene Thursday, before the second Sunday in June, at Rlenzi, Miss., will please report at the church where you will be assigned to your homes. Preachers expecting to bring their wives with them, will please notify me at once. Anxious for you Mr. Editor to visit us on that occasion.

D. W. BARR, P. C.

Because Christ loves us he claims us, and desires to have us wholly yielded to his will, so that the operations of love in and for us may find no hindrance.—F. R. Haverall.

There is too much impromptu statesmanship, touch-and-go legislation, half-baked sermonizing, happy-go-lucky financiering, and haphazard "enterprise" in this country.

SEND \$1 BILLS.—We wish our patrons to bear in mind that a payment for subscriptions we do not desire postage stamps, and that they should be sent only or fractional parts of a dollar. A dollar bill is much more convenient and safe to remit than the same amount in one, two or three cents stamps. The actual risk of remitting money is slight; if properly directed not one misalliance will occur in one thousand. Inclose the bills, and where letters containing money are sealed in presence of the postmaster, we will assume all the risk.

Board of Missions.

ASSESSMENTS FOR 1885-86.	
Alabama Conference.....	12,000
Arkansas ".....	4,500
Baltimore ".....	13,000
Columbia ".....	800
Denver ".....	650
E. Texas ".....	4,000
Florida ".....	2,500
German Mis. ".....	1,500
Holston ".....	10,000
Illinois ".....	800
Indian Miss'n ".....	1,200
Kentucky ".....	7,000
Little Rock ".....	6,000
Los Angeles ".....	1,000
Louisiana ".....	6,000
Louisville ".....	10,000
Memphis ".....	10,000
Mississippi ".....	7,000
Missouri ".....	10,000
Montana ".....	250
N. Alabama ".....	9,000
N. Carolina ".....	18,000
North Georgia ".....	20,000
N. Mississippi ".....	8,250
N. Texas ".....	6,000
N. W. Texas ".....	2,000
Pacific ".....	12,000
South Carolina ".....	12,000
South Georgia ".....	5,500
S. W. Missouri ".....	4,500
St. Louis ".....	18,000
Tennessee ".....	4,000
Texas ".....	19,000
Virginia ".....	2,000
West Virginia ".....	1,000
Western ".....	2,500
White River ".....	3,000
China ".....	1,400
Brazil ".....	200
Central Mexico ".....	200
Border Mexican Mission.....	300
	\$205,050

Plan of Episcopal Visitations for 1885.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARGROVE.		
Denver.....	July 16.....	Trinidad, Col.
Montana.....	Aug. 6.....	Willow Creek.
Columbia.....	Sept. 16.....	Albany, Oregon.
Pacific.....	Sept. 30.....	Sacramento, Cal.
Los Angeles.....	Oct. 23.....	Los Angeles, Cal.
North Mississippi.....	Oct. 23.....	Kosciusko, Miss.
Memphis.....	Dec. 16.....	Pasadena, Ky.
Florida.....	Jan. 23.....	Orlando, Fla.
SECOND DISTRICT—BISHOP OAKENBERRY.		
Western.....	Sept. 2.....	Wyandotte, Kan.
Missouri.....	Sept. 16.....	St. Louis, Mo.
Indian Miss'n.....	Sept. 17.....	Oak Lodge, T. T.
St. Louis.....	Oct. 13.....	Charleston, Mo.
Southwest Missouri.....	Sept. 30.....	Lezlogon, Mo.
Arkansas.....	Nov. 23.....	Morrilton, Ark.
Little Rock.....	Dec. 2.....	Arkadelphia, Ark.
White River.....	Dec. 9.....	Helena, Ark.
THIRD DISTRICT—BISHOP M'VEIKER.		
Mexican B. M. S.....	Oct. 23.....	San Antonio.
West Texas.....	Nov. 11.....	Gonzales, Texas.
Northwest Texas.....	Nov. 11.....	Corpus Christi.
North Texas.....	Nov. 18.....	Pack, Texas.
German Mission.....	Nov. 28.....	New Fountain.
Texas.....	Dec. 2.....	Austin, Texas.
East Texas.....	Dec. 16.....	Beaumont.
Louisiana.....	Dec. 16.....	Meridian, Miss.
Baltimore.....	March 10.....	Staunton, Va.
FOURTH DISTRICT—BISHOP KEENER.		
Illinois.....	Sept. 30.....	Pana, Ill.
West Virginia.....	Oct. 7.....	Ashland, Ky.
Holston.....	Oct. 24.....	Cleveland, Tenn.
Virginia.....	Nov. 11.....	Petersburg, Va.
South Carolina.....	Nov. 11.....	Charlotte, N. C.
South Carolina.....	Dec. 9.....	Columbia, S. C.
Louisiana.....	Dec. 9.....	Clinton, La.
Central Mexico.....	Feb. 24.....	City of Mexico.
FIFTH DISTRICT—BISHOP WILSON.		
Kentucky.....	Sept. 9.....	Yermoland, Ky.
Louisville.....	Sept. 16.....	Greenville, Ky.
Tennessee.....	Oct. 7.....	Columbia, Tenn.
North Alabama.....	Nov. 18.....	Gadsden, Ala.
North Georgia.....	Nov. 23.....	Newnan, Ga.
Alabama.....	Dec. 9.....	Trussville, Ga.
Decatur.....	Dec. 16.....	Union Springs.

Bishop McVeyre has charge of the missions in China and Japan.

Bishop Granberry has charge of the mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

"What amused me most at the opera" said an Arab chief, who had been taken to hear "Faust," "was one of the musicians in the orchestra, seated a little higher than the rest, who performed on an invisible instrument with a stick."

At a collection made at a church, lady on the West Side, an evening or two since, a lady offered the plate to a wealthy man, well known for his singleness. "I have nothing to give," was his surly reply. "Then take something," she resumed; "I am begging for the poor."

## Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

OARVER & JAMIESON, Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Son, Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

A Troy man shot at a hen with a revolver, and hit a neighbor who was sitting on the fence, watching him. Both are agreed that the bullet glanced from the hen.

On hand—at the stationer's Esterbrook's popular pens in every variety of size, shape, style and of superior quality. He also has the stationer's.

Two rival country editors, while at a political meeting, were impatiently awaiting for one to take their papers. "Gentlemen, I don't want to be late," said he. "Well take mine," replied one of the editors. "Mine has twice as much original matter as his." "That so? Well I'll take his. I always want the best."

In this issue will be found the advertisement of the Primory Truss Company, of New York, representing Dr. Meigs Case's Spinal Apparatus, which has been highly recommended in the Medical Record, of New York. For further information write to the company, at 785 Broadway, New York, or L. L. Lyons & Co., corner Canal and Gravier streets, New Orleans.

"Edward, what do I hear?"—that you have disobeyed your grandmother, who told you just now and to jump down these steps? "Grandma didn't tell us not to papa; she only came to the door and said, 'I wouldn't jump down those steps, boys,' and I shouldn't think she would—an old lady like her."

Among the endorsements of the New Life Remedy and Life Tonic, which came in last week, is one from Judge L. O. Bridwell, of Beaumont, Miss. He took them for a severe cold and loss of voice with pains and approaching pneumonia. The cure was perfect. He adds: "As a preventive and restorer of a diseased liver, it is unexcelled." He took both mixed.

"Your age?" asked the Judge. "Thirty-five, your honor," replied the woman. Judge: "But you were thirty-five the last time you were here, three years ago." She: "And does your honor think I'm the woman to say one thing one day, and another thing another?"

Many influences combine to make the hair crisp, lifeless, thin and gray. The best dressing and restorative is Parker's Hair Balsam.

"I hope you will be a better boy in the future," said his mother. "Yes," sobbed the boy. "I guess you will mind your father next time he speaks to you." "Yes," sobbed the boy. "I'll be a better boy," said the boy. "I'll be a better boy," said the boy.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

Mr. Edward Atkinson says that silver is not as valuable as eggs. This may be true, but a pocket full of the former does not cause as much anxiety as the same quantity of the latter.

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Tryphena Farmer, of Stone P. O., Pickens county, Ala., having so often read in the ADVOCATE of the great bargains in pianos offered by Philip Werlein, 135 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having viewed the sale for one of those lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$50. She will be pleased to show this lovely instrument to anyone who may call on her. We could request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$100, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein invites all when visiting the city to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Mathushek, Rehnig, Mason & Hamlin and Hale pianos at very lowest prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos at low \$40.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Press the ADVOCATE circulation now.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantage of fast time, through cars, superior connections, and accommodating officers.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Ask your neighbors to subscribe for the ADVOCATE.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

DR. MEIGS CASE'S SPINAL APPARATUS.

[See leading article in Mirror at Regent, New York, Dec. 27, 1884.]

This apparatus applies to the treatment of Spinal Diseases the principle of extension, already well established as a most efficient method for the cure of diseases of the joints. With this it combines a three fold and requires no special exercises. Relief from the weight of the head and shoulders (without casting the burden on some other part of the body); the straightening of the curves (by means of the traction exerted by the weight of the body itself); and opportunity for exercise without restraint under these favorable conditions.

The results of daily exercise in this apparatus quickly demonstrate its utility. The patient improves rapidly in strength and height; the muscles concerned in maintaining an erect position are developed and invigorated, and a new work is frequently shown a greater ease than can possibly be reached by months of treatment with the restorative appliances in general use. For prices, directions for measurement and use, and other information in respect to this apparatus, apply to POMEROY TRUSS CO., 785 BROADWAY, N. Y., SOLE MANUFACTURERS.

L. L. LYONS & CO., Agents, New Orleans, La.

## Business Notices.

### QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchial and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUEX, New York.

Two Doctors Failed. R. K. Greenleaf, Randall, Ark., writes: "I certify with pleasure to the following facts: No prescription ever effected more than a temporary suppression of the chills on myself. I was told, to try your 'Hugger' Tonic. I concluded to give it a trial after two doctors had failed to cure the chills. One bottle made a complete cure. Prepared by R. A. Robinson & Co., Wholesale Druggists, Louisville, Ky. Sold at Retail by Druggists generally."

NEW ADVERTISEMENTS.

### WEBSTER.

In Sheep, Russia and Turkey Bindings.

Get the Standard. Webster—It has 118,000 words, 3,000 Synonyms, and a New Biographical Dictionary. Standard in Gov't Printing Office. 32,000 copies in Public Schools. Sale 20 to 1 of any other series.

THE BEST. Add to make a Family Intelligent. Best help for SCHOLARS, TEACHERS and SCHOOLS.

The vocabulary contains 3000 more words than are found in any other American Dictionary.

The Unabridged is now supplied, at a small additional cost, with DENISON'S PATENT REFERENCE INDEX. The greatest improvement in book-making that has been made in a hundred years.

G. & C. MERRIAM & CO., Pub'rs, Springfield, Mass.

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DO YOU WANT TO MAKE MONEY RIGHT NOW? Ministers, teachers, ladies, and young men, in fact all classes, can procure PROFITABLE EMPLOYMENT, during all or any part of their time, by addressing J. F. JOHNSON & CO., 1013 Main Street, Richmond, Va., who give SPECIAL TERMS on MOST PROFITABLE and FAST SELLING BOOKS and BIBLES at lowest prices.

\$250 A MONTH. Agents wanted. 90 best selling articles in the world. 1 sample free. Address J. F. JOHNSON, Detroit, Mich.

A PRIZE. Send six cents for postage. List of goods which will help you to more money right away than any other. All of our goods, succeed from first hour. The broad road to fortune opens before the workers, absolutely sure. At once address, TUCK & CO., Augusta, Maine.

MUSICAL INSTRUMENTS.

### P. WERLEIN,

135 CANAL STREET.

The Place to Buy Your PIANOS

—AND—

ORGANS.

\$50. to \$100. Saved By Buying Here.

THE celebrated MATHUSHEK REHNIG, MASON & HAMLIN, and HALE Pianos are found here.

A full guarantee with every musical instrument sold.

LOWEST PRICES AND EASIEST TERMS. Good second-hand Pianos from \$40 upwards. Grand new Pianos from \$75 upwards. Old Pianos repaired or taken in exchange for new ones.

Music and Musical Instruments In Abundance.

Press the ADVOCATE circulation now.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantage of fast time, through cars, superior connections, and accommodating officers.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Ask your neighbors to subscribe for the ADVOCATE.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

DR. MEIGS CASE'S SPINAL APPARATUS.

[See leading article in Mirror at Regent, New York, Dec. 27, 1884.]

This apparatus applies to the treatment of Spinal Diseases the principle of extension, already well established as a most efficient method for the cure of diseases of the joints. With this it combines a three fold and requires no special exercises. Relief from the weight of the head and shoulders (without casting the burden on some other part of the body); the straightening of the curves (by means of the traction exerted by the weight of the body itself); and opportunity for exercise without restraint under these favorable conditions.

The results of daily exercise in this apparatus quickly demonstrate its utility. The patient improves rapidly in strength and height; the muscles concerned in maintaining an erect position are developed and invigorated, and a new work is frequently shown a greater ease than can possibly be reached by months of treatment with the restorative appliances in general use. For prices, directions for measurement and use, and other information in respect to this apparatus, apply to POMEROY TRUSS CO., 785 BROADWAY, N. Y., SOLE MANUFACTURERS.

L. L. LYONS & CO., Agents, New Orleans, La.

## MISCELLANEOUS.

### LOUISIANA STEAM

Sash,

Blind and

Door

FACTORY.

299, 301, 303, 305, 307 Gravier Street.

NEW ORLEANS.

ROBERTS & CO.

Proprietors.











## MISCELLANEOUS.

## Weekly Market Review.

(For Week Ending May 19, 1885.)

DR. PRICE'S  
CREAM  
BAKING  
POWDER

MOST PERFECT MADE

Prepared by a physician with special regard  
to health. No Ammonia, Lime or Alum.Gathering Grapes for Making Cream of Tartar  
for DR. PRICE'S CREAM BAKING POWDER.DR. PRICE'S  
SPECIAL  
FLAVORING  
EXTRACTS

MOST PERFECT MADE

Purest and Strongest Natural Fruit Flavors.  
Vanilla, Lemon, Orange, Almond, Rose, etc.,  
flavor as delicately and naturally as the fruit.

PRICE BAKING POWDER CO., ST. LOUIS.

CHICAGO.

SUNDAY SCHOOLS

"AND ALL HIS WONDROUS LOVE PROCLAIM."

WONDROUS LOVE

Is the Title of the

NEW SINGING BOOK

By Geo. F. Root and C. C. Case, authors of "True  
Devotion."

THE WORDS

Throughout the entire book are strong, helpful,  
encouraging and full of the "Wondrous Love" of which  
these praises they proclaim.

THE MUSIC

Is fresh, vigorous, and inspiring, and has the added  
charm of exactly expressing the sentiments of the  
words with which it is connected. It has been  
specially prepared to meet the increasing demand for  
original and harmonious music that can be readily  
learned and sung by the whole school.  
It is an original and beautiful work, and is  
highly recommended by the best authorities.  
The Publishers will mail it to you, free of charge,  
on receipt of 25 cents in advance, or by mail,  
specimen copies free.

Published by

JOHN CHURCH &amp; CO.,

CINCINNATI, OHIO.

WHETHER CHOLERA

Is coming or not every household should know  
that it is contagious and infectious are the greatest  
preventions. The principal and surest factor for this  
purpose is

DREYDOPPEL'S BORAX SOAP,

a perfect cleansing, bleaching and purifying soap,  
making clothes beautifully white and sweet. It should  
be exclusively used in all departments of a house-  
hold. DREYDOPPEL'S SOAP is sold in full  
pound bars only by all wholesale grocers and first-  
class retailers.

SKIN DISEASES,

Tetter, Salt Rheum, Ringworm, Sores, Pimples, and  
all itching skin eruptions are cured and pre-  
vented by the exclusive use of DREYDOPPEL'S ARO-  
MATIC ALUM SULPHUR SOAP, an ex-  
quisite beautifier of the complexion and toilet  
requirement. 25 cents by drugstore or by mail.  
Address Wm. Dreydoppel, Mfr., 208 North Front  
Street, Philadelphia, Pa.  
Dreydoppel's Disinfecting Powder, 15 cents a large box.TUTT'S  
PILLS

25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

SYMPTOMS OF A  
TROPIC LIVER.Loss of appetite, bowels constive, pain in  
the head, with a dull sensation in the  
back part, Pain under the shoulder-  
blade, Fullness after eating, with a dis-  
inclination to exertion, of body or mind,  
Irritability of temper, Low spirits, with  
a feeling of having neglected some duty,  
Weakness, Dizziness, Fluttering at the  
Heart, Drowsiness before the eyes, Headache  
over the right eye, Restlessness, with  
frequent dreams, Heavily colored Urine, and  
CONSTIPATION.TUTT'S PILLS are especially adapted to  
such cases, one dose effects such a  
change of feeling as constantly the sufferer  
feels increased vigor, appetite and cause the  
body to take on flesh, thus the system is  
restored, and by the use of the pills the  
Digestive Organs, Regular Stools are  
produced. Price 25c. 44 Murray St., N.Y.

TUTT'S HAIR DYE.

GRAY HAIR OF WHATEVER COLOR, or a  
GREAT BLACK, by a single application of  
this DYE. It imparts a natural color, acts  
instantaneously. Sold by Druggists, or  
sent by express on receipt of \$1.

Office, 44 Murray St., New York.

HOLY  
BIBLE  
REVISED  
VERSIONBibles at 1-2 and Old  
Testaments at less than  
1-2 the price of any other  
and for less cost. Have  
changed to the English in type,  
pages printing and accu-  
racy. First agent sent out  
reports an order of every  
cent for each society. Have  
changed for agents to make  
money. Send \$1.00 for one.  
The Henry Bull Bull Co.,  
Savannah, Ga.

## NEWS OF THE WEEK.

## DOMESTIC.

ATLANTA, Ga., May 13.—Reports submitted yesterday to the Young Men's Christian Association show that the Association owns \$4,800,000 worth of property. The expenses of the committee for the year were \$31,000. They employ eleven secretaries. Eighteen new buildings have been dedicated during the year. The report shows a remarkable growth in every department of the work, particularly for the religious, mental, social and physical well-being of young men in Bible study and in personal work.

St. Louis, May 14.—At the afternoon session of the Knights of Honor, the following officers were re-elected either by acclamation or unanimously: Supreme dictator, Gen. T. D. Sloan; vice dictator, Major L. A. Pratt; second vice dictator, John P. Nelson; supreme treasurer, Joseph W. Branch; supreme guide, P. C. Carlton; supreme sentinel, Louis Wilson; Messrs. Woodman, Johnson and Matt were elected supreme trustees.

WASHINGTON, May 14.—The Western Union Telegraph Company began to-day putting their wires under ground within the city limits by requirement of the District Commissioners. The wires are to run through wooden tubes, laid in double rows and thickly coated the full length with creosote. The depth under ground the tubes are laid is two and a half feet. The telephone wires are shortly to follow, and entirely there will not be left a single telegraph or telephone pole in town.

AUSTIN, Tex., May 15.—Forty convicts are employed on Clay's farm in Brazos county. A great mob of armed men surrounded the guards and prisoners and demanded the release of the latter. The guards refused, whereupon a fight ensued, in which the convicts joined the mob. The fight was terrible, and resulted in a disappearance of information as to the killed and wounded. It is reported several are fatally wounded. The outrage is due to the hush and cry against convict labor outside the penitentiary. The Governor offers \$200 reward for the conviction of any of the leaders of the outrage.

VICKSBURG, May 16.—A desperate duel occurred this morning at Rolling Fork, Sharkey county, between W. K. McLaurin, of Brandon, and S. P. Shelton, of the Chancery clerk of that county, resulting in the death of Shelton.

NEWARK, N. J., May 17.—A large audience gathered in the Clinton Avenue Reformed Church this evening at the sixty-first anniversary service of the American Sunday School Union. The new Sunday-schools opened with 67,668 scholars, averaging nearly five scholars and gathering into them 185 scholars per day for each day in the year. The schools added numbered 1713, with a membership of over 10,000. There were 18,200 Bibles and Testaments distributed, 33,707 family vias were made and 8882 addresses were delivered by missionaries of the society.

OHATTANOOGA, May 17.—The last session of the Legislature was an act prohibiting preaching of polygamy in this State and making it a misdemeanor. Tuesday three Mormon elders arrived at Elizabeth, in Carter county and began at once proselyting among the natives and preaching their doctrines. To-day they were arrested and placed in jail. They are on telegraphed for Church in the south, and propose to contest the constitutionality of the act. The Mormon Church is making rapid progress in this State, and the result of this contest is awaited with deep interest.

NEW YORK, May 17.—Dr. Taylor and Edison and Inspector Miller, of the health department, returned from Plymouth, Pa., to-day. Dr. Taylor said that the continuance of the epidemic in that town is due to lack of systematic disinfection. The Plymouth people want nurses who speak Dutch and Welsh.

WILKESBARRE, Pa., May 17.—There were three deaths at Plymouth today. The relief committee reported last night that they have thus far received \$3638.34.

NASHVILLE, Tenn., May 18.—Rev. Samuel Jones, the Georgia evangelist, has entered upon his second week of labor here. P. O. Beasley, a wholesale grocer and liquor dealer, to-day turned over his entire stock of liquors to a church committee, who are empowered to destroy it or dispose of it as they may deem proper. The manager of the steamboat have ordered their bars closed. Little business is doing very closed. The business so great is the impression made by the meetings. Mr. Jones preached to 6000 people to-night.

KENWICK, Kas., May 13.—A cyclone passed through Rooks county on the 17th, about 4 p. m., starting near the line between Osborne and Rooks counties, at the southeast corner of Rooks county, and following a westerly course, causing death and destruction throughout its course. Nearly fifty persons are injured. The loss at Bull City and Stockton consists of chimneys blown down and window glass broken by hail. At this point but little damage was done. Damage in Rooks county will probably reach \$50,000.

JACKSONVILLE, Fla., May 13.—A family feud in Madison county culminated yesterday in a tragically fatal encounter between three brothers named West on one side and three brothers named Langford on the other. The scene of the conflict was Hickory Grove Church, several miles from the county seat, within the church edifice. When the fight was inaugurated. Several of the combatants were teaching Sunday-school classes at the time. The ladies and children present became panic-stricken and fled in every direction. Four or five men essayed to quell the trouble, but personal safety made desistance imperative. The madmen brothers fired thirty or forty shots at close quarters, drew knives and engaged in a hand-to-hand encounter. Wm. Langford fell to the ground from the loss of blood, Babe Langford fell by his side, his sole surviving brother stood up with his face to the foe and fought till a bullet lodged in his brain, and he, too, fell to the ground unconscious and dying. One of the West boys was killed outright. John West, an Abraham West, may have been the result of a feud which had been smoldering between the two families for several years.

## FOREIGN.

LONDON, May 14.—The debate in the House of Commons this evening over the annuity to be paid to Princess Beatrice after her marriage was short and sharp, and the government had an easy and a decisive victory, the grant of \$30,000 per year being made by a vote of 237 to 38.

St. Paul, May 15.—A Winnipeg special from Clark's Crossing, on the 14th, says a half-breed courier has arrived from Prince Albert and reports all quiet there. Half-breeds are arriving at Middleton's camp and surrendering in large numbers. They say they were forced into the rebellion.

LONDON, May 15.—The Archbishop of Canterbury is the only person who has as yet been permitted to receive a complete copy of the revised Old Testament. The five thousand people employed in binding and packing are closely watched to prevent a breach of trust on their part. The Dean of Canterbury, who was a member of the revising committee, is preparing a paper on the revised version. A copy of the revised Old Testament will be presented to the Queen to-day. The revised edition will be issued to newspapers on Friday night and will be distributed among bookellers on Monday. The changes are described as being less numerous in proportion, but more important than those of the revised New Testament. Great precaution was taken to prevent their disclosure before the publication of the work.

St. Paul, Minn., May 16.—A Winnipeg special, received at 4 a. m., says "Riel was captured to-day (Friday) at noon, three miles north of Batouche, by three scouts named Diep, Thoru and Armstrong. He appeared unconcerned, but begged not to be shot. He was taken to Gen. Middleton's headquarters.

PARIS, May 18.—Victor Hugo is ill with heart disease and congestion of the lungs. He is sinking rapidly. Crowds of sympathizing friends at present surround the residence of the venerable poet, anxiously awaiting the result of his affliction.

LONDON, May 18.—Extensive preparations are being made in the increased department of telegrams. The increased number of telegrams is expected in the adoption of the six-penny rate for a telegram. It is expected that the first year there will be an increase in the total number of telegrams of 30 per cent. Half a million pounds have already been expended for new poles, wires, instruments, etc.

## Books and Periodicals.

NEW LIGHT ON MORMONISM. By Mrs. Ellen E. Dickinson. With an Introduction by Thurloe Weed. New York: Funk & Wagnall. We are indebted to the publishers for a copy of this readable book. Mrs. Dickinson relates the story of the original manuscript from which the "Book of Mormon" was produced with a circumstantial accuracy and interest that will engage every reader's eager attention. The rapid growth of Mormonism and the grave political aspect it has assumed, make this and like works specially valuable. It is additional proof of the fraud that brought forth the iniquity, and the absurdity of recognizing its pretenses to be a religion.

## CAMP MEETINGS.

The next annual camp meeting of Henington Camp Ground will begin Thursday, August 20, 1885, and continue one week. All ministers of the gospel, friendly to camp meetings, are especially invited, with the public to attend. The ticket system will be preserved. J. W. MERRILL, Sec.

## MISCELLANEOUS.



ROYAL BAKING POWDER

Absolutely Pure.

This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and cannot be sold in competition with the adulterated. Sold only in cans.

ROYAL BAKING POWDER CO., NEW YORK.

SPRING FEVER

BROWNS

THE BEST TONIC.

For Weakness, Lassitude, Lack of Energy, &amp;c. It HAS NO EQUAL, and is the only medicine that is not injurious. It enriches the blood, invigorates the system, restores appetite, aids digestion, and does not blacken or injure the teeth, cause headache or produce constipation—other medicines do. Dr. O. H. BINKLEY, a leading physician of Springfield, O., says: "I have used Brown's Iron Bitters in a thoroughly good medicine. I use it in my practice, and find it a condition of the system. Brown's Iron Bitters is a really a positive necessity. It is all that is claimed for it."

Genuine has trade mark and crossed red lines on wrapper. Beware of cheap imitations. Made only by BROWN CHEMICAL CO., BALTIMORE, MD. LADDER HAWK BRAND—small and attractive, containing full directions, information about color, etc., given away by all dealers in medicine, or mailed to you on receipt of 2c. stamp.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

## MOBILE DIST.—SECOND ROUND.

Franklin Street, at Grand Bay, Apr. 23, 1885, 11:15  
Whitely, at Grand Bay, Apr. 23, 1885, 11:15  
St. Francis Street, at Grand Bay, Apr. 23, 1885, 11:15  
St. Paul, at Grand Bay, Apr. 23, 1885, 11:15  
Toulminville, at Billington Chapel, Apr. 23, 1885, 11:15  
Sugerville, at Gaspard, Apr. 23, 1885, 11:15  
Grove Hill, at Liberty, Apr. 23, 1885, 11:15  
Green circuit, at Pleasant Grove, Apr. 23, 1885, 11:15  
Cuba circuit, at Cuba, Apr. 23, 1885, 11:15  
Livingston and Futat, at Ft. Hermon, Apr. 23, 1885, 11:15  
Newbern circuit, at Newbern, Apr. 23, 1885, 11:15  
Belmont circuit, at Belmont, Apr. 23, 1885, 11:15  
Gainesville circuit, at Gainesville, Apr. 23, 1885, 11:15  
Chocoma circuit, at Chocoma, Apr. 23, 1885, 11:15  
Butler and Mt. Sterling, at Butler, Apr. 23, 1885, 11:15  
Butler circuit, at Butler, Apr. 23, 1885, 11:15  
Demopolis circuit, at Demopolis, Apr. 23, 1885, 11:15  
Demopolis circuit, at Demopolis, Apr. 23, 1885, 11:15  
Portland circuit, at Trinity, Apr. 23, 1885, 11:15

## GREENSBORO DIST.—SECOND ROUND.

Greensboro station, at Flat Woods, Apr. 4, 1885, 11:15  
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## PENSACOLA DIST.—SECOND ROUND.

Evergreen, at Calberry, Mar. 29, 1885, 11:15  
Grove Hill, at Liberty, Apr. 4, 1885, 11:15  
Milton station, at Milton, Apr. 4, 1885, 11:15  
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## RUPAULA DIST.—SECOND ROUND.

Glennville and Malone at Midway, Apr. 4, 1885, 11:15  
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## LOUISIANA CONFERENCE.

## NEW ORLEANS DIST.—SECOND ROUND.

Carondelet, at Carondelet, Apr. 24, 1885, 11:15  
Carondelet, at Carondelet, Apr. 24, 1885, 11:15  
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## ALEXANDRIA DIST.—SECOND ROUND.

Evergreen circuit, at Bayou Chien, Apr. 18, 1885, 11:15  
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## OPELOUSAS DIST.—SECOND ROUND.

Plaquemine circuit, at Plaquemine, Apr. 4, 1885, 11:15  
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## HOMER DIST.—SECOND ROUND.

Vernon circuit, at Vernon, Apr. 4, 1885, 11:15  
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## DELI DIST.—SECOND ROUND.

Waterproof, at Waterproof, Apr. 18, 1885, 11:15  
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## SHREVEPORT DIST.—SECOND ROUND.

South River, at Shreveport, Apr. 4, 1885, 11:15  
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## MIDLAND DIST.—SECOND ROUND.

Waynesboro, at State Line, Apr. 19, 1885, 11:15  
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## WILKINSBURG DIST.—SECOND ROUND.

Wilkinson circuit, at Midway, Apr. 11, 1885, 11:15  
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## AGASSA DIST.—SECOND ROUND.

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# Christian Advocate.

VOL. 31.-NO. 22.

NEW ORLEANS, THURSDAY, MAY 28, 1885.

WHOLE NO. 1504.

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## HIDDEN JOYS.

There's no lack of where no pleasures seem:  
There's not a leaf that falls upon the ground  
But holds some joy, of silence or of sound,  
Some subtle beguiling of a summer dream.  
The very meadow flowers are made to smile  
With innate ecstasy. No grain of sand  
But more a bright and million-peopled land,  
And each its Eden and its Elysium.  
For Love, though hid himself, a curious eye  
Hath found me, to behold the hearts of things,  
And lo! the mine ear with power. Thus, far or  
nigh,  
Mine or mightily, far, or free with wings,  
Delight from many a treasure covertly  
Peeps sparkling, and in tones familiar sings.

## Distinction and Instinct of Race.

BY REV. B. N. PALMER, D. D.

I speak with the greatest pleasure to this assemblage because it is not, in my judgment, a mere holiday occasion; it is not gathered here for the gratification of a sentiment. There is in this assemblage, and on this occasion, a purpose as grand and as earnest that it will require years of patient thought and labor to accomplish it hereafter. The problem presented for solution here, my friends, is that of the elevation of an entire people to as high an intellectual and moral plane as can possibly be achieved. You have done me the honor to ask for the utterance of my thoughts on this occasion, and I will take the liberty of speaking with entire frankness of all that is in my heart, for I do not know how I can in any other way contribute to the solution of this grand problem.

Let me say in the very outset that I recognize very heartily both the distinction and the instinct of race. Of course, as a Christian man, I believe in the unity of the Christian family, all springing from one original stock; for it is written in the sacred book, "God has made of one blood all the nations of the earth." But I believe just as firmly that it is the policy of Almighty God to divide this family up into distinct and separate members for his own beneficent ends.

When the great bow was placed in the heavens as the sign of that covenant that God made with man after the flood, that he would never again destroy the earth with a universal deluge, it had become necessary, in accordance with the principles upon which God's government is founded and organized, that he should put a restraint upon the license and wickedness of man, so that he should not rise to that extravagant height which had brought upon the earth the catastrophe of the deluge. Hence, it has become a matter of history that he broke the unity of human speech, and stamped upon the people of the earth those characteristic marks by which the great families or groups of nations have ever since been distinguished.

So that for the distinction of race, I believe I believed also in the instinct of race. I believe that principle of self-respect, which is proper to every man, and which is placed in the human breast as the basis of whatever of good may be developed there; and planted thus in the individual, it widens out into the family when the individual becomes constituted so that the respect and affection which a man properly entertains for himself is developed into that domestic affection which binds together the members of a household; broadening out from that until it spreads over the world, and becomes what we call patriotism, widening out still in broader circles, until it over-takes the universe and is recognized in the cause of philanthropy. Now, this instinct of self-respect and self-appreciation, which I hold to be indispensable as the basis of individual and personal character, extends to every race of men that exists. When, therefore, it became apparent in your history, when you were some twenty years ago suddenly thrust to the front to make the most of your own resources, it was perfectly natural that there should be developed in your bosom, as in mine and as in that of every honest and true man, the instinct of race.

It was right that you should create those associations among yourselves which should develop and occupy the social element of your people. It was perfectly right and altogether in accordance with the principles of the highest reasoning that you should be gathered in your own schools, and that you should be taught by teachers well instructed of your own race; that you should be gathered in your own churches, and taught by pastors well instructed of your own race. I say again, and with renewed emphasis, that I recognize distinctly, not only the distinction, but the instinct of race.

And now, my friends, permit me to add, as the climax of this thought, that as a race you are put this day upon an elevated platform before all the nations of mankind. Here, in connection with this Exposition, you touch the highest civilization upon earth. You behold with your eyes the products of every part of this great continent. Not only so, but you behold the products which represent the education and the civilization and the thought of the more ancient nations of the earth. It was a wonderful history, that of the news by which 4,000,000 of people—at that time, twenty years ago—were by that high Providence which rules over nations as well as over men, you were brought out from that state of dependence upon the will of other men and made to develop before all mankind upon a platform as elevated as our own Rocky Mountains, or as the mountains upon the Eastern shore of our continent, to work out before the nations of the earth your own history and distinction. I congratulate you upon that event. Providence has brought you as a people and a race, and put you upon this exalted platform to work out your own history and career. I say, from the depths of my breast, a hearty "amen" to it all.

But now mark. If you are to be a historic people, you must make yourselves worthy of an history, for it is a law of nature in all of her departments that everything must grow from its own roots. There are parasitic plants that climb about the trees upon which they live, and that sometimes even put forth little flowers of their own, but they have no root of their own, and therefore no strength and no glory. It is an ordinance of him who has made nature a man, and it is as true of races as of plants—that everything must grow from its own root. And I believe you are to emphasize that thought. You are to be in history just as you are worthy to be, neither more nor less, and I am here to exhort you all, so that your roots may take hold in time. Now, to recur again to the analogy of the plant; there must be a living seed, and that living seed must stand in direct relation to the soil, and when put into the earth it must be strengthened and warmed and refreshed and nourished until it bursts its shell and the hidden life goes forth into the plant; and as soon as it emerges from the soil it must shoot out its leaves, the lungs of the plants, through which it breathes the pure air of heaven, and be painted as to its colors by that highest of all artists, the sun, which God has placed in the zenith of the heavens.

Just so with man; he must have capacities. There must be within him the qualities of courage and patience and hopefulness. There must be those mental and moral traits that give life to the seed that produces corn in harvest time; and there must be time for all this, and there must be the proper surroundings, and the proper agencies at work. Now I come to the point which is submitted for our consideration in the programme of this occasion. What are to be the agencies by which you are to rise to a historic position among the nations of the earth? For here I have to say that you shall have what all other nations have had, just that place in history that you make for yourselves.

When you develop the qualities that are in you, and form a character upon which that history is to be built, unquestionably according to the appointment of him who rules the universe, you will have your own orbit described for you. For as there are orbits in which the planets move, orbits in which the solar system themselves move, all sweeping around that great common centre, which for aught we know may be the abode of the Almighty, so there are orbits provided for men and for races and for nations just according to their own fitness. I point again to the responsibility that lies upon you, and I take the full share of responsibility upon myself.

We are here on this occasion standing side by side, white men and black men. We have known each other through the centuries that are past. We white men were born and brought up in the arms of nurses that came of your race. If there are two classes who should be perfectly friendly one to the other, who should rejoice in their mutual advancement and prosperity, who are the Southern whites and the negroes of America. Now as to that which we call character, the basis of all history, how very remarkable it is that even the nations that belong to the same race yet differ in the characteristics they develop. Look upon the map of Europe. There you find England and France and Germany and Spain and Italy—all of them of the Caucasian stock, all of them bearing the impress of the race to which they belong, yet with individual distinctions by which they are perfectly separated one from the other. You can not confound the Englishman with the Frenchman, nor the German with the Italian or the Spaniard. What are the causes that combine to produce those minute differences that exist between nations of the same stock? I, perhaps, am not competent to indicate. At any rate this is not the place to discuss the subject. It is the same with regard to the nations of the East.

The Arabian and the Persian came from the same stock; so did the Chinese and the Japanese; and yet, though they have traits in common that have descended to them, they are distinct from each other in the traits they have developed. Hence, as has been suggested by the speakers who have preceded me, there is to be a type of character, perhaps a type of civilization, that is to be peculiarly your own. A type of civilization that shall produce new qualities even. What are the agencies that are to be brought into operation to effect this? I reduce them to three. They are: First, the home; second, the church; third, the school. I say home, because it is the primary state, the first society, out of which all states and societies spring. Home! Knit together by the bonds of chaste affection in which children shall be taught the law of obedience to authority, and in the exercise of that obedience, all their faculties, intellectual and moral, shall be trained. If it were not for the despotism of the family—say despotism; it is a strong word, but not too strong—I do not believe that men would be capable of subjection under any form of government in the world. Then there is the church. Streams do not rise higher than their sources. Tell me the religion of a people and I shall know the people themselves. Not until the religious character of a man or of a nation is developed does he become capable of subjection to human law; until then he is entirely useless to the society around him. But it is more appropriate on the present occasion, seeing the character of the object that has called us together, that I should dwell upon the third and last of the agencies to which I have referred—namely, the school. Through the generosity of friends at a distance your people have been wonderfully well supplied with the higher class of schools.

I have sometimes thought that perhaps there had been a mistake in putting so much of that liberality in that direction and not a little lower down in the scale of literary equipment. However, that may be, it is so happy that all this Southern country, from the Gulf up to the border of the Northern States, you are everywhere provided to a good degree with the institutions that impart a high education.

But besides these institutions there are the technical schools, that have been so eloquently referred to by my friend, Col. Johnston. These furnish a supplementary education, as it were; an education that should everywhere be encouraged. Such schools bring your young people into intimate connection with those requirements and those pursuits of life in which many of them will have to earn their bread. Let me say, in closing, that in all your efforts to advance yourselves, whether socially or educationally, you have the very heartiest sympathy and co-operation of all wise and thoughtful men upon the face of the earth.

## The Class Meeting.

I spent several hours of this afternoon in the Christian home of a veteran Presbyterian elder in our town, who is now at home from his business in Mobile and is slowly convalescing from an acute attack of sickness. I do not know when I have made a visit that seemed more appreciated or that I more thoroughly enjoyed. His thoughts and conversation were of religion from first to last, and I left that home a wiser and better man. During our conversation he stated that the class meeting was a means of grace. He had always desired to see his church incorporate in its prudential methods of helping Christians in their experience and their lives. He said, I want us to call it by its proper name, a class meeting; and to conduct it just as your people do. And he then said, For I tell you those who attend the class meeting will read their Bibles more, think more and pray more, and they are bound to grow better in heart and life. There is nothing like it in any other church for the development and the strengthening of Christians.

There are some points suggested

by this brother's talk to which I wish to call attention. Through ignorance of its value as a helping power, many of our people are opposed to the class meeting, and we have tried numberless expedients under *nom de plumes* to try to get our people back to the good old days of the class meeting, and have failed. I have tried these untried methods only to find them utter failures. They would do well for a season, but as soon as the novelty would wear off any meeting would die. So I told my people here that I was going to hold a class meeting—the old style in name and methods—and ask them all to meet me. Some looked startled, others in the form of an interrogation point and others like a failure. Some said they never heard of a class meeting being held in the church, and others said they had never attended one. Still I held the class meeting, and there were twenty-two present. Some of them talked of their own account, and I went to the others and talked with them so that not one escaped. I felt it was a life of faith and that I would test it thoroughly. Some one by my side asked me as we walked home if I thought any of those present this evening would be there next time. We had had a good meeting, and I felt sure they would be. At the next meeting we had twenty-nine present, and nearly all those who were at the first, and those who were not there, did not stay away because they did not like the class meeting. Now it is an established fact among us and is growing on the people daily.

I wish to call attention to some features of these meetings. One is that the children and young people, who are not members of the church, are becoming deeply interested in the class meeting, and they are hearing some of the very best short sermons from these Christian men and women I ever heard in my life. And members of the church are becoming more and more interested in the salvation of sinners, and if we do not have a sweeping revival here soon I shall be greatly disappointed. But one other point I wish to mention has done us all great good. Since my pastorate here many families have been greatly afflicted by death, and the sorrows of some have given me great trouble. I have preached and prayed and talked, hoping to dispel the gloom that had settled on hearts that ought to be active in the Master's service; yet all seemed to fail. But when they met and talked over their trials and troubles in the class meeting and prayed one for another, the light broke in and they could again sing the sweet songs of Zion. Thank God for our class meeting!

Now, brethren in the ministry, try the old paths and see how quickly and how gladly the people will learn to walk therein with thankfulness to God for the class meeting.

J. M. WEEMS.

## Still Traveling—the Magnificent City.

MR. EDITOR: I greet your numerous readers from this place of national fame with another epistle of travel and observation. It was refreshing to fall in with about a dozen preachers and laymen who disembarked at Jonesboro, Tenn., to attend the district meeting. I was two and one-half days coming from New Orleans to this place. Leaving the great Exposition and my dear and kindly remembered Christian friends, Dr. and Slater Lyons and so many others, my heart felt sad at the thought of never, perhaps, on earth, meeting them again; but glad that we would meet in our Father's house and "see the King in his beauty."

Fortunate, I found my boarding-house with kind friends fronting the square on which Mt. Vernon Place Methodist Church is so well located, of which Rev. Dr. Cox is the courteous, popular, successful and consecrated pastor. I shall not forget that able defence of Gladstone's peace policy and enlogio on his Christian character, which formed the tissue of his Sabbath night sermon, based on the words of the prophet: "The sword shall be beaten into the plowshare and the spear into the pruning-hook, and nations shall learn war no more."

The congregations were fine both morning and evening, the singing excellent, the devotional and well-ordered make-up of the flock spoke unmistakably that they were well educated Methodists, and the pastor had them well in hand. The cross of "rightly dividing the word of truth" was laid on the traveler in the forenoon. He felt the presence of the Master. Mt. Vernon Place Church is a fine and slightly and a well-arranged edifice, complete in all its appointments, where worships a large congregation composed of hundreds of the best citizens of Washington City. The church membership is increasing, and now numbers four hundred and seventy-five. Dr. Cox informs me that in East Washington is a fine opening for a chapel to be erected, and start right off in the support of a pastor. Let him have the needed aid. The Sunday-school was indeed fine, singing—everything. That infant class of seventy-five, conducted by those golly women, I will not forget. Their sparkling eyes and interested countenances as we told them of the Indians made a bright picture.

Time would fail me to tell of Mt. Vernon, the home and tomb of Washington, sixteen miles below on the Potomac, and the fine, palatial residences of the world's great, and Smithsonian Institute and Government Museum, and Washington's Monument, 555 feet high, the highest shaft in the world, and the capital, its corridors, frescoes, chambers, dome, etc., and the various magnificent government buildings like beehives with the employees, and the streets and trees and squares and fountains and statuary, and the White House with its singular magnificence which I saw. This must be one of the most magnificent cities in the world. But I journey on to the great West to-day.

Affectionately in Christ,  
T. B. WHITE.

WASHINGTON, May 19, 1885.

## Bishops Pierce and Parker.

From the published report of Bishop Graubner's memorial sermon, delivered in McKimree Church, Nashville, May 3, we make a short extract:

Now let me speak of those two men from whose life we should all gather inspiration. They were eminent men. My acquaintance with Bishop Parker may be said to have begun with his election as Bishop, but I saw in him a true man, a great man. He was a man of solid judgment, pure as gold, tried by fire. No man was more modest than he. He never courted responsibility, but in the discharge of a duty never quailed. He was a luminous expounder of the word and a wise administrator. Never forward to express an opinion, but ever ready to avow and maintain his belief. Bishop McVeyre, in his visitation to Texas, the district over which Bishop Parker presided, found among his people a distinct and lasting impression of the man.

For forty years George F. Pierce had fixed upon him the gaze of the church for his many brilliant qualities. He was modest and retiring, and bore his honors meekly. If ever a young preacher was in danger of being spoiled that man was Pierce. Possessed of a wonderful manly beauty, his mind was richly endowed by nature and culture. In manner he was easy, polished and dignified, with a grace that would have adorned a palace. In conversation he was entertaining and instructive, and a favorite with all classes and ages. In the pulpit he was an orator, yet with all the honors showered upon him in such rapid profusion, he had neither vanity, egotism or pride, and never failed in respect or duty to the youngest or oldest. The pulpit was his throne. His was the simplicity of the Bible; he used no high-down metaphor, no word painting, he only preached Christ and him crucified. He was like his own Sunny South, and sentence after sentence fell from his lips, compact and polished, with all the brilliance of rubies, emeralds and diamonds, sparklingly bright, and when he came to exhortation he drew the thunderbolts of heaven. His election as Bishop touched him deeply, and he realized and felt the depth and importance of his duties. In the North, East, South and West he was known and loved and everywhere his words bore fruit and sinners were converted. In the latter years of his life he was afflicted with a thorn in the flesh but his usefulness continued to the day of his death.

Two pictures will ever remain in my loving memory. The first when I saw him in all the glory of his youth and manly beauty, and the

last not long before his death, bent with age and enfeebled with disease, his cheeks wan and colorless but his eye still bright and sparkling.

## Unselfish Work Yields the Best Results.

Work of some sort is made necessary to us by the law of God, by the demands of our own natures and by our relation to others. The kind of work we shall do and the manner of doing it are with us matters of choice. Ordinarily we choose the most agreeable work or that which at least conduces best to our own selfish interests, and we feel often pleased as we progress, but discover ourselves unsatisfied at the completion of our cherished schemes. We venture to suggest that there is a more excellent way, and that if it be followed we shall find pleasure not only in the progress of our work, but also satisfaction in its consummation. The path we propose to tread is that of unselfishness and self-denial. The greatest victories ever won are those over self and the purest happiness ever secured comes through unselfish devotion to the interests of others. We have begun to discover that the very best reason for the performance of any duty is the fact that we do not want to do it. Pride sometimes whispers a protest and self-love puts in its strong plea, but duty makes its stern demand and will not tolerate dallying with temptation, since it puts conscience vigorously to work and if we intend to be true at all we must follow the dictates of an enlightened conscience and go with alacrity wherever it leads. We say with alacrity because a mere mechanical obedience, and only mechanical obedience not only fails to give us the joy of service, but it prevents the results being as valuable to God and man. The question of motive should be carefully examined into. Sometimes it may be found that the good we are doing, is being done from selfish motives altogether. We may take great pleasure in being considered liberal or alms men and out that our public piety is to be seen of men, and further scrutiny may show us to be so near akin to a hypocrite that we may well be alarmed and ask God to pardon and guide us aright. If our motives be pure, it will soon be discovered that we are thinking only of duty for its own dear sake, and that self does not even enter its voice. The joy we can bring into other lives is quickly reflected back on our own, and we may yet learn the lesson the Master teaches us who for "the joy that was set before him, endured the cross, despising the shame and is set down at the right hand of the throne of God."

Gen. Gordon's life is proof of what we have said. Always unselfish, always laboring for others, and finding his joy in the alleviation of human woes; he followed wherever the Master led, and who doubts that the beauty, strength and success of his life came through his unselfish devotion to others. We have found that unpleasant work when done in the proper spirit has become really pleasing and profitable, and that our sweetest joys have come by the path of self-denial and sacrifice. We urge, therefore, that our people seek the best results through unselfish work, and we are confident that some experiences in this line will encourage you to persevere, until perhaps you may yet attain unto Paul's willingness to die for the brethren, and secure that bounteous of spirit and happiness which no tribulation or persecution could take out of his life. —Baltimore Methodist.

## American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, on Thursday, May 7, 1885, the Hon. E. L. Faucher, LL.D., vice-president, in the chair. Religious services were conducted by Secretary Hunt.

Various communications from foreign countries were presented to the Board, including reports from several of the society's foreign agents.

Appropriations for the work of translating, printing and distributing the Scriptures in Persia, China, Russia, India, France and South America were made to the amount of \$41,703; making the aggregate sum appropriated for the foreign work of the society for the current year \$172,850.

Grants and consignments of books were made for distribution in the United States and in other lands of the aggregate value of about \$12,400. It was reported that one hundred and sixty-five colporteurs are now engaged in the work of the fourth general supply.

One Bible Society was reorganized as auxiliary in Mississippi and one in Iowa.

The total receipts for April were \$28,284.44, and 117,250 volumes were issued from the Bible House during the same time.

—A talent may be perfected in solitude, a character only in the world.—Goethe.

—Of all the anguish in the world, there is nothing like this—the sense of God without the sense of nearness to him.—Elizabeth Prentiss.



## Christian Advocate.

THURSDAY, MAY 29, 1885.

For the New Orleans Christian Advocate,  
GIVE A HAND AND A WORD.

Give a hand of help and a word of cheer.  
To all whom you meet to life—  
There is nothing like it to courage give  
To the strugglers in the strife.

That man may sink for lack of your hand,  
He needs your best help to-day;  
Your manly strength added now to his own  
Would lighten him on his way.

Then, give him aid once the aid that he needs,  
And give it with all your might—  
In helping your brother to bear his load,  
You may make your burden light.

That woman pines for crushed to earth,  
Beet under her burden woe—  
Oh, those words of strong cheer that you might speak,  
Would comfort and bless her so!

Though you can not cure her sorrowful heart,  
You well know of how who can—  
The healer of hearts, acquainted with grief,  
The all-loving Son of Man.

Then, quickly carry the news unto her  
And help her to reach his breast—  
Just there she may pillow her aching head,  
Just there find comfort and rest.

Let us help all those who are sinking down  
For lack of the helping hand,  
Let us speak kind words to sorrowing souls,  
The heart-broken of the land.

Give a hand of help and a word of cheer  
To all whom you meet to life—  
There is nothing like it to courage give  
To the strugglers in the strife.

Rev. David M. Rush.

NY C. G. ANDREWS, D. D.

A desire that the church should know more of a quiet, but remarkable character, together with a personal inclination, prompts me to write somewhat of Rev. David M. Rush, recently deceased. From this days of Plutarch down to the present, the writing of lives has formed a large and an important part of literature. Alas! that so much has been written in this direction simply to comply with friendship or to meet a conventional demand.

It is not everyone that can write a profitable life sketch, even though he may be possessed of the faculty of writing in an eminent degree. To be happy in such an undertaking, requires a drawing to it, as if a compulsion. Boswell was prompted to write of Johnson not for literary fame nor from outward motive, but because he was so seized with his subject, that he could scarcely help writing.

On the other hand, it is not every life that is worth the writing, even though that life may have been in high position, or blessed with successful achievement, simply because it is so like other lives. A sketch of one with names, dates and incidents changed to suit each case, might as readily serve for thousands. It is a unique life, peculiar life, when directed in proper channels, of which the world needs to be informed.

Just such a life we believe this one to be of which we propose to write. The life had its beginning in a remote region of North Alabama: a region which had little of fertility or situation to attract to it the inventions and the blunders of the world outside, but which was left to pursue its plodding and healthful way. The schools were of the same character, and here our friend learned the rudiments of education.

His father was a plain, unlettered man, successfully keeping up his own limited business on the farm, little thinking or caring for the world outside. He was a quiet, retiring man, not communicative, not confidential with his children, to the regret and disadvantage of his little son.

His mother was a gentle Christian woman, who revered her husband, loved her children, and was "a keeper at home." Such a woman as to his dying day, filled the breast of her son with an admiration little less than romantic. He wrote her obituary, and the flowers which he laid upon her grave were redolent of an enthusiastic affection, as well as of gratitude for the inspiring touch of her pure spirit upon his life.

When the Confederate war began he was too young to enlist, but every month that passed, in his ardent estimation, added inches to his stature until, at last, his parents influenced by his importunity, rather than by their judgment, yielded a reluctant consent for him to join the army. As the slight, delicate stripling with the gray uniform hanging loosely upon his spare limbs, with the rifle and knapsack too heavy for his handling, left his parental roof, for the war region in Virginia, he seemed unpromising soldier timorously, but the outward seeming was by no means a fitting token of the sturdy heroism that dwelt within. It was not long before his faithful discharge of duty and his ignorance of fear gave him position over gray-bearded veterans. His claim to advancement was so potent, and his meeting of obligation so satisfactory, that no one questioned his promotion. During a fierce engagement he saw men faltering and even ignominiously fleeing and wondered even in the midst of the frightful carnage, surprised, not so much at the want of courage, as at the want of faithfulness: the thought of being recreant to duty never entered his mind.

Towards the close of the war it was decided to let the members of the various companies draw for a home furlough; his heart beat high with the hope of drawing the coveted prize. Sure enough, he drew it, and with it,

came the prospect of relief from the hardships and dangers of war for a season, of the fascinating travel homeward, of the embrace of loved ones and of the enjoyment of boyhood haunts. To forego so privileged an experience would show nobility of spirit indeed. Yet the stripling soldier was equal to it. In his company was a neighbor of his father, a man of family, who had not been at home during the war, and to whom the failure to draw the prize was a sore disappointment. The keen eye and discerning heart of the fortunate youth took all this in and he said to the disappointed man, "Here, you have a wife and children at home, I cheerfully give up my furlough to you."

The war over, he formed within him a thirst for knowledge. His father counseled more practical pursuits, but he performed this nobility of learning to the ease and plenty, which would follow thrift. He made his way to the Southern University, at Greensboro, Alabama, and enlisted to compass the entire course of study. Of Greek he was wholly ignorant. The discerning professor allowed him to join the first college class, relying upon the earnest assurance that he would catch up. He began by mastering one word of the recitation: if a noun, it was declined until all its case endings were familiar; if a verb, its derivation, its root, its augment, its mood and tense, were made so thoroughly familiar, as ever afterwards when he met that word, all its accidents were at his tongue's end. Then he essayed a line a day; very soon the whole recitation was compassed, and he was abreast of the foremost class.

His entire college course was accomplished under the greatest difficulties. His expenses were reduced to the minimum, and met almost entirely by his own exertion. He was the originator of the mess system, by which so many worthy, poor young men secured an education. The art of cooking as well as the solution of problems claimed successful attention: the perplexing mysteries of economy were struggled over in close connection with chemical affinities and philosophical differentials. In due course of time he bore off the degree of master of arts as a distinguished graduate. Search the world over and it would be difficult to find a degree that indexed as much as this one did. To achieve it, brain and body, ingenuity and religion, heroism and heart sinkings, struggles against poverty and disease, all combined, and were taxed to their utmost capacity. To him belonged all the credit: beginning with the conception of idea, lofty indeed from his humble and unlettered surroundings, continuing through every difficult and honest struggle, until on commencement day, the acknowledged champion of his class, he gathered his laurels about him with modesty, yet with the quiet assurance of having legitimately won them. Eager to learn he naturally adopted teaching as his life-work. He taught in the pulpit as well as in the lecture room. His sermons, not remarkable for eloquence or rhetoric, were full of instruction from beginning to end. The mind of the hearer was informed and the soul was fed. His information was so thorough and his knowledge so exact, that imparting to others seemed natural and easy. His readings had been confined almost altogether to the text books; he had little familiarity with light literature, either because he had had no time for it or because his taste turned not in that direction. Hence, in his addresses and sermons, was plainly observable an absence of poetic figure or literary rhythm. Precision, clearness and grammatical finish were the chief characteristics of his efforts. He was most singularly free from inaccuracies of language. Those who heard him often agreed that even in the midst of impassioned discourse, it was the rarest occurrence to hear from him the slightest violation of the proprieties of language. So familiar had he made himself with all the idioms and niceties of expression, that his tongue formed itself to accuracy as if from first principles.

He filled every position to which he was called, acceptably. He was popular as pastor and preacher upon the charges to which he was appointed by the Conference. His parishioners regarded themselves as fortunate in having as their spiritual adviser, one so ready to enter into sympathetic communion with them, so judicious in counsel, and so able as an expositor of the life giving word. Teaching seemed to be his natural employment. As tutor and principal of the preparatory department of the Southern University, he proved himself superior to all his predecessors. In the management of that difficult place. His inexperience, and his former association as a fellow student with his pupils rather suggested undue familiarity at first, but it required only a few collisions with his calm, but unyielding spirit, to convince them that it was his right to rule and their privilege to obey. He conducted a high school in his native village, constituting an era in its educational history. The petty wrangles between teacher and pupils, and between patrons and teachers, which were regarded as a necessary adjunct, altogether disappeared, leaving one mind, strict without austerity and resolute without arrogance, to dominate the whole with authority unquestioned.

Elected to a professorship, and afterwards to the presidency of Centenary College, he from the very first cast his lot with the fortunes of the struggling institution, and labored, body, mind and soul, for its establishment. He seemed not to regard the self-donating experiences of the situation, but toiled on as faithfully and cheerfully as if the meager salary was an ample remuneration for his splendid talents. Though he filled the position of president but two and a half sessions, yet the air of thrift which was everywhere apparent plainly indicated that there was a clear head and a managing hand at the helm. His influence is so indelibly stamped upon the history of the college as to continue while its walls shall endure.

President Rush was a man of the most thorough practicality, he could get on anywhere. His example was a continuous illustration of the falsity of the old saying that learning and thrift cannot exist together. Though successful in managing his finances, his money was always subject to the claims of God and humanity.

Taken altogether, so well rounded and so symmetrical a character is rarely met with. He seemed possessed of perfect equipoise of spirit. From a most intimate association with him for six years, one, who was his confidential friend, testifies that he never saw him out of humor in the least, nor excited, nor off his guard. The mastery over himself was never lost.

His purity of character was most singularly pronounced. More than one, who had been in the habit of associating with him in the closest intimacy, asseverate that they never heard from him a word, or saw an act, which would sully the lips, or tarnish the spirit of a maiden.

His whole life was a struggle against disease. The body seemed too frail for the mind. The Damascus blade was constantly wearing away the scabbard. Often would the weary wheels slow down, and threaten to stop altogether, but regimen and force of will would soon again impart the usual speed along the pathway of labor and achievement. The mind had won many victories over the body and was only subjected to final defeat when disease attacked suddenly and heretofore that portion of the body where the mind held its seat. In the midst of usual health and in playful course with loved ones, excruciating pain tortured the cry, "My head! my head! how can I hear it?" and he almost immediately became unconscious. The light, which had so often before revealed relief was suddenly eclipsed; the communion of the heroic spirit was shut off, and the helpful body succumbed.

He was stricken on Sabbath morning while preparing for the pulpit; hence, he died with the harness on, with the sword in his hand and his mind animated with the thought of leading on the embattled hosts.

Blessed death for the Christian warrior; just to lay his armor off and rest in heaven!

## Going to the Exposition and Being Snubbed.

MR. EDITOR: At one time since Conference, I thought before this, I would have visited the Crescent City, looked in on your editorial sanctum, and spent a Sabbath with the God serving people of New Orleans, as a parenthesis taking in the Cotton Centennial and World's Industrial Exposition. For years past I have had, from time to time, notice and admonition of a grand Exposition to take place in the near future, for which I am positively required to prepare specimens for exhibition. Many of these specimens need polishing and beautifying to render them worthy of a place there. As time is growing short with me I have felt it keenly incumbent upon me to hurry up my preparation for this grand Exposition, before waiting upon the scenes of one entirely worldly in its main features, and whose scene is laid upon so low a plain as that of New Orleans.

So many rainy Sundays followed each other in regular succession, keeping my congregations small and demoralized. I felt that I must see things working better before interesting myself in something foreign. As the bad weather commenced to break up, and the season to open, the lizards began to crawl out, I knew this to be a sign that my Sunday-schools would soon show themselves. I felt it important to remain on the ground, and take advantage of their first appearance in order to organize at the earliest date for the summer's drill. While waiting for this spring time movement, I read the papers and thought, it came slowly but at the last I was led to the conclusion that the managers of the Exposition most emphatically snubbed the religious sentiment of the entire country. I have known preachers when not appointed to preach at all, or when put up at unpopular hours, to feel themselves snubbed, and to resent it in plain words, or unmistakable action. I think I know how to appreciate the feelings of preachers, thus slighted, and know something of the force with which resentment will sometimes rise. On such occasions, when it seemed I was not allowed a fair chance after the adjournment of the Annual or District Conference or the close of the protracted or camp meeting, I have always gathered up my things and gone home, if I had nothing else to do. I have known professing Christians in social life promptly resent a snub, as they called it; and in truly religious enterprises,

from some real or imaginary slight to fly off at a tangent, leaving the church interest, unprayed for, to take care of itself. Resentment in this line of things is not always consistent.

The various religious bodies voting on the request to the managers to close the Exposition Grounds on Sunday represented an American population of several millions, with wealth, character, learning and wisdom, ranking that commission or those managers many times over. Perhaps in less time than it has taken the reader to peruse these lines the decision was made. Indeed, I have no doubt the decision was made before any meeting was had on the subject, and all the delay was in formally disposing of it. It being neglected on preaching occasions, slighted in society, or left without being consulted on church matters or religious enterprises, as of no importance; has revealed an element of resentment among preachers and people to such real or concealed snubs. But of the millions of the Sabbath-reverencing population of our many States and Territories, I have heard of no body of Christians or individual parties offering a clean-cut resistance to this "wholesale snub, saving some words of remonstrance. Had the many thousands represented in the vote of respectful request to the managers to observe the sacredness of the Sabbath in the management of the Exposition effectually resented the snub with as much promptness as it was put upon them, months ago it would have been closed in bankruptcy and failure. They would not bear us in a request to observe the sanctity of the Sabbath. Have we not in effect joined them in a world-wide desertion?

As to my personal resistance, I went with the Sunday party—talked, counseled and voted with it. The principle had been imbibed from reading the sacred Scriptures and in communion with God in prayer. It was woven into my spiritual nature and was a part of myself. When the gates of the Exposition were opened on Sunday it struck me, and I keenly felt the blow. Do not say I am captious or resentful. Could my going give Louisiana a Sunday law or New Orleans one Sabbath in every seven days, without other condition, I would certainly go with all speed.

## Methodism and Temperance.

MR. EDITOR: In the ADVOCATE, of the sixteenth ultimo, Rev. J. D. Newsom makes some strictures on my article on "The Report on Temperance" which he had a right to do. But, in the exercise of this right, he should have quoted me correctly. I did not write, "Has always been abreast with every temperance movement, if not in advance." I wrote, "The Methodist Church has always been abreast of any in the temperance movement, if not in advance." There is quite a difference in my words and his quotation. The Methodist Church has been abreast with any church, and yet neither has the Methodist Church, nor any other church, measured up to the demands of the question, considering the great interests involved in the issue. The churches have not been so active and so aggressive as they might have been. It has seemed to me that this subject has been approached with some timidity by the churches in their legislative or assembled capacity. Individuals in the several churches have been very active and zealous in the temperance cause and have spent time and money in its promotion. Noble examples of heroism and devotion to the cause are not wanting among the preachers and the laymen of our church and of other churches, and did the occasion demand it, the spirit of the martyr would be equally manifest. It is not enough for the Methodist Church to keep abreast with any church or any movement in the temperance cause, but with her aggressive spirit she should lead the way, bearing aloft the temperance banner. My "criticisms" had reference to the temperance of the churches in their representative capacity. I think they ought to have been more decided, and that demon, which is one of the most efficient agents of Satan, might have been opposed with more aggressive action.

Bro. Newsom again writes, "No brother ever heard it advocated on any Conference floor, nor in any General Conference, nor has he seen it stated in any Methodist periodical (unless to be refuted), that the distillery was necessary and pardonable in order to consume the grain and create a market for the farmer." (Italics mine.) This is a sweeping assertion. It seems to imply that this position was assumed by me in my communication. It must have been made on general principles, for it is not probable that he has read all the Methodist periodicals that have been published.

No Methodist preacher would so far forget his position or his calling as to attempt such an argument as these words suggest, on a Conference floor or any where. The question before the church was not on the necessity of distilleries or that they should be pardoned for consuming the grain sold to them by members of the church, but whether the Methodist Church should encourage the general rule in reference to spirituous liquors so as to insert manufacture and sale with drinking. This would have excluded some, probably many, from the church who could not be reached under the then existing rule. The reason for the proposed amendment was that members of the

church could not be tried and expelled for the manufacture or the sale of intoxicating liquors under the rule. The distiller or dealer in spirituous liquors can now be reached since the General Conference has added Chapter V to the Discipline, which defines the mode of procedure. I wrote, "If I mistake not, one argument was that the large grain producers would lose a market for their products." This was upon the supposition that members of the church, should the amendment be adopted, would not be permitted to sell their grain to be manufactured into intoxicating liquors. Such an idea was presented in a Methodist periodical. I remember distinctly having read an article in the Nashville Advocate containing the suggestion in order to strengthen opposition to the proposed amendment, and I was so much surprised it made an impression upon my mind. I can give the name of the writer, though I can not quote his words: The writer is a prominent minister and exerts a wide influence among his hearers. Many things are said and written in a heated discussion which would not be said or written in calmer moments. I think the statistical vote on the amendment by the Conference would show a larger majority against it in the grain growing regions than in other sections which would indicate that this idea had its influence in deciding the question. I sought information on this point; but, strange to say, no official report of the vote of the Conference appears on the journals of the General Conference. I hope the time has not come when a brother has denied this right to "criticism" the laws and the law makers in the church. When that time arrives we may consider ourselves on the road to Rome.

He further writes, "I think there are few Methodist preachers who would not lift both hands to their utmost height to hurl the whisky trade and manufacture from the face of the earth." I do not know what would be done now were the same amendment to the general rules proposed since the temperance cause has rapidly gained ground; but there was a time when they had a chance "to hurl" it from the church and it was not done, not a sufficient number of "hands" was then raised or votes cast to banish it from the Methodist Church. But as to specifications. There are specifications in the general rules and have always been there since the rules were made. The terms, "buying or selling goods that have not paid the duty," "singing those songs or reading those books," "taking such diversions," "putting on gold or costly apparel," "fighting," "going to law," "drunkenness or drinking spirituous liquors," are quite specific. But nothing is said about making or dealing in intoxicating liquors, and the defect would have been remedied by the adoption of the proposed amendment. As that was lost, the General Conference did the next best thing, which is given in Ans. 3, Chap. V, of the Discipline. It was not necessary to name the articles bought or sold, of gold or apparel, the songs or books forbidden, the names of liquors or the names of diversions prohibited. The circus, the horse race, the dance and the skating rink, gambling, card-playing and other similar things can be reached under the term "diversions." No distiller, or dealer in intoxicating liquors, or the signer of a petition to establish a grog-shop could be reached under the rule; but now they can, and the efficiency of the Discipline depends upon its practical application. No one proposes to mention every sin that might be committed, but the rules should be so explicit as to comprehend them.

The moral sentiment of the church would doubtless sustain an action in the expulsion of a distiller, but the question was, Can such action stand a legal test under the general rule? There should be no vagueness in our rules, and the church should take advantage of every opportunity that may be presented to send a deadly thrust into the ranks of those who are dealing in the liquid fires, which blight, burn and devastate the fair fields of purity, morality and domestic happiness.

J. M. PUGH.  
AMITE CITY, LA., May 15, 1885.

Report of Temperance Committee of Grenada District, North Mississippi Conference.

Your committee, to which was referred the subject of temperance, beg leave to report that it has made a very thorough investigation of the subject both among the pastors, as it appears to them from a moral and religious position, and among the business men as to its effect upon the financial condition of the country. The voice is unanimous as to the evils of intemperance, resting a mighty incubus on the whole land, not only, as it blights hope, destroys happiness and life; but also as it diverts money from its proper channels and causing such an incalculable waste of time and property that it becomes the first of the many causes of our poverty both religiously and temporally. The voice is just as unanimous however in testifying that the cause and fact of temperance is growing and strengthening through the district, and large sections are to be found protected by prohibitory laws. The good results of which are not to be seen simply in the improved religious and moral tone of such communities, but also in the improved financial condition of many who formerly spent their money for whisky and their time in idleness and drunkenness. The testimony of all classes supports us in saying that all our towns that have prohibitory laws are greatly profited thereby, and men slow of faith are seeing, appreciating and confessing the good.

We present the following resolutions for your adoption:

Resolved, That we will do all in our power to secure and maintain prohibitory laws throughout the district.

Resolved, That we regard the signing of "whisky petitions" by our members as a violation of the law and spirit of our church law.

Resolved, That the time is past (if ever it existed), when Christian people can support men for places of honor and trust who are in sympathy with the whisky traffic.

THOS. J. NEWELL, Chairn,  
WATER VALLEY, MISS., May 6, 1885.

## Paine Institute.

What is the Paine Institute? It is a school established by the authority of the General Conference of the Methodist Episcopal Church, South, for the training of preachers and teachers in the Colored Methodist Episcopal Church in America.

Where is it located? In Augusta, Ga.

Who is in charge of it? Rev. Geo. Wm. Walker, of the South Carolina Conference, assisted by Rev. W. C. Davis, of the South Georgia Conference, and Miss Sallie Davis.

How many pupils in the school? Between eighty and ninety.

What are the monthly expenses? About four hundred dollars.

How are the expenses met? By the voluntary contributions of our people.

Through whom are these funds collected? By the commissioners and members of the General Board from each Annual Conference.

Who is on the Board from your Conference?

Through whom is the money disbursed? Through the Local Board at Augusta, Ga.

Is the school in need of funds at this time? It is in very great need.

What is the Colored Methodist Episcopal Church in America? It embraces all the colored members of our church that refused to leave us after the war.

How many members are in the church? About one hundred and fifty-five thousand.

Are they in great need of help? They greatly need a more intelligent ministry.

To whom does this church naturally look for help? To the Methodist Episcopal Church, South.

Why? Because we set them up as church.

Why do we not send white ministers among them? Because we think it better to train preachers and teachers of their own race to preach to them and teach their children.

Please hand your contributions to the undersigned if he calls on you, or send to C. G. Goodrich, treasurer, Augusta, Ga.

W. C. DUNLAP, Commissioner.

## From the Work.

STONE, ALA.

MR. EDITOR: I am home safe and sound from the Exposition. I called at the ADVOCATE office while in New Orleans and settled my account in full—whole amount only four dollars, and that since Conference. You were out when I called, hence the necessity of communicating my letter as I have else how will my numerous friends know that I have ever been to the "World's Exposition." I had a pleasant little chat with Bro. Jamieson in regard to our paper and its prospects in the future; and am of the opinion that if all of us would go to work new subscribers that our Conference organ would continue to hold its place in the journalistic world as a first-class religious paper (none better). In looking over my papers since my return one thought has possessed me, the Southern Methodists are a strange people. We are—to use the expression of Dr. Wheat—indeed a demonstration people. One preacher after another comes to the front to tell the brethren through the papers of a wonderful phenomenon in A, B, C, or D circuit station, either in a "storm" that fills the larder only partially by which the preacher, his wife and little ones are all made to rejoice, if only for a little while. We have no storms on Heber circuit, and am glad of it. I prefer steadily move in the right direction rather than fit and start; give me a gentle shower that comes just as it is needed, and just the quantity needed rather than a drought that lasts until the face of the earth is cracked by a scorching sun, and then followed by a storm of wind and a very little rain, am now in the middle of my third year on this circuit, and I can truly say "the lines have fallen to me in pleasant places," that I have "a good heritage." I have never wanted anything, my wife and my boys have all realized that we are surrounded by friends. No storm for three years, yet the gentle, pattering raindrops of love falling ever and anon round about the assurance that if we "do good and trust in the Lord," that we "shall dwell in the land and verily we shall be fed." I never expect to see a kinder people while I live. And our friends are not alone in the Methodist Church. At the close of my first year I went to Conference a splendid suit of clothes, a present from Pres. Terlan and Baptist brethren; and now I have a brand new suit that I have never worn ready for District Confer-



ence, a present from Mr. R. W. Powell, who is not a member of the church, but whose wife is one of the elect ladies of the Presbyterian Church. May God bless this people of this earthly Pray for us.

How Kate Went Back to School.

BY SYDNEY DAYRE.

"Miss Kate, will you close your book?" The words rang out in an unusual sharpness, bringing a tinge of red to Kate's cheeks and causing each member of the class to straighten up with a conscious look.

It was a stinging but well-merited rebuke. It is said that in the lowest of the lowest grades, from the lowest to the highest, it would be such a thing to be known in any other school. For example, Billy Blake, as he called himself, rolled over and over in his study little fingers a well-learned bit of paper on which were such parts of the addition-table as would leave of his obnoxious little brain the moment he was called on to recite.

While his neighbor, a grade higher, spent much more time in skillfully making up his finger-nails than in making points in multiplication, his would have been a faithful counting of them to memory.

There was a flush on many faces as they returned to their seats after Miss Vernon had finished speaking. Kate sat for a while in a maze of burning confusion, keenly realizing that she had fallen from her high standard to the level of those she had looked down upon. Then came a bitter sense of injustice in the fact of this, her first sin of the kind, being so heavily visited upon her. She did not excuse herself, but the same thing and worse had been done a thousand times, and she had been made the subject of their scorn.

"What now, Kate?" asked one. "Didn't Miss Vernon give it to us, though? But what are you taking your book for?"

"I'm coming to school any more," she said, quietly.

the alarm to the innocent ones within, who live hanging upon the events of the next few minutes. In one hour came to her half-distracted mind all she had ever heard about the danger of creating a sudden panic in case of fire.

She saw a man coming towards her and sprang to his side.

"Listen!—but, don't make a sound. The school-house is on fire—go and turn in the alarm. Keep quiet."

Then with one word of prayer that she might be guided and helped in doing the right thing, she rushed into the hall, well knowing she might never leave it alive. Three rooms away on the large hall of the first floor, each one well filled by the young children of the school. Quickly darting in she whispered the one dread word in the ears of the teachers. There would be sure of getting out—it was those above who were in danger, and as her trembling feet bore her up she put a strong control on voice and action.

So quietly, although swiftly, she moved into the second-story room, that only her white face carried a suggestion of alarm. Already the lower hall was filled with little ones, in orderly retreat, and she could hear the sharply-cut words of dismissal and the stir of many feet, as she again turned her steps upward—upward!

She never could remember how she mounted that last staircase. Every thought and feeling was lost in the effort to reach the room above, and reaching it, to force herself not to shriek aloud her dreadful message. In it were the members of her own class, the friends in whose midst she had studied through all her happy years of school life. She had come back either to save them or die with them.

Her step, as she opened the door, was as quiet as if she had returned to take her place among them. A little murmur of surprise and pleasure accompanied the smiles which greeted her. At the teacher's desk she spoke a few words in a low voice.

"Kate—Kate—go down yourself before I give the word," said Miss Vernon, beseechingly, as a pallor spread over her face.

But Kate went and took her own old place near the back of the room. Smoke was creeping up the hall as the door was thrown open, and it was impossible to prevent the truth from being at least suspected. Firmest word and action were necessary in order to avert the dire danger of a panic. Miss Vernon took her usual place at the door, and more than one pupil carried away on her arm marks left by the desperate grasp of her hand.

With strenuous efforts a semblance of order was restored and the tramp-tramp of feet on the stairs was all that was heard. The little ones were all out, and the occupants of the second-story room—crawling to the door as Miss Vernon seized Kate's hand in a strong clasp and the two came last of all to the top of the long stairs.

After a moment's rest, they could not see the floor upon which they stood for the blinding suffocating smoke which rose thick about them. In her over-wrought fancy Kate felt the steps leading and setting beneath her weight, and imagined a burning hand reaching out to clutch her from behind, as, stumbling and groping and grasping they passed on and on, slowly setting one foot before the other on those seemingly never-ending stairs.

Down below, the rattlings of the porch outside, and then the porch itself had been torn away and strong arms seized the children as they quivered the blessed air, and passed on, slowly setting one foot before the other on those seemingly never-ending stairs.

Down below, the rattlings of the porch outside, and then the porch itself had been torn away and strong arms seized the children as they quivered the blessed air, and passed on, slowly setting one foot before the other on those seemingly never-ending stairs.

"Where's Kate March?" "I don't know." "Where is she any way?" "I don't know that, either."

Many such inquiries were made as the summer wore on. After a serious illness Kate had been taken away for treatment for a severe injury to one of her feet, and her long absence from school had arisen from the ashes of the old one, so unique in its way of shaping that no people from out of town stopped to look curiously at it, very often concluding with an emphatic: "No wonder!"

For it was a solid structure of only one story. When the question of its building came before the board, each member thereof had been so strongly instructed by fathers and mothers to the effect that no long flights of stairs should again separate between the children and safety of life and their children, that the old death-trap model was abandoned.

The morning of the first day of school opened bright, and while a few ready-made, snuffed tapers in the hall drew light, snuffed tapers in the hall drew light, snuffed tapers in the hall drew light.

For only one moment, as every eye stared at her, discipline prevailed. Then, with a rush, many feet and a hum of many voices she was as quickly surrounded.

"Oh, Kate—have you come back to us?" "Kate, Kate, do you remember? You said you never would come back to us in the old hall, but you did, you darling!—when we needed you!"

And Miss Vernon kissed the slender crutch which had fallen, as many arms were stretched out in loving, supporting embrace, whispering:

"Oh, Kate! If I were you I should be prouder of this than if I were a king's scepter."—The Standard.

Methodism and Modern Theology.

BY J. C. W. COXE, D. D.

Methodism originated as an experience. It was a protest against a dead orthodoxy. It was a protest against a dead orthodoxy. It was a protest against a dead orthodoxy.

There is an intimate relation between creed and character. The logic of life demands that the expression of life be always dogmatic. Life demands a foundation. A real religious experience is always a rational experience. A good theory will not insure a correct life, but as it wrought upright life will insure that which is better than theory—a reason for its life.

Methodism speedily formulated a creed and announced a theology. Both were plain, practical, Pauline. The points were few and easily understood. Meditating between a lax Socinianism on the one hand, and a rigid Calvinism on the other, she gave the world the theology of the common sense. The type of her thought was Arminian; her method was Baconian; her expression was Wesleyan. She translated theology from the domain of fatalism to that of freedom; from the realm of theory to that of experience; from the unknown to the known; from the abstract to the concrete; from the speculative to the practical; from the ideal to the real.

Methodism has been the grand evangelistic agency of the century. She has kindled revival fires in every land. Her converts have been multiplied by thousands with every year. Not all of this fruit has been garnered by her busy workers. Besides their weighty sheaves there has been much scattered grain which other hands have gathered.

The planting of the grapes of Ephraim has been to many better than the vineyard. The harvesters who have sought out the Communionists were vain to estimate. In many localities they form the majority in the churches. The first-fruits of Methodism: toil and prayer and faith and teaching rarely forget the alms where they found them. They carry an experience with them to the new home; they carry the seed-truths of Methodism; they are not fatalists, but freedomists; they know what conversion means; they have the witness of the Spirit; and not a few carry away the sacred glow of perfect love.

These three factors have been potent in modern church life and thought. They have humanized faith; they have emancipated intellect from bondage to tradition; they have enthroned the will as regal among the moral powers; they have emphasized the facts of consciousness; they have exalted God without debasing man; they have enabled man without debasing God; they have made a theology possible and actual. Methodism has vindicated divine justice by insisting on the universality of atonement. Her theology has swept the scales of human needs with the even hand of divine love. She has cherished an apostolic experience—preached an apostolic faith, cultivated an apostolic zeal—and with these signs has conquered. Her opening century offers and needs no new Gospel; the old is better. Her strength lies in the New Testament of the future.—New York Christian Advocate.

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Methodist theology is modern theology. It is in harmony with the spirit of the age. It is conservative, yet progressive. It is dogmatic, yet flexible. It is faithful to the best that there was in the past, yet receptive in its attitude toward the future. It holds firmly by the great facts of human consciousness as attested by the Word of God, yet reverently waits for the clearer light which must yet break forth from that divine source. It is true to God and true to man; it is sternly doctrinaire as regards doctrine, and as sternly democratic as regards duty. It proclaims the universality of sin and of atonement; it parallels the sweep of depravity and of redemption; it affirms equally the personal consciousness of guilt and the pardon; it discloses the darkness and doom of hell as faithfully and fearlessly as it reveals the glory of heaven. Its spirit is love, but it is a love which holds the even scales of justice and carries a sword as well as a crown.

Methodism has revolutionized theology. The types prevailed before her advent—the Calvinistic and the Socinian. The one exalted God and debased man. The other exalted man and debased God. The one made God an inflexible tyrant and man a hero; the other made man a petty deity and God a hero. The systems were once dominant factors of religious thought, but they were in the end overthrown by a wrathful deity, or, if you prefer, by a wrathful deity, or, if you prefer, by a wrathful deity.

Both systems have lost their power. Calvinism is effete. It lingers in books, but is no longer heard in pulpits. It has proved "a refractory theology." An elective system to the few and a detective system to the many? It is not a fact; not as a doctrine, but as a life. To Luther's re-discovered doctrine of justification by faith she joined the Witness of the Spirit and the possibility of perfect love, and in this triple armor went forth to conquer. She had no organization, no formal creed, no human plans for independent existence. The beginning was simply a spiritual force. It was a strange warfare of human hearts, which began in an obscure chapel in Aldersgate Street, while one was reading Luther's preface to the Epistle to the Romans.

That Methodism has been largely instrumental in effecting these results almost goes for the saying. Her theology is a *via media* between these mutually destructive systems. She has modified religious teaching in two particulars: (1) in representing truth in new aspects, (2) in presenting it with new power. She has relied on God. She has preached "in demonstration of the Spirit." She has confidently looked for signs following, and has not been disappointed. She has aimed at conviction. She has secured the "ear position." She has heard the cry for pardon. She has gathered fruits unto holiness. Her teachings have been spirit and life. A century and a half ago there was not a Methodist in the world; to-day there are above 5,000,000 on earth, and doubtless double that number in heaven.

This life-giving has leavened other masses than those gathered within its own fold. The old theology has been affected by Methodism in three ways:

1. By its controversial writings. Both in England and America the only Methodists had "voiced earnestly for the faith." Their teaching was denounced as dangerous heresy. They were accounted as enemies of the truth. The people were warned against harboring schismatics. This assailed, they quickly carried the war into Africa. The necessities of the times developed polemics. Skilled writers arose to vindicate the new faith as that of the apostolic church. The press reinforced the pulpit. The keen dialectics of Wesley, Fletcher, and Watson—of Fisk and Bangs and Emory—have never been answered or even equaled. Theology's masterly vindication of the freedom of the will is an unassailable bar of Arminian faith.

2. Methodism has been the grand evangelistic agency of the century. She has kindled revival fires in every land. Her converts have been multiplied by thousands with every year. Not all of this fruit has been garnered by her busy workers. Besides their weighty sheaves there has been much scattered grain which other hands have gathered.

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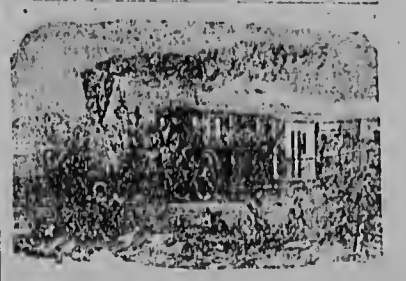
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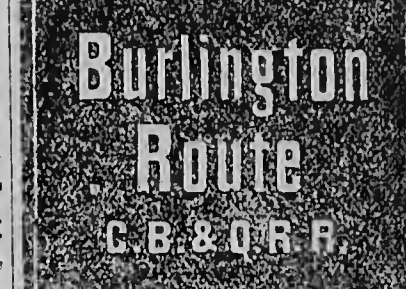
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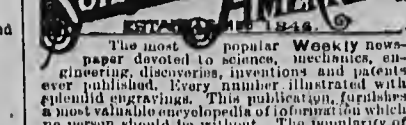
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## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND  
NORTH MISSISSIPPI CONFERENCES OF  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HENRICHT.

THURSDAY, MAY 28, 1885.

A memorial tribute to Rev. Joshua T. Heard by the editor, will appear in our next issue.

The meetings of Rev. Sam Jones at Nashville continue with unabated interest. There is no falling off in attendance and the spiritual power seems to augment with each service. On Monday night four hundred persons were converted, including some of the prominent men in Nashville. The aggregate results thus far have not been published. The number will probably reach two thousand.

At Clarendon, Ark., on the 22 inst., a murderer met the extreme penalty of the law on the gallows' scaffold. He was the last of four brothers, all of whom had died on the scaffold, except one who was killed with his father while resisting arrest. To the vast crowd the doomed man spoke, acknowledging his guilt, and the justice of his sentence. Addressing the young, he said: "If you are careful about your associates and keep in good company, you will never have to meet death as I am meeting it. I can say that my death is traceable to that. My associations all my life were bad." More solemn are these than any ordinary words of warning. In the immediate presence of the king of terrors, the condemned man made this appeal. Parents should diligently heed such counsel. Children can not be trusted to select their friendships. Out of their associations are evolved their destinies.

Under the title of "Prayer Answered" the Times-Democrat of the 23 inst., published a letter from a man at Greensburg, Ky., who had drawn one-fifth of the capital prize in the Louisiana Lottery. The man asserts that "Providence ordained" he should invest in that ticket and that his winnings were a direct answer to prayer. He says: "I made what we Catholics call a 'novena,' and I did not doubt but that it would come." The lottery is commended as a very worthy, respectable institution and the "goodness of God" recognized in the turn of the wheel. All of which indicates the debauching influence of this gambling machine. And a great metropolitan journal advertizes and commends the iniquity, by publishing such communications without a word of comment. We hope our friends in all the country parishes will attend the primaries and see to it that legislators are selected who have the conscience and courage to disown this king of Louisiana politics.

On Saturday last at his home in Paris, Victor Hugo, the great French poet, novelist and statesman died at the age of eighty-three. For days before he ceased to breathe, the streets near his residence were crowded day and night with admiring Parisians, anxiously awaiting the latest bulletin from his sick chamber. He had a State funeral and all France mourned his loss. As a poet and novelist he ranks among the greatest his country ever produced. His works had an immense circulation and were translated into well nigh all the languages of civilized nations. As a statesman, he was rather sentimental, and lacked the sturdy strength of a great leader. He was a believer in God, but not a Christian, and in his last hours the proffered ministrations of the Archbishop of Paris were refused by his family.

The past has been a week of ecclesiastical gatherings, especially with our Presbyterian brethren. The Northern General Assembly met at Cincinnati, O., and the Southern Assembly at Houston, Tex. Both were largely attended and the proceedings were of unusual interest. This year fraternal relations were conducted by telegram and letter, rather than by personal messengers. On the 23d inst., the Northern Assembly, through its moderator, telegraphed as follows:

The General Assembly of the Presbyterian Church, in the United States of America, in session at Cincinnati, O., send its most fraternal greetings in the Lord. May your deliberations be under the Divine guidance, and may the spirit be abundantly poured out upon you, all your ministers, elders and people. Eph. vi. 23, 24.

To which the Houston brethren responded in words no less cordial and kind:

The General Assembly of the Presbyterian Church of the United States in session at Houston, Texas, hereby reciprocates the fraternal greetings conveyed in your telegram, and mails you a letter to-day more fully expressing our views.

## The Centennial of Temperance Reform.

The twentieth anniversary of the National Temperance Society was celebrated in New York, May 12. The annual report of the secretary was altogether the most cheering he has ever been able to present. More temperance literature has been circulated than in any previous year, and the work of organization prosecuted with more system and missionary zeal. Among the colored people of the South especially, much had been done in the way of tract distribution. Addresses were delivered by Dr. Cuyler, Rev. C. H. Mead and others, and the enthusiasm was intense. The feature of the occasion however, was the address by Dr. Daniel Dorchester on "The Centennial of Temperance Reform in America." He is the great statistician of the age and has given to this subject years of patient investigation.

In selecting the year 1785 as a period from which to date the history of temperance reform, we are not to suppose that there were no advocates of the cause before that time. The earnest words of John Wesley, delivered to many eager congregations and incorporated into the "General Rules" of the United Societies, the sage counsel of Benjamin Franklin, the solemn warnings of John Adams and others, are not forgotten or depreciated. But 1785 was selected as the initial period of systematic, organized effort to arrest the growing evil of intemperance. In that year Dr. Benjamin Rush, of Philadelphia, published an essay on the uses and effects of alcohol. It was an able, scientific discussion, starting in statement and logical in conclusions, and had a wide circulation. It arrested the attention of the wine drinking clergy and awoke the slumbering pulpits of the land. Dr. Rush visited in person several of the great ecclesiastical bodies and urged the importance of aggressive organized action. In 1808 he visited the Methodist Conference and addressed that venerable body. About the same time he attended a Presbyterian General Assembly and presented the members with a thousand copies of his essay. Dr. Lyman Beecher read it and began the preparation of his temperance sermons, that thrilled all New England with their power. In 1808 a temperance society was organized in Saratoga by a leading lawyer of that place. In 1813 the Massachusetts society for the suppression of intemperance was organized in Boston under the leadership of Dr. Justin Edwards and others. After these followed kindred organizations all over the country, varying in methods of work, but all aiming at the triumph of gospel temperance. These efforts were directed mostly to the reclamation of the inebriate, and to shielding the young by means of total abstinence pledges. And though much ridiculed the good accomplished is beyond human computation. We have no reason to be ashamed of the history those organizations have written. Out of them have sprung the mighty movement that is now making the saints rejoice and politicians tremble.

Of recent years the temperance cause has assumed a new phase. While abating nothing of zeal and desire to save the drunkard and reform the drinking habits of society, the friends of reform are invoking the strong protecting arm of civil power. They are demanding that the voice of the people shall be crystallized into statutory and constitutional law. Their motto is, "moral suasion for the drinker and legal suasion for the seller." They will reason with one, and restrain the other. It is now proposed to celebrate the Centennial of this reform in America, and Sunday, September 20, has been selected for the delivery of commemorative sermons in all the churches. The succeeding week will be given to the celebrations of societies throughout the land. The benedictions to be derived from such a national commemoration are many and various, and we hope every Methodist pulpit will speak out in no uncertain sound. The future is bright with hope. Dr. Dorchester, we trust was not too sanguine when he closed his address with these cheering words: "I believe the child is already born, who will live to see the last drop of legalized rum sold in this country."

Among resolutions adopted by the National Temperance Society, we reproduce the following:

1. Resolved, That in this centennial year of the temperance reform, we heartily congratulate the friends of temperance throughout the land upon the many and important victories already won, and upon the widespread and rapidly-increasing popular interest in the cause of total abstinence, and for the entire prohibition of the traffic in alcoholic beverages.

2. Resolved, That we earnestly urge all temperance organizations throughout our own country and in other lands to unite in the month of September next in celebrations, to fitly commemorate the completion of the first century of the temperance reform, as inaugurated by the pioneer labors, and the historic essay by Dr. Benjamin Rush, of Philadelphia, "An Inquiry into the Effects of Ardent Spirits upon the Human Body and Mind," first published in 1785.

3. That we recommend that centennial tokens of appropriate temperance literature be distributed during the year 1885 to every household in the land as a centennial temperance seed-sowing; and that we solicit all churches, temperance organizations, and communities generally to make 'centennial offerings' for the circulation of a temperance literature, especially among the freedmen.

## "Gelatinous, Creelless" Christianity.

These are terms used by Bishop Hugh Miller Thompson, of Mississippi, in characterizing Christianity outside of the Protestant Episcopal Church. The annual Council of his diocese has recently been in session at Natchez, and the words quoted were used in his address to that body. Some things in his exhortation to the clergy and laity are worthy of commendation, while others are offensive and repellent. That no injustice may be done the Rt. Rev. gentleman his own published language is reproduced, though we are assured that the types have softened and shaded the harshness and ugliness of oral discourses. He says:

Our people need instruction in the foundations of the Catholic faith. The "popular Christianity," as it is called, about us has no vertebrae. It is usually a quivering, gelatinous mass, without form or void. Let me tell you there are thousands in our communities dissatisfied and homeless because they take this creelless, vertebraless, sentimental wordiness for Christianity. Never, I believe, were men more loudly called to preach doctrine and duty and Christianity as an organization and a law.

While I am far from advising an offensive or repellent attitude, I believe our sole justification for being here at all is that we can show a more excellent way, and I heartily believe in a firm, kindly and positive setting forth in teaching and preaching of the reasons why we are Churchmen. Those rather aggressive words to be used by a dignified prelate of the Church, and especially as they contain more rhetoric than reason—more thins than good teaching. In the same address the Bishop inveighed vigorously against "rhetorical and gesticulatory pyrotechnics," and urged the clergy to "talk" more and "preach" less. But behold he out-herods Herod in rampant rhetoric and garrulous gyrations. Just look at his string of descriptive "no vertebrae," "a quivering gelatinous mass," "without form and void," "creelless," "dullness," "sentimental wordiness." The Bishop claims to have good taste, and says he is not "unacquainted with literary values and literary criticism," but we submit that the mixed figures and other sins against good rhetoric in the above are not unworthy of the typical perspirational, piney-woods' stump orator of forty years ago. A "gelatinous mass" is not supposed to have much intelligence or power of speech; but the Bishop says it is afflicted with "sentimental wordiness." A wordy non-vertebrate would be a curiosity in any museum of natural history, and its discoverer deserves immortal fame. But how could we expect such a creature of quivering gelatin—*or*, in the language of Sir John Falstaff, "a man of continual dissolution and thaw"—to be other than "creelless" and "dullness?" And, if so, why should it be "dissatisfied and homeless?"

But, seriously, we think the Bishop might have specified in what respects other religions than the Episcopalians are gelatinous, non-vertebrate and dullness. By a sort of common parlance, the word "vertebrae" represents solidity and decision of character. Fixedness of purpose indicates a strong spinal column. Something of this kind must have been intended by the terms. Applied to an ecclesiastical and theological subject, they doubtless had a moral and spiritual significance. If such was his meaning, we can readily ascertain the truth or the falsity of the characterization.

And, first, it is grossly untrue as to a consensus of doctrine. Speaking for Methodism, we declare that her doctrinal integrity has never been disturbed. So clear and consistent has been her creed that no schism in her body has ever occurred. Separations and independent organizations have resulted only from differences in ecclesiastical polity and administration. But, on the other hand, what shall we say of the Protestant Episcopal Church? Its thirty-nine articles are sufficiently gelatinous and flexible to embrace almost every shade of theological belief. Calvinism, Arminianism and bap-

tism regeneration are taught as though they were in perfect logical and scriptural accord.

This is untrue as to their convictions of duty. The leaders of moral reform in all communities are among these people so ungraciously caricatured. When issues are sharply defined involving the moral well-being of the land and heroism is required to defend the right, these "creelless, dullness" Christians are in the forefront of conflict. But how rarely is the voice of one of the "Bishops or other clergy" of the Episcopal Church ever heard at such a time? However well grounded in the "Catholic faith," they haven't spinal columns strong enough to join in the struggle. Who ever heard one of these good brethren delivering a temperance address or preaching a temperance sermon, save in an apologetic way? Except in one or two instances, we have not seen among them much zeal in defense of the integrity and purity of our Sabbath. In all such exigencies they have no vertebrae—they are "a quivering, gelatinous mass." Alas for public morals and the glory of our civilization if this "popular Christianity" was destroyed. There would be "a famine of God's word" and spiritual "cleanness of teeth" all over the great Commonwealth of Mississippi if the Bishop and his little handful of clergy were left alone to supply the people with the gospel. Who preaches a non-vertebrate religion? Who patronize the theatres? Who lead in the wild, giddy mazes of "the dance of death?" Who chaperone the young into all conceivable folly?

The answer to these questions will reveal the real disciples of "sentimental wordiness." The Bishop laments the fact that so few young men of the church are offering themselves for the ministry. And it is occasion for righteous concern. It involves the law of spiritual thrift and growth. The brethren may felicitate themselves upon winning here and there a proselyte—a disaffected preacher occasionally "applying for orders," but, in truth, it is a confession of weakness that is nigh unto death. When any church ceases or fails to bear propheta to the Lord, her barrenness becomes a reproach. The vigorous, healthful life of the church—"the Lamb's wife"—is measured by her spiritual maternity. When she has to rely upon the kidnapped children of other households to sustain the family name, there is need for the old Israelish prayer and humiliation.

The Bishop entered upon his episcopate under favorable auspices. His coming was loudly heralded and his welcome was most cordial. Assurances were given of his broad charity and Christian fraternity. Of his gifts in the pulpit and on the platform much was said. That he has developed into a High Churchman so aggressive and offensive we sincerely regret. There can be no satisfactory apology for the language quoted above. It is offensive to good taste and violative of true brotherly kindness. If we are in such gross error, we should be zealously exhorted in all long suffering and meekness. But the bigotry, imperial haughtiness and holier-than-thou spirit of his address is just cause of complaint. Words more offensive could not well be employed. And yet the Bishop will condescend to occupy the pulpits of these non-vertebrates. And, strange to say, some of the poor little weaklings are flattered with his patronizing attentions. We ask all such to look at the caricature of themselves sketched by the ecclesiastical Thomas Nast of the diocese of Mississippi.

## Short Essays.

BY T. A. S. A.

"My tongue is the pen of a ready writer," says David. All people have tongues of the same sort, but not so carefully used. Many use tongue and pen alike in scribbling folly or sin over every clean surface they can find. What poems some write in children's hearts! The letter slitted in the growing beech belts the vast glirth of the forest monarch. What climaxes use some make of their tongues! They write so that few can decipher, and, as the foreman is so often out of the printer's office, the future must bear with the mistakes of the printer. But David's tongue translated for the spirit, he voiced the inspirations of the world's on-going to glory and the King's on-coming to dominion. When the heart's best wishes and deity's best plans synchronize in the utterance of a song, earth and heaven adapt and ratify its immortality.

Two angels sat in the tomb where Jesus lay—one at his head and the other at his feet. Life often conceals the guardianship which Heaven exercises over us; but in death we shall not wait it. How humble so ever our lot or service, still the angel

will be near. Have we been strong, wise, worthy of all honor? The angel from the post near the head will be there. But if we have been poor, neglected, unheralded, still the guard at the foot will watch our sacred dust. Two angels! Death's thoughts and travels need guardianship as well as those of life. The spirit wanderings need guidance. So, too, the cares of life will be soothed by angels' restful touch, and the cool fannings of seraph wings are best to this hrines which the fevered feet have had by the way.

"Staying his time out" has come to be understood among many of our preachers as meaning four years. I have noticed the expression several times of late used in a way that seems to assert a right in an incumbent to hold at will during that term. The use of the expression indicates the drift of Methodist sentiment. I am not prepared to open the discussion; but I would advise preachers and people not to fall into a manner of speech. Manners of speech to the next generations will have the authority of law. If Methodists wish the law to be so construed, they evidently have the right so to do; but many points of utility and expediency, both grave and delicate, are involved in the question. Until the question is definitely settled I think a preacher ought to be considered as having "staid his time out" when he goes up to Conference at the end of the first year. If the Bishop sends him back, he may "stay his time out" again, and so for four years. But his "time" is one year.

The suffering Christian has this answer to the question, "Why do I suffer?"—viz: I am filling up what is behind of the sufferings of Christ. I am not a sinner myself. I am not even undergoing chastisement for any weakness, nor a test or training preparatory to some coming struggle; but still I suffer. Why? Because someone else will not be perfect, perhaps not saved at all, unless I suffer. It is an extremely low and narrow view to take of Christian trial and sorrow to confine it all to the sufferer. Some of the holiest have approximated Jesus in suffering almost in a vicarious capacity. Indeed, as we are perfected in grace our sorrows will be of this kind more and more until our keenest agonies will be birth-throes to the hopes of the world.

How rare a virtue is brotherly love! It is difficult to realize its weakly constitution in our own hearts. We find on examination that we have almost any other kind of love in larger quality and of superior quality. Friends with strong affections are numerous. Fathers, mothers, sons and daughters exemplify it far more frequently. Poor human nature wishes so much either to serve or patronize that equality is hardensome. One brother usurps the authority, the other abdicates his manhood. Both injure one another. One grows dictatorial, the other servile. The stronger rules over the weaker, to his own hurt. For pride like the fabled dragon that takes possession of the fountain of love, and he who sips of the water, must first pay homage to the monster.

"Let brotherly love continue." No admiration, no compliments can substitute it. When we all grow so great that we can only admire each other, the society of one another will be as unwelcome as July sunshine or January zephyrs. Humanity's brotherhood has through Christ abolished the distinctions of antiquity or the remote future. From Adam to the latest born, all are to be brothers. From each Christ renewed heart it must radiate to the humblest of the human race. This love when all-prevailing will bring wars to a perpetual end.

I notice that the Campbellites (or Christians as they call themselves) claim 4,000 churches and 700,000 members. That is an average of 175 members to each church. I claim nothing, profoundly metaphysical in this essay, except the effort at deglutition of the above statement. This I have essayed several times in vain.

It is believed by some that if the world did not revolve with more than half the speed it does, the Mississippi river would rise in the gulf of Mexico and set in lake Hansen. In that case St. Paul would take the place of New Orleans and would get the next Centennial Exposition. But there is a moral lesson, viz: Something besides gravitation moves the mighty river. So too something besides the mere *via ponderis* of the world's masses moves it and moves it to warmer and more luxuriant life.

The sixth reunion of the Christian Commission, the Sanitary Commission, and all the chaplains of the late war, Federal and Confederate, will be held at Old Orchard, Maine, June 26 to 30, 1885.

Dr. Marshall preached at Ocean Springs on Sunday last to a large congregation.

Bishop Wilson preached the commencement sermon at Vanderbilt University on Sunday last.

Rev. Dr. C. G. Andrews will deliver the annual address at the Whitworth Female College commencement.

Rev. Dr. W. B. Pope, the great Methodist theologian and author, is too unwell to attend to any public duties. He is suffering from overwork.

Sunday last, May 24, was the sixty-seventh birthday of Queen Victoria. The event was celebrated here on Monday at the British consulate, and on the English ships by a loyal display of hunting.

Rev. Dr. Hardie Brown, of Birmingham, Ala., will preach the commencement sermon at East Mississippi Female College, June 14, and the annual address will be delivered by the Rev. Alonzo Mouk, of Tuscaloosa, Ala.

Rev. G. W. Bachman writes that the meeting at Kosciusko under the pastorate of Rev. J. A. Bowen, closed on Sunday night last, with eighty-five conversions and fifty-one accessions to our church. His letter will appear next week.

We are indebted to Mr. Briscoe Carter for a special invitation to the anniversary of Franklin Institute, Centenary College, June 2, and to Mr. Henry H. Ahrens for a similar compliment to attend the Union Literary Society the same day.

Rev. O. P. Thomas, of the North Texas Conference, and stationed at Kaufman, called to see us last week. He was for some years a valued member of the North Mississippi Conference, and still retains a strong affection for his old comrades.

We are under obligations to President Heaton for an invitation to attend The Commencement at Sullivan College, Rev. S. Halsey Weir, of this city, will preach the sermon on Sunday next, and deliver the annual literary address June 2.

Miss Sallie Viok Hill, daughter of Dr. S. V. D. Hill, of Macon, Ga., carried off the first honor at the University of Mississippi, and will receive the valedictory at the approaching commencement. She has completed the full university course for the degree of bachelor of arts.

Mr. N. K. Knox, the father of Mrs. Christian Keener, and for many years an honored citizen of Bayou Rouge, La., died at his home in this place on Monday morning last. He had been a great sufferer for many months, and his death was not unexpected. To the bereaved we extend sincere sympathy.

Some unknown friends have treated our distinguished neighbor Dr. Smith, of the South-Western Presbyterian, quite cleverly. They have sent him a certificate of deposit to his credit, of a "generous amount" in the Canal Bank. In this one brotherly-kindness was as worthily bestowed as it was handsomely done.

Rev. Dr. C. K. Marshall, of Vicksburg, and Rev. W. C. Blackmer, Meridian, attended the preaching meeting on Monday morning. The both addressed the meeting to profit. Bro. Black left yesterday for Jackson, La., to deliver the annual address at Millwood Institute to-day, and to preach the commencement sermon at Centenary College on Sunday.

The Living Church, of Chicago—a paper published in the interest of the Protestant Episcopal Church, speaking of our Methodist Centennial, said: "The Methodists are helpful to the integrity of the Christian people in the country." When upon the New York Advocate preceded with facts and figures to refute the libel and "snobbish misrepresentation." How dense is the ignorance of some little upstart Churchmen!

The Rev. M. J. Cranmer, D. D., United States Minister at Bern, Switzerland, has just been called to the Chair of Systematic Theology at Boston University. Dr. Cranmer, like Dr. Philip Schaff, of New York, illustrates the advantage of a European parentage and an American education in combination. The past few years, under the appointment of President Garfield, he has served United States Minister to Switzerland. The four years previous, he had the honor of filling the office at the Court of Denmark. His wife, a sister of General Grant, said to be a most accomplished lady, every way worthy of her distinguished husband. As the same Union which now calls into her service the returning representative of the nation, has just had one of her royal lecturers selected and sent to England as Minister at the Court of St. James, the somewhat singular transposition or interchange of happy illustration of the serene



...of the republic of letters to all the revolutions of the political world. Our usually wide-awake cotemporary, the Wesleyan Christian Advocate, announces the death of Rev. W. B. Lewis, at Crystal Springs, May 8. We met our valued friend and brother on the 21st inst., at the Copiah county prohibition convention, and he never looked more genial and vigorous. We trust many years will intervene before it will be said, "the day of his departure is at hand."

The Cumberland Presbyterian General Assembly has been in session the past week at Bentonville, Ark. The subject of missions received prominent consideration. Increased attention will be given to Indian missions, the work in Japan and city missions in California. A special evangelist for the Pacific coast was appointed. One action of the Assembly is worthy of all praise—presbyteries and synods are forbidden to establish missionary churches in places already occupied by other denominations without consulting the Board of Missions.

Wesley Chapel, Natchez, Miss.

MR. EDITOR: Sickness prevented an earlier account of the grand work of grace at Wesley Chapel last month. The Holy Spirit was with us, and penitents came to the altar from the first; but when Bro. H. D. Kimball came on the twenty-eighth, the hidden fire burst forth in living flames. Sinners groaned under deep conviction, while converts gave forth the old-time shout of victory. Many backsliders were reclaimed and the entire church was thrilled with new life. Eighty-two were happily converted to God—many of them hard cases—and sixty-one joined the church on profession of faith. Bro. Kimball is a Holy Ghost man, and preaches a genuine heart religion from a vivid personal experience. Bro. T. L. Mellen, the founder of Wesley Chapel, preached for us twice, and was greatly rejoiced at the glorious fruit of his first charge.

My pastorate here has been almost entirely bare so far. Eighty-eight have applied for membership and ninety-five have professed conversion since January 1. Our finances also are good, and the people are very liberal to their means. The Bishop's fund is paid, foreign missions overpaid, prebendal elder paid to date, and the pastor's salary is almost up. Our Sabbath-school is well organized, equipped and supplied with literature, and is progressing finely under the efficient superintendency of Bro. H. B. Davis. It has an actual attendance of 135, and is constantly growing. We thank God for the past, and press forward in faith for still greater blessings.

J. V. PENN, PASTOR.  
May 15, 1885.

Paine Institute.

At the call of the Commissioner of Education and Agent of Paine Institute, a meeting of the trustees and friends of that institution was held in the room of the Book Agent at the publishing house, Nashville, at 7:30 P. M., May 7, 1885. There were present, of the Board of trustees, Bishops Granberry and Hargrave, and J. B. McFerrin, David Morton, W. W. Duncan, E. R. Hendrix, I. G. John, J. W. Lewis, S. H. Babcock, and C. B. Galloway, together with a number of other gentlemen, friends of the institution, resident and visiting in the city. On motion of Dr. McFerrin, Dr. I. G. John, of Texas, was called to the chair, and C. B. Galloway was elected secretary.

Commissioner Dunlap made a full and satisfactory report of his work in general, and of the condition and prospects of Paine Institute. The institution is well organized, and is doing good work, though embarrassed for lack of proper buildings. About 80 pupils are in attendance, all of whom are preparing for the pulpit and school-room.

Dr. McFerrin offered the following resolution, which was unanimously adopted:

Resolved, That we heartily approve of the measures adopted by the Rev. W. C. Dunlap, Commissioner of Education and Agent of Paine Institute, to raise funds for its maintenance; and that we commend him and the cause he represents to our people as worthy of their confidence and large liberality.

Dr. Morton offered the following, which was adopted:

Resolved, That we recommend to the Board of Trustees of Paine Institute, at its approaching annual session, to increase the membership of the Board to one member for each Annual Conference; and that we request that the Board request each of its members to secure a sum not less than \$100 from each Conference.

After full and free conference as to the interests of Paine Institute, the meeting adjourned.

J. G. JOHN, Ch'n.  
CHAR. B. GALLOWAY, Sec.

Valuable Books Offered Cheap.

MR. EDITOR: I am authorized to offer for sale many valuable books, from the library of the late Dr. A. M. Barrington, at greatly reduced prices. Some of these books are as good as new, some are a little worn. Any of them can be had at half the catalogue price, and some perhaps for less than that. The following are a few of the books offered for sale: Encyclopedia of Religious Knowledge, Watson's Biblical Dictionary, Smith's Dictionary of the Bible, Burket's Notes on the New Testament, Barne's Notes on the Gospels, Watson's Institutes, Museum of Antiquity, Rollin's Ancient History, Neely's Discourses, Gaston's Collections, Marvin's Sermons, Penichon's Sermons, Lectures on the Lord's Prayer, History of England in nine volumes, Macaulay's History of England, and many others, too numerous to mention here. Any one desiring to procure books of this class would do well to correspond with me, or with Mrs. R. M. Barrington, of Crystal Springs, Miss. Persons wishing to make a valuable present to a minister, or to a parsonage library in the line of good books, would likewise confer a favor on the widow of the late Dr. Barrington, by procuring them from her. Any person desiring further information in regard to these books can address me at this place.

W. B. LEWIS.  
CRYSTAL SPRINGS, MISS., May 20, 1885.

Last Note about "Wood Notes"

As some of my preacher friends have offered to procure subscriptions for "Wood Notes," I will say to all who may wish to aid me in this way, that they can have the books at wholesale rates—each single subscription being \$1.50—the difference belonging to the person ordering the same.

Some lady friends have promised to mention "Wood Notes" when they meet the members of their missionary societies. Will they not all "do likewise?" The "difference" on amounts for "wholesale" orders can go into the "treasury" if they wish, thus fulfilling two "missions." As the first of July is rapidly approaching, please respond within the very limited time. Send names where the money is not forthcoming. 600 cash subscribers at once will insure the publication of "Wood Notes," as some have already responded.

Please state that the above volume containing both prose and verse as so many wish to know.

Commenting upon an article in this ADVOCATE on the lottery inquiry, the Monroe Bulletin makes these judicious observations. Let the agitation continue until the shameful outrage is driven from our borders:

"For our part we are in for continuing the fight. Not by chartering new companies and attempting to lessen the evil by first increasing it, but by wiping the whole disgrace from our constitution and statute book. We may be in error in our conclusions, but we have never yet heard an argument strong enough to convince us that wrong can be cured either by sitting down quietly under it, or attempting to right it with more wrong. It is our firm conviction that the people of Louisiana are strong enough and wise enough to abolish lotteries."

Plan of Episcopal Visitations for 1885.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARGRAVE.		
Denver	July 16	Trinidad, Col.
Montana	Aug. 6	Yellow Creek.
Columbia	Sept. 30	Albany, Oregon.
Pacific	Sept. 30	Sacramento, Cal.
Los Angeles	Oct. 28	Los Angeles, Cal.
North Mississippi	Dec. 10	Kosciusko, Miss.
Memphis	Dec. 10	Memphis, Ky.
Florida	Jan. 6	Orlando, Fla.
SECOND DISTRICT—BISHOP GRANBERRY.		
Western	Sept. 29	Wyandotte, Kan.
Missouri	Sept. 11	Columbia, Mo.
Indian Mission	Sept. 17	Oak Lodge, I. T.
St. Louis	Sept. 23	Charleston, Mo.
Southwest Missouri	Sept. 23	Lexington, Mo.
Louisiana	Nov. 23	Norfolk, Ark.
Arkansas	Dec. 9	Arkadelphia, Ark.
Louisiana	Dec. 9	Holoma, Ark.
White River	Dec. 9	Holoma, Ark.
THIRD DISTRICT—BISHOP McFERRIN.		
Mexican Ter. Miss.	Oct. 29	San Antonio.
West Texas	Nov. 4	Gonzales, Texas.
Northwest Texas	Nov. 11	Corpus Christi.
North Texas	Nov. 18	Texas, Texas.
German Mission	Nov. 25	New Braunfels, Texas.
Texas	Dec. 2	Bonham, Texas.
East Texas	Dec. 9	Meridian, Miss.
Mississippi	Dec. 16	Stanton, Va.
Illinois	March 10	Stanton, Va.
FOURTH DISTRICT—BISHOP KEENER.		
Illinois	Sept. 29	Pinus, Ill.
West Virginia	Oct. 1	Ashland, Ky.
Indiana	Oct. 1	Cleveland, Tenn.
Virginia	Nov. 11	Petersburg, Va.
North Carolina	Nov. 25	Charlotte, N. C.
South Carolina	Nov. 25	Columbia, S. C.
South Georgia	Dec. 6	Baton Rouge.
Louisiana	Jan. 24	City of Mexico.
Central Mexican	Feb. 24	City of Mexico.
FIFTH DISTRICT—BISHOP WILSON.		
Kentucky	Sept. 9	Versailles, Ky.
Louisiana	Sept. 16	Gippsville, Ky.
Tennessee	Sept. 23	Columbia, Tenn.
North Alabama	Oct. 7	Golden, Ala.
North Georgia	Nov. 9	Newman, Ga.
South Georgia	Nov. 9	Brunswick, Ga.
Alabama	Dec. 9	Union Springs.
BISHOP McFERRIN has charge of the missions in China and Japan.		
Bishop Granberry has charge of the mission in Brazil.		
Bishop Keener has charge of the Central Mexican Mission.		

Commencement Exercises of the Wesleyan Female Institute, STAUNTON, VA.

Will occur, D. V., as follows:

FRIDAY, JUNE 5th—8 P. M.

Annual Celebration of the Lee and Jackson Literary Society.

SATURDAY, JUNE 6th.

Art Exhibition from 11 A. M. to 9 P. M.

SUNDAY, JUNE 7th—11 A. M.

Annual Commencement Sermon by Rev. Dr. W. G. Starr, of Charlottesville, Va.

MONDAY, JUNE 8th—8 P. M.

Final Solilee of Instrumental and Vocal Music.

TUESDAY, JUNE 9th—8 P. M.

Closing Commencement Exercises, Awarding Distinctions, Conferring School Diplomas, Conferring Degrees on Graduates in Science and Literature, Conferring Full Diplomas on Full Graduates.

WM. A. HARRIS, President.

Centenary College—Commencement Exercises.

SUNDAY, MAY 31st.

Annual Sermon by Rev. W. C. Black, of Meridian, Miss.

MONDAY, JUNE 1st—9 A. M.

Meeting of Board of Trustees.

MONDAY, JUNE 1st—7:30 P. M.

Exhibition of Preparatory Department.

TUESDAY, JUNE 2nd.

Meetings in Society Halls; Speeches by Graduates; Delivery of Pins and Diplomas. 10:30 A. M.—Meeting of the Alumni; Address by Dr. D. L. Phares, Starkville, Miss.; Poem by I. D. Wall, Clinton, La.

TUESDAY, JUNE 2nd—7:30 P. M.

Exhibition of Literary Societies; Address to the Students by Dr. Joseph Jones, New Orleans.

WEDNESDAY, JUNE 3rd—10 A. M.

Commencement Exercises; Orations by Senior Class; Conferring Degrees; Baccalaureate Address by the President.

T. A. S. ADAMS, President.

NOTICE.—Members of the Corinth District Conference and Sunday-school Convention, which will convene Thursday, before the second Sunday in June, at Rlenzi, Miss., will please report at the church where you will be assigned to your homes. Preachers expecting to bring their wives with them, will please notify me at once. Anxious for you Mr. Editor to visit us on that occasion.

D. W. BAIRD, P. C.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

ORVER & JAMISON.

Books and Periodicals.

LIFE OF BISHOP THOMPSON. By his son, Rev. Edward Thompson. Cincinnati: Graham & Stone. Price, \$1.25.

We have read this book with real relish. The classic grace of Bishop Thompson's pen has long charmed us, and we were glad to know the story of his life. His was a beautiful, transparent, symmetrical character. With his associates from beginning to end. As preacher, educator, college president, editor and Bishop, he adorned the history of American Methodism. The copious extracts from his own writings, and the many letters to the members of the church, add to the volume. Some things here and there, we would have modified, but they are unimportant.

The Quiver, for June, is on our table, with a rich and varied table of contents. Dr. Bevan contributes a paper on "Popular Preachers in Brooklyn," and Professor Roberts discusses "The Beloved Disciple." Theoretical stories, have a sustained interest, and all the articles are of superior merit. Fifteen cents monthly. \$1.50 per year. Cassell & Co., 739 Broadway, New York.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

ORVER & JAMISON, Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Bros., 414 N. Pine St., Cincinnati, O., and 14 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

"Look here, this piece of meat don't eat me. It is from the back of the animal's neck," said a man to a German butcher, "My friend," all our beef and mutton is just of that kind. There is nothing but bones in the hind of our neck."

On hand—the stationer's Esterbrook's hand-press in every variety of size, shape, style and of superior quality. Write to the stationers.

FOR THIRTY-SIX YEARS. Last Friday was the thirty-sixth anniversary of "Duninger's popular and progressive dry goods emporium." This firm was established in 1849, and has since been the progressive house of this city. Its constant aim has been to sell first-class goods cheaper than they are sold elsewhere; to have polite and attentive clerks who take great pleasure in displaying goods; and to give particular attention to the interest and comfort of their customers by advertising their prices with the rise and fall of the market, so much so that thousands of our ladies look to them as reference, which, combined with shrewd and sharp buyers in the East and hard work and business tact here, they have succeeded in bringing their house to the very front of Southern enterprise, and made it an ideal establishment. At the World's Great Fair, held here last winter, they were awarded the gold medal for ladies' and children's muslin underwear over all competitors, both foreign and domestic; and when one of our houses takes "first prize" over all the world, every citizen should be proud of the fact. Their country order business under the personal supervision of a member of the firm since 1849, and just as the ladies in the city wait for the appearance of "Duninger's styles" before purchasing, so do those living in the country. For that reason they have just issued a beautifully illustrated catalogue of novelties and styles, which every lady can procure by sending her address to Duninger's, 131 Canal street, New Orleans.

"Gentlemen of the jury," said a Tennessee lawyer, last week, "there were just thirty-six bugs in the drove. Please remember the fact—just three times as many as are in the jury box, gentlemen."

SANITARIUM, Riverdale, Cal. This dry climate cures. Nose, Throat, Lungs, full lungs, 50 p. route, cost free.

Doctors say drinking too much coffee makes bad heads. Telling the female of the house that her coffee is "gloating bad sleep" will also do it.

Among the endorsements of the New La. Remedy and Life Tonic, which came in last week, is one from Judge L. O. Bridwell, of Beauregard, Miss. He took them for a severe cold and loss of voice with pains and approaching pneumonia. The cure was perfect. He adds: "As a preventive and restorer of a diseased liver, it is unequalled." He took both mixed.

"Hairs are high this year," said a manured tramp he borrowed a pin with which to hold his coat-tail together.

Many influences combine to make the hair crisp, lustrous, thin and gray. The best dressing and restorative is Parker's Hair Balm.

"The way to sleep is to think of nothing," says a scientist. All an editor has to do is to ruminate over his bank account.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

"What is an epistle?" asked a Sunday-school teacher of her class. "The wife of an apostle," replied the young hopeful.

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Tryphena Farmer, of Stone P. O., Pickens county, Ala., having so often read in the ADVOCATE of the great bargains in pianos offered by Philip Werlein, 135 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having closed the sale for one of these lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$100, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein inspects all when he calls to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Mathushek, Behning, Mason & Hamlin and Hale pianos at very low prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos as low as \$50.

"Now your talk has the true ring," said the girl to her lover when he began to speak of a diamond ring.

CHANGER.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

Two burglars had ransacked the house and secured every portable thing of any value. While passing through the pantry one of them picked up a piece of cold meat and was about to eat it. "What, Pat?" said the other, warningly; "as yet forgot what day it is?" "Be jabbers," said Pat, dropping the meat, "it's Friday mornin'!"

We would again call the attention of subscribers and agents to the fact that in making remittances to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

They reproach an aged millionaire with his miserly practices. "Here you are, a wealthy man, and yet you put your ash barrel every day with your own hands to save a few miserable sou's." "You are right; it is hardly the thing for a man in my position to do. Hereafter I'll make my wife do it."

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[See leading article in Medical Record, New York, Dec. 27, 1884.]

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# Christian Advocate.

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"JESUS IS HERE AND YONDER."

BY ANNA WHITTON.

The Lamb which is in the midst of the throne  
shall feed them, and shall lead them unto living  
fountains of waters; and God shall wipe away all  
tears from their eyes." Revelation vii, 17.

I will not leave you comfortless; I will come to  
you. John xiv, 18.

"Jesus is here and yonder."

While you are weeping for me,  
I shall be gazing in wonder  
There, where no sorrow can be.

You in the valley below me,  
And I on the mountain of light;  
Say, would my loved ones know me,  
Bathed in my garment white?

With the race run before me,  
I from life's fetters set free,  
Behold the mansion of glory,  
To King in his beauty to see.

For where the billows are raging;  
I with the last warble gone;  
You, where the conflict is raging;  
And I, with the victory won.

And I, with the victory won,  
You, alone still keep—  
And all my tears wiped away—  
You, in the midnight still weeping—  
And I, in the glory of day.

Still do you hear the fainter?  
Yet these are moments belong  
To the Master, the Master,  
To the Master, the Master, the Master.

"Jesus is here and yonder."

But, where you serve and you wait;  
For, where death never can number,  
Or spirit be desolate.

Remember, your bark he is steering,  
While safe in the harbor I rest,  
Till, the Lord of the glory appearing,  
Shall gather his own to his breast.

## Woman—Honor to Whom Honor.

A popular teacher of girls, and one  
who still follows his noble calling,  
giving the orator on a certain com-  
mencement occasion, chose "wo-  
man" as his theme, and thus intro-  
duced himself to his audience: "My  
subject may seem trite and familiar,  
but there is this redeeming feature  
about it that 'woman' is never tired  
being praised, and man never tires  
praising her."

What is woman's place in the  
church and in the world? This  
question, which concerns both wo-  
man herself and the Christian phil-  
anthropist, is coming rapidly to the  
foreground of earnest inquiry and is  
drawing practical solution in some of  
the movements of modern times.  
The fact that woman is entering new  
wider fields of activity—pushing  
her way even into the learned pro-  
fession—constitutes a marked feature  
of the times. We use the words  
"pushing her way" in no dis-  
paraging sense, but simply as ex-  
pressive of the state of the case.  
Woman enters these new posi-  
tions not only uninvited, but in the  
face of something more than indiffer-  
ence on the part of the sterner sex.  
She enters, and is making head-  
way nevertheless.

The 525 female surgeons of 1870  
increased to 2,473; the 7 lawyers  
of 1870, and the 60 clergymen to 165.  
Do not undertake to settle the ques-  
tion of "woman's rights," nor to  
ride as to the propriety of her  
entering some of the "learned pro-  
fessions." But as to the propriety  
of her entering some other there can  
be no question. It is eminently  
fitting that she should enter the  
field of literature, as author and  
editor. And in the much-needed  
reformer, now coming on  
woman is working with great  
power, commendable zeal and  
effect. Prohibition is coming,  
and that, too, largely through the in-  
fluence of woman. But it is as  
advocate of missions that woman  
is a sphere of action worthy of  
the highest possibilities of her re-  
fined and refined nature.

The question of woman's place is  
in a measure solved by considering  
the effect of the gospel on woman and  
what woman is doing for the world  
under the influence of the gospel.  
Christianity both elevates and  
utilizes woman. Under the elevating  
influence of Christianity woman is  
no longer a drudge and a slave to the  
power and caprice of man. But she  
rises up to her true position in the  
social and religious world, and in  
return blesses the world by her sweet  
ministry as wife and sister and  
mother. "Last at the cross and first  
at the sepulcher" tells of woman's  
constancy of devotion to Christ.  
Faithful women were the first wit-  
nesses of the risen Lord and the first  
messengers of the gospel to those  
who were to tell the glad tidings  
abroad to every creature.

What can the Woman's Missionary  
Society do? Is it not a sort of fifth  
wheel in our machinery? A species  
of woman's rights affair? Can any  
good come out of Nazareth? Such  
questions, if not indeed literally  
voiced, it is to be feared characterize  
the attitude of many in the church  
towards the mission work of our  
noble women; and yet they have  
persisted and wrought successfully  
even under discouragement. What  
they need and richly merit from the  
whole church is countenance and  
help.

Gilderoy's late article on this sub-  
ject, aptly styled "rouching," was in  
the right direction. Paul appreciated  
woman's work a long time ago: "I  
commend unto you Phoebe, our sister;  
receive her in the Lord; assist her  
in whatsoever business she hath  
need of you. Help those women  
which labored with me in the  
gospel."

Having recent occasion to look  
into the workings of the Woman's  
Missionary Society, I find most  
gratifying results. This society,  
under the auspices of the Methodist  
Episcopal Church, South, at the  
time of its last annual report in June,  
1884, had raised during the six years  
of its existence \$131,252 61. The re-  
port shows a steady increase in the  
amounts collected from year to year.  
Thirty-one Conference societies and  
1,523 auxiliaries, adult and juvenile,  
have been organized. The total  
number of members has grown to  
37,482.

A monthly Advocate, edited by a  
woman, is published as the organ of  
the society. Foreign fields are being  
occupied. Besides the thousands  
working at home, godly women have  
gone out to China, South America,  
Central Mexico, Mexican border and  
to the Indian Territory, under the  
direction of this noble, Christian  
enterprise. These results, achieved  
under all the circumstances, are per-  
haps far beyond the expectation of  
the most sanguine friends of the  
movement. They are truly wonder-  
ful.

But this is not all. In the summa-  
tion of good, resulting from woman's  
work in missions, we must take into  
account the reflex influence of the  
work upon the church at large, and  
especially upon the missionary spirit  
and enterprise of the church. Never,  
perhaps, since the days of the ap-  
ostles, has the church made more  
earnest and liberal efforts to enter  
the many fields already white unto  
harvest than she has done for the  
last few years. Is not this renewed  
life and zeal, with its increase of re-  
sults, due largely to the reflex influ-  
ence of "woman's work for wo-  
man," quickening the energies and  
stirring up the gifts of the whole  
church?

We thus find answer to the ques-  
tion: "What is woman's place?"  
She has been utilized by that gospel  
which has so elevated and benefited  
herself. She is not to be regarded  
only as a "figure head" for the  
adornment of society, nor need she  
sit down and bewail her "aimless  
life." Thousands have been enlisted  
and brought into the vineyard, who  
but for her missionary society would  
have remained inactive, unemployed.  
She becomes a messenger of the gos-  
pel, setting up its standard and  
kindling its light on benighted  
shores. Widening fields unite her  
efforts, and she is taking her place as  
a factor in the great enterprises that  
look to the elevation of the race and  
to the evangelizing of the world.

T. C. WILK.

## Mississippi Conference Brotherhood.

This is an organization perfected  
in our Conference at its session in  
Natchez, Miss., a year ago last De-  
cember, and chartered by our State  
Legislature the following February.  
The facts that led to its organization  
are those that occupy the thoughts of  
every husband and father, and that  
inspire effort and self-denial to make  
some provision for those who are  
dependent upon his life work when  
life was over. Every man feels it  
his duty, and his efforts are directed  
to the laying aside of something for  
the maintenance of loved ones when  
he can no longer work for their sup-  
port.

But just how to do this is the un-  
solved problem with the itinerant  
ministry. To say that such subjects  
never trouble us would be to assume  
that we are less than man or more  
than angels. This writer has never  
felt a pain nor thought of death, but  
the question was painfully suggested,  
What would become of loved ones in  
such an event? And little as the  
church and the world may think of  
it, this is one of the very hardest  
trials we have to bear. And it is in-  
tensified by our observation and ex-  
perience with men in the every-day  
affairs of life. We see them follow-  
ing in the paths of sin, and when we  
remonstrate the plea is, I must pro-  
vide for my family while in health  
and life. Or we miss them from  
places of trust and obligation to God  
and to man, and when the reason for  
this neglect of duty is asked the same  
answer is given. So I say we would  
have to be considerably less or more  
than man if these same thoughts did  
not sometimes very seriously trouble  
us.

But what are we to do? To pro-  
vide for them out of the salaries we  
receive is out of the question. As-  
sessment is never made with refer-  
ence to that end, and if they were  
the receipts would defeat it. Indeed,  
very few of our preachers are able to  
carry an insurance on their lives; it  
takes all they can get by living close  
to meet expenses and keep clear of  
debt. So to help one another we  
organized the brotherhood. Our  
officers are elected annually and per-  
form all the duties required of them  
without one cent of compensation—  
it is purely a labor of love. We pay  
an annual fee of ten cents to defray  
the expense of stationery and to buy  
books of records, but no one is com-  
pensated for labor or time given to  
the organization. And I can assure  
you this is no trifling donation on  
the part of our secretary.

When a member dies we each pay  
to his family five dollars. We are al-  
lowed sixty days in which to make  
this payment. If any one fails to  
pay in that time and he should die,  
his family would not be a claimant  
upon the society. While none but  
ministers in the active itinerant  
work can be claimants upon our  
mortuary fund, laymen may become  
honorary members with all other  
rights and privileges. We now have  
several who pay every assessment,  
and otherwise render us great assist-  
ance. To these we are greatly in-  
debted, and hope soon to have many  
others. There are laymen every-  
where in our Conference who can  
well afford to pay the small sum of  
five dollars at the death of one of our  
preachers. To these we earnestly  
appeal to join us. They run no risk,  
and if at any time they find them-  
selves unable to pay an assessment,  
their failure to do so in sixty days  
ends the matter.

Every pastoral charge should be  
represented in this organization. If  
one member does not feel able to pay  
the assessments, any number may  
club together and make some one an  
honorary member. Very few of our  
preachers are able to pay these as-  
sessments, but the feeling that some-  
thing should be done to help the  
widow and her orphans prompts the  
self-denial for others we hope will be  
made for ours when the trial hour  
comes. If any will join us, let them  
give their names and ten cents to  
their pastor, or send it to Rev. I. W.  
Cooper, Madison Station, Miss., who  
is our secretary.

Of the five of our preachers who  
have died this year, I am sorry to  
say only two, Bros. Rish and Haw-  
kins, were members. Bro. Gilmore  
was the first to die, and with the \$400

we paid his wife she has just pur-  
chased a home near Enterprise,  
where, with the mite the Conference  
will pay her, she and her little ones  
can make a living. Help us,  
brethren, to help those whose loved  
ones so freely gave their lives for you  
and yours.

J. M. WHEAMS.

From Arcadia, La.

At Ebenezer a large collection for  
foreign missions and church exten-  
sion was taken and a Woman's  
Foreign Missionary Society orga-  
nized with the following very  
capable officers: President, Mrs. M.  
J. Wimberly; vice-president, Miss  
Lou Bransford; recording secretary,  
Mrs. O. J. Raley; corresponding  
secretary, Miss Pallie Betterton;  
treasurer, Mrs. S. B. Dacus; solicitor  
for Woman's Missionary Advocate,  
Mrs. Savannah Pardue.

At Downsville we organized a  
Woman's Foreign Missionary So-  
ciety with a large membership. The  
following constitute the able corps of  
officers for 1885: President, Mrs. C.  
L. Gunby; first vice-president, Mrs.  
N. Reynolds; second vice-president,  
Mrs. E. C. Collier; recording secre-  
tary, Miss Julia Gunby; correspond-  
ing secretary, Mrs. A. G. Ham-  
monds; treasurer, Miss E. A. A.  
Gunby; solicitor for Woman's Mis-  
sionary Advocate, Mrs. G. E. Ham-  
monds.

We were glad to find the pastor of  
the Downsville circuit, Rev. Reuben  
S. Collier, in full sympathy with the  
ladies of his charge in regard to this  
important field of Christian labor.  
It will not be long, we are sure, be-  
fore he reports to the ADVOCATE the  
organization of societies at Mars  
Hill, Smyrna and N. B. He intends  
to raise his assessment and over for  
foreign missions and church exten-  
sion, and in addition to encourage  
the ladies of his circuit to raise all  
they can. With such a noble desire  
burning in his heart, and God to  
help him, he will certainly be able  
to accomplish the best results. Our  
prayer to God is that every preacher  
and every circuit may be filled with  
the spirit of missions. Gilderoy puts  
it just right in the last ADVOCATE:  
"If we are not missionaries, we are  
not Christians."

At Liberty, or Bryan Chapel, on  
the Ringgold circuit, we organized a  
Woman's Foreign Missionary So-  
ciety with the following officers:  
President, Mrs. M. R. Bryan; first  
vice-president, Mrs. A. M. Bryan;  
second vice-president, Mrs. S. A.  
Cotter; recording secretary, Miss  
Sallie Bryan; corresponding secre-  
tary, Miss Mattie Perkins; treasurer,  
Mrs. L. M. Lawson; solicitor for  
Woman's Missionary Advocate,  
Mrs. S. A. Cotter.

The congregations were large both  
on Saturday and on Sunday, the  
love-feast an interesting and helpful  
meeting and the communion a great  
blessing to all. The collection for  
foreign missions and church exten-  
sion was a large one, and the pastor  
can readily report his full assessment  
raised if the people do as well when  
he takes the collection at the other  
points of his circuit.

The official report of the pastor  
showed a decided advance in the  
matter of Sunday-schools and in the  
various lines of church work. There  
is an itinerant prayer meeting  
doing great good, its beginning  
dating back some five years. Class  
meetings are under way at some  
points. There is no reason why any  
circuit should be without these blessed  
means of grace.

Rev. Philip Burkett, the beloved  
and faithful preacher in charge, has  
determined that, by the help of God,  
his circuit shall make a creditable  
showing when Bishop Keener calls  
for the facts and figures at Baton  
Rouge. He will, without delay, or-  
ganize women's missionary so-  
cieties at Ringgold, Grand Bayou,  
Chouhatta Academy, Armistead's  
Chapel and Ritchie's Mill. May  
God bless him and every man  
who has a heart for work and will  
do his level best!

Bro. Godfrey reports a Woman's  
Christian Temperance Union orga-  
nized with a large membership at  
Indian Village. The officers are as  
follows: President, Mrs. M. L.  
Griggs; first vice-president, Miss  
Mary F. Bryan; second vice-presi-

dent, Mrs. M. M. Fuller; recording  
secretary, Mrs. M. F. Childs; corres-  
ponding secretary, Mrs. J. L. Bur-  
roughs; treasurer, Mrs. E. M.  
Griggs.

MAY 26, 1885.

## Revival at Kosciusko.

The meeting here, of nearly four  
weeks' duration, closed last night.  
Results: Eighty-five conversions,  
fifty-one accessions to our church,  
with others to join soon. This makes  
a total of seventy additions to the  
membership at this place and thirty  
at Durant since Conference.

The revival also improved the  
Sunday-school greatly, increasing  
the attendance from 130 to 170. The  
Ladies' Aid Society numbers eighty,  
and the Young Men's Christian As-  
sociation forty. While we give all  
the praise to God for this great work  
of grace, we acknowledge our in-  
debtedness to Bros. J. W. Price, T.  
W. Lewis, H. C. Morehead, H. C.  
Parrot and wife and E. G. Kilgore  
for their very efficient services dur-  
ing the meeting. They will ever be  
held in grateful remembrance by  
the people here.

The pastors and members of the  
different denominations worked har-  
moniously and participated in the  
blessed fruits. Bro. Bowen requests  
me to write this, as he is so engaged  
that he could not do it in time. He  
starts this evening with his sick  
wife for Holly Springs, thence to  
Luka, where it is hoped that she will  
soon be restored to health.

A meeting begins to-night at the  
Baptist Church, where we hope that  
the twenty-five or thirty penitents  
that were left at the altar last night  
may be converted.

I was with Bro. Lewis in Lexing-  
ton last Friday and Saturday. The  
meeting there was progressing with  
encouraging interest. May that dear  
people realize a great revival this  
week.

Bro. Bowen is to commence a  
meeting in Durant on Wednesday  
night of this week. We hope and  
pray for a mighty work there.

Fraternally,

O. W. BACHMAN.

MAY 25, 1885.

## Whisky Begging for Quarter.

These terribly tall-tale initials,  
W. C. T. U., are working unknown  
wonders in these parts. These anti-  
whisky women are here too. Some  
time ago they requested the saloon  
keepers to close up, and they smiled  
a smile of very lofty independence.  
The legends of Yazoo do not certify  
remarkable distinction in the history  
and progress of systematic or even  
social temperance, but we have  
recently reached a point where  
gravitation shifting turns the other  
way.

The ladies of this town have un-  
dertaken prohibition with becoming  
zeal and determination. Public sen-  
timent, in its best and most control-  
ling aspects, sympathizes strongly  
with them. They first turned the  
attention of the Woman's Christian  
Temperance Union to the prohibition  
of future liquor licenses, and it is  
pretty well understood that by  
popular counterpetition this is vir-  
tually already effected. It will, no  
doubt, be soon completed so as to  
leave the saloons without a possi-  
bility of obtaining the necessary  
numerical strength which the  
whisky law requires. And then,  
secondly, the licenses under protec-  
tion of which the saloons are now  
working are said to have been  
fraudulently obtained. So, what  
about this? The saloon keepers,  
fearing danger in this direction,  
send a legal ambassador to the  
Woman's Christian Temperance  
Union desiring conditions of peace.

The purport of these conditions of  
surrender, which I chanced to see  
yesterday in the proper law office,  
was: "Pretend to let us alone until  
January, and we hereby promise  
and agree, bona fide then and there,  
'by these presents,' at that said date,  
to step down and out, close up, ask-  
ing for no license thence forward for-  
ever, neither in our own names and  
behalf nor those of any other person  
or persons whatsoever, promising,  
pledging, assuring, covenanting,  
binding," etc.

The other high contracting party,  
notwithstanding they wear these

significant initials, are the kindest  
and most tender-hearted people in  
the world; and this appeal, so re-  
spectful, so humiliating, finding  
themselves petitioned, considered  
the petition with the commendable  
kindness of natural womanhood, but  
with the firmness and dignity of  
strict diplomacy. Thus matters stood  
for a short season; but some mem-  
bers of the petitioning party hesi-  
tated about ratification, and the  
negotiations failed; and there prompt  
quo warranto requires answer before  
the Circuit Court.

This is about the present attitude  
of affairs. A batch of saloons before  
the Circuit Court will be rather new  
in Yazoo City, and will tend to stir  
up things; and few things strengthen  
prohibition like stirring.

It is quite likely that these Wo-  
man's Christian Temperance Union  
people were taught to sweep, by  
their mothers, in girlhood times. It  
looks like it, for it is quite likely that  
they will sweep not only Yazoo City,  
but Yazoo county. Whisky is  
doomed!

Prohibition is gaining in strength,  
stature and comeliness every day in  
these parts. Well, Mississippi was  
the third State in the Union to touch  
it, which touching was done, and by  
no means meanly done, in A. D.  
1827. I chanced to be in at this  
touching.

Prohibition Lecturer Benson is  
here making things lively.

R. A.

Yazoo City, May 21, 1885.

## Good Words.

—Robert Bruce, the morning be-  
fore he died, being at breakfast, and  
having, as he used, eaten an egg,  
said to his daughter: "I think I am  
yet hungry; you may bring me an-  
other egg." But, having mused  
awhile, he said: "Hold, daughter,  
my Master calls me." With these  
words his sight failed him, on which  
he called for the Bible, and said:  
"Turn to the eighth chapter of  
Romans and set my fingers on the  
words, 'I am persuaded that neither  
death, nor life, etc.,' shall be able  
to separate me from the love of God,  
which is in Christ Jesus our Lord." When this was done, he said:  
"Now, is my finger upon them?"  
Being told it was, he added: "Now,  
God be with you, my dear children;  
I have breakfasted with you, and  
shall sup with my Lord Jesus Christ  
this night." And then he expired.

—A person who suspected that a  
minister of his acquaintance was not  
truly orthodox went to him and said,  
"Sir, I am told that you are against  
the perseverance of the saints." "Not  
I, indeed," was the answer; "it is  
the perseverance of sinners that I  
oppose." The other replied,  
"But that is not a satisfactory an-  
swer. Do you think that a child of  
God can not fall very low, and yet  
be restored?" The minister an-  
swered, "I think it will be very  
dangerous to make the experiment."

—Let us delight to think of our  
heavenly Father, who is not morose  
and stern and pitiless and imob-  
servant and unimpassioned, who can  
feel for us, because he has made us  
what we are. Let us bless him for  
our children, our successes, our every  
good, and count a thing precious  
only as we can feel that the light of  
the heavenly face is shining on it—  
the light of God, our "exceeding  
joy."

—Out of hearts plowed by contri-  
tion spring flowers fairer than ever  
grew on the hard ground of un-  
broken self-content. There bloom in  
them sympathy and charity for other  
erring mortals; and patience under  
suffering which is acknowledged to  
be merited; and lastly, sweetest  
blossom of all, tender gratitude for  
earthly and heavenly blessings felt  
to be free gifts of divine love.

—The maelstrom attracts more  
notice than the quiet fountain; a  
comet draws more attention than the  
steady star. But it is better to be the  
fountain than the maelstrom, and  
star than comet, following out the  
sphere and orbit of quiet goodness  
in which God places us.—Dr. John  
Hall.

—He that would keep his treasures  
from being lost or stolen, must put  
them in a safe place, and carefully  
guard them while there. If left un-  
cared for, and exposed to robbers,  
their loss, at any moment, may be  
looked for. There is nothing valuable  
kept without care and vigilance.

—There are few persons who  
really know the preciousness of the  
promises of God's word, because they  
have never tried them. God is ready  
to fulfill every promise he has ever  
made, and Christians do not know  
what they are losing by not implicitly  
trusting in him.

—Thankfulness is the key upon  
which is written all the songs of joy,  
gladness and rejoicing which are  
sung upon earth as an echo from the  
music of golden harps and angel  
voices in the heavenly choir.



## Christian Advocate.

THURSDAY, JUNE 4, 1885.

For the New Orleans Christian Advocate.  
PUBLISHED WEEKLY.

BY A. C. N.

There is a happy home for you and me;  
But it's beyond life's stormy, raging sea;  
Our father's house, our home, beyond above,  
Where all is holy joy and light and love;  
That happy land I'll seek; I'll sail and row;  
For I have heard of it in song and story;  
Where angels and the saints of God abide;  
I'll find my rest for that, so blessed shore,  
And leave this world and will come back no more.

This troubled sea, my little bark must sail;  
That heaven's shore, and I must not fail;  
And to that harbor near, O God, I'll go;  
I'll steer my course by Father's guiding star;  
And though the waves roll high, and the tide low,  
My guide is such, that I shall safely row;  
For, though the night is dark, the storm be wild,  
My faithful Captain is my Father's Child.

My anchor, hope, within the vale is thrown,  
And fastened to my heavenly Father's throne;  
My cable's faith, my sturdy oar is prayer,  
And by God's grace, I'll safely enter there,  
And turn, and bid this world a kind goodby,  
And meet my little bark beyond-on high.

## Prohibition.

(The following was written for the Mercury and declined, and then requested to be published in the Southern Baptist.)

EDITORS MERCURY: I will thank you for space in your columns for a few thoughts on Prohibition. It is claimed by saloon men and their advocates, that the liquor traffic is conducive to the material prosperity of our city, and that prohibition would be disastrous in the extreme to our business interest. That this nothing is more erroneous. Let us estimate the value of the liquor traffic in the city at \$100,000. Now suppose the saloons were abolished. What would become of this money? Would it be destroyed? Certainly not. It would only be diverted into other channels. The \$100,000 now spent for rum would go to swell the volume of trade in all other branches. The man who now spends \$100 a year for liquor (a low estimate for a regular drinker) would have more to spend every year with the butcher, the baker, the grocer, the furniture dealer, the dry goods man, etc. Then the volume of trade would not be diminished; there would only be a change in its direction. All branches of trade save the trade in liquors would be benefited to the extent of \$100,000 in the aggregate. I know it will be claimed that the saloon men would all leave the city, and that consequently all the annual expenditures of these men and their families must be deducted from the above sum. This, however, is a sheer assumption. It is by no means certain that the liquor dealers would all leave the city in case the liquor traffic was suppressed. In many other places where the cause of prohibition has triumphed, saloon keepers have not emigrated, but have gone into other and better pursuits. So I doubt not it would be here. Many of our liquor dealers would become prosperous men in other kinds of business. If, however, there are a few of them whose sole enjoyment of their business is dealing out death by the drink that they would emigrate rather than give it up, then it can easily be shown that the loss of trade consequent upon their removal would be far more than counterbalanced by the other benefits of prohibition which I shall hereafter mention.

The above named gain of \$100,000 which would accrue to the various branches of trade in the city is based upon supposition that production would be the same under new regime as under the old. This, however, is an incorrect supposition. Prohibition would be largely increased by the suppression of the liquor traffic. Who does not know that many of our workmen lose a great deal of time on account of their drinking habits? Who does not see them frequently marching between two policemen to the calaboose? And who does not know that many of them who escape the clutches of the police lose from half a day or two out of every week in a drunken debauch? Who does not know that if the liquor traffic was suppressed, many of these men would work more, earn more and thus have more to spend for food, clothing, furniture, education, and various other things that would promote the comfort and happiness of themselves and their families? If some one would take the trouble to ascertain the loss of wages that is caused in this city by the liquor traffic, the result would be astounding. The increased production which would result from the suppression of the liquor traffic would be largely in excess of the loss that would be sustained by the emigration of the whole liquor dealing fraternity if they should see fit to make their abode in a more congenial clime.

In addition to this, the liquor traffic is to be charged with large sums of money expended for the punishment of crime. It is a fact well known to every observing reflecting man that a very large proportion of the crimes committed in this land are committed under the influence of intoxicating liquors. The cost of punishing these crimes is far in excess of the revenue derived from the liquor traffic. Banish the saloons and in a short time you would almost empty our jails and make our calaboose a habitation for owls and bats. The cost of administering justice would be largely diminished by suppressing the liquor traffic.

These statements are not mere assertions, as are the predictions of saloon keepers, concerning the direful consequences of prohibition. These men

talk about prohibition as if it were a thing untried. Yet every well informed man knows that prohibitory laws have been in operation over large sections of country long enough to test their value. And every candid, unbiased man is bound to admit that where these laws have been enforced, their results have been beneficial in an immeasurable degree. Of course, prohibitory laws against the liquor traffic will no more enforce themselves than will laws against murder, theft or any other crime. I will not deny that it is possible to find in prohibition States some cities in which the municipal authorities, including the police, are in sympathy with the liquor traffic. When this is the case, unless public sentiment against the traffic is exceedingly strong, of course, the law will not be enforced, offenders will go unwhipped of justice, and the cry will be raised by saloon keepers and their allies that prohibition is a failure. Is this an argument against prohibition? Find a city in which the police are in sympathy with burglary, and there burglary will go unpunished. Ought we, therefore, to abolish our laws against burglary? Find a portion of country in which public sentiment is in sympathy with murder, and there murderers will "go set free." Must we, therefore, expunge from our code the statutes against murder? There would be as much sense in this as in decrying prohibitory laws against the liquor traffic because they do not enforce themselves. No law ever did enforce itself. Any set of laws will be brought into contempt, when administered by officers who use the functions of their office to uphold the very foundations of law. In order to test the value of prohibition then, we must go not to those cities in which the whole municipal machinery is in the hands of a corrupt whiskey ring, but to those cities where the authorities do all in their power to enforce the laws. Happily such cases are not rare. They can be found in England, Ireland, Canada, and the United States.

First, we will take up England. In a Convocation of the established Church, held some time since, a committee on temperance made a report from which I glean the following facts: "In the Province of Canterbury alone, there are 1,434 districts in which there is neither saloon nor beer shop. In these districts the laboring classes are fed, and live comfortably, and there is seldom a case that calls for the interference of the police, while in those districts where drink is sold, there is a great deal more poverty and want, and the police, and the magistrates are in constant demand."

This testimony is of a high character, but I give some below from a still higher source; viz., from a committee of the House of Lords. According to a report made to this august body in 1878, the town of Beesbrook, Ireland, with a population of 8,000, "has had no drinking shop since 1847. The town has no police, and no need of any, there having been only thirty cases tried before the magistrates in thirty-one years." The town had at that time only two paupers, while a neighboring whiskey town, a little larger, had 137 paupers and a vast amount of crime of various grades. The testimony before this committee shows that similar results follow prohibition throughout the realm, that the difference between prohibition towns and gin shop towns in regard to pauperism and crime is immense. And not only is this the case in England and Ireland, but also in Scotland. The same report contains the following language: "In Scotland there are 100 parishes where the work of the brewer, the distiller and the liquor seller are unknown. In these the good order and high-toned morality of the people are conspicuous; and improvidence and crime are at a minimum."

Similar testimony could be given in regard to the results of prohibitory laws in the British Dominions in America, but we come now to the United States. Judge Peck of the Supreme Court of Vermont, makes this statement concerning prohibition in that State: "Where the liquor law has been enforced, it has driven the traffic out, and the influence of the law has been salutary in diminishing drunkenness, and the disorder arising therefrom, and also crimes generally."

Trimble county, Ky., has no bar rooms. In 1882 when the county court of that county met, there was not a prisoner in jail, or a criminal case on docket, and not a pauper in the county. In another county of the same State—a county where whiskey is sold—there were 537 arrests in one month.

Similar testimony might be presented from various localities in Tennessee and Arkansas. I pass these, and call attention to Yllesund, N. J., as a town illustrating the workings of prohibition. It has a population of ten thousand, and yet in one whole year, there has been only one indictment. The taxes are only one per cent. The police expenses are only \$75.00 a year. Judge Pitman says "This is what prohibition does, not for a jacked head of religious outcasts, or a community of scholars, but for a miscellaneous company of laborers from all parts of our country, and from Germany, France, England, Ireland and Scotland."

Eleven years ago, the city of Melville, N. J., had about 20 grogshops, and drunkenness abounded. Now its 5,000 people are sober, prosperous and happy. One manufacturing establishment there is of the opinion that prohibition is worth to that establishment, alone \$10,000 a year in the general regularity of men at their work.

Similar testimony could be presented from scores of towns and counties in various States, but I will call attention to only one more locality, viz., Carroll county, Ga. Twenty years ago, no county in the State had more bar rooms in proportion to the population. Drinking places were not only to be found in the little towns, but also at cross roads and country places. No more unfavorable place for success of prohibition could have been selected than this county. It was settled by a class of citizens who regarded a plenty of corn whiskey and peach brandy as essential to good living. Liquor was sold without scruple and drunk without stint. Many of the people spent all their means, beyond a bare living, for strong drink. Education and churches were neglected; ignorance and vice prevailed to such an alarming extent, that the very name of the county became a byword and a reproach in the State. It was called "the Iron State of Carroll." The better citizens of the county were ashamed to acknowledge where they were from. The county of Carroll was synonymous with still houses, chicken fights, one o'arts, poverty and ignorance. After a struggle of 12 years with all forms of opposition, the law was secured and here are some of the results:

The trade of the county town has been more than doubled—has increased from \$200,000 to \$300,000 per annum. There are about thirty stores in the town and not a merchant would vote for saloons on business grounds. Some of the leading merchants were opposed to prohibition at first, because they feared it would injure their trade. They are unanimously in favor of it now. The \$300,000 that was formerly spent for whiskey is now spent in building houses, improving roads, draining land etc. The farmers are nearly all out of debt. Many of the men who were spending all their money for whiskey are now making a good support for their families. There is less crime in this county than in any in that judicial district. Profanity is almost unknown. The soberness and quiet which prevail strikes visitors as wonderful.

Facts like these might be multiplied a thousand fold. In view of such an overwhelming array of facts, what value ought to be attached to the assertions of saloon keepers that prohibition "will damage the business interests of our city? A way with such nonsense. Whiskey shops are unmitigated curses to any community. They are a curse financially as well as morally. They are doomed. Their days are numbered. The prohibitionists are in dead earnest, and they are enlisted for the whole war. They will never give over the struggle until their white banner waves in triumph over the ruins of every dram shop in America.

Yours, W. C. BLACK.

## The Church and Prohibition.

BY REV. JAS. J. BILLINGSLEY.

One trouble about this whole question of temperance and prohibition has been and is the attitude of the church towards the subject. In the first place, while we pass ecclesiastical laws against the use and traffic in intoxicating liquors, except for scientific and medicinal purposes, and are thereby pronounced in opposition to the evil, we nevertheless keep it in our pews, and in some instances hold it so tenaciously as if it were a special pet and a necessity to our organic church life. There is no use in fighting the devil around the stump, and keeping down the facts in the case. There is a great multitude of professors of religion who are the secret if not the open friends of whiskey and the liquor traffic; and friends, because they like it. They are fond of their whiskey toddies, their wines and their beer, and are often known to indulge the social glass with companions behind the door and other places. A member of my charge told me a few days ago that it was the exception when a member of the church refused to take social drinks, especially in private and during political excitements. In fact he told me that he himself got drunk last fall after the election of Cleveland. I wish it could be accurately ascertained how many (?) Christians were in the same boat with himself during that week of free whiskey.

Now, in this matter, if not before, the time has certainly come when "judgment must begin at the house of God." The church can not any longer pursue half way measures with such flagrant transgressions of her spirit and law. If gentle measures do not succeed, and they must be first tried, then let the knife come and the incorrigible be cut off. Let those who would "run with the hare and the hounds," too, be compelled to go either to the dogs or else wash their hands of the liquor curse. They remind me of the man who, when drowning, cried out: "Good Lord! Good devil!" and when rescued, was asked to explain himself. He said he did not know onto whose hands he might fall, and he wanted to keep good friends with both. So with these professors who would if possible, Christianize the liquor traffic. They make friends of the whiskey devil because of the money he gives them, and they would hold to the church at the same time because it gives respectability. They are running a hard race with Christ and Satan, for while they hold to the liquor traffic to fill their bellies and their purses. Now I submit the point to every fair and candid reader,

if it is not time for such professors of religion "to step down and out." Until the church of Christ casts out the liquor traffic from within her own pales, it is utterly folly and shamelessly inconsistent for her to petition legislative and law-making bodies to institute measures looking towards prohibition. Let us begin at home, let us first cast the beam out of our own eye, let us get rid of the liquor men in the church and then we can act consistently in the matter.

There are nearly 16,000,000 church members and over 310,000 churches and Sunday-schools in the United States. Now is it not palpable to any one that if the church should do the will of God in this matter of the rum business, that it would soon be wiped out of this nation? The church of Christ in this land holds the balance of power, and had she been loyal to her Lord and Master the political parties of this land would have been forced long since to go in for temperance reform and prohibition. If she will do her duty for the next three years, and be true to her trust, the rising wave of prohibition will have run so high as to sweep away every obstacle before it and float John P. St. John or some other reliable prohibitionist into the White House in 1888. The church must be consistent with her principles and never forget the mission for which she has been established. It matters not to her what party goes down and what up, so long as she can shape and control public sentiment and establish righteousness in the land. Jesus Christ was never admitted a seat nor a hearing in the national conventions of the old parties in their nominating assemblies last summer, and his church will be guilty of something very little short of a covenant with hell if she shall refuse to take hold of this prohibition movement for fear of breaking up existing parties. What is a political party of more importance than the cause of Christ? Are party leaders more to be heard than the Son of God? Are we to refuse to throttle this monstrous evil at the ballot box because it will have to be done through a prohibition party? Then we have certainly forgotten the very a, b, c's of Christianity and are afraid to touch her holy principles with the tip end of our kid-gloved fingers.

"When Christians are just as they pray,  
They'll put the curse of drink away."

But not before, and it is little short of hypocrisy for a man to pray for the rum traffic to go down and then refuse to cast his vote against license for fear of offending some mere political party. Such a sentiment falling from the lips of a professor of religion is a shame and a travesty on religion. The same principle would make us hold for instance to the Democratic party if it should stick a government stamp on the nose of every mad dog in the land and send them abroad under protection of law to bite and kill whomever they could. Now if the party in power will not kill this frenzied bound of hell, the liquor traffic, but puts a plaster on its putrid nose, stamped with the seal of this great government, and sends it abroad through the land to despoil virtue and rob innocence, to blight home and corrupt the land in a word, to fling its deadly venom into all the fountains of political and social life, and that, too, by law, then in the name of humanity, if so-called "outsiders" will not do it, let the church as one man, ignoring all party affiliations, rise to her feet and pursue this dog of death with unrelenting determination till at the ballot box she overtake him and whips him down to hell his own native kennel. It would be still better if she adopted the vigorous language of Horace Greeley in the matter and act accordingly. In 1867 he said, "We believe in cutting that liquor dog's tail off right behind the ears." Amen. Let it be done as speedily as possible.

It seemed to me that the church has been playing with the liquor traffic as with a toy, while it has been making a record for the pages of history as dark as Erebus. We have been coquetting with this curse of curses while it has been slaying right and left with a vengeance. The course of this demon is closely marked through the land, and in its desolating track such a holocaust of wickedness has followed that we would not be at all surprised if the people of this land sprang to their feet at once with sworn determination for its overthrow. The liquor reign has imperiled everything dear to a free people and it has imperiled every interest of religion. It has debauched the press more than anything or all things else combined, and has struck deadly blows at everything honorable in public life. It has shamefully polluted our courts of justice and converted her heaven-sworn officers into agents of corruption. It has robbed the government of its treasures and then prostituted its ill-gotten gains for the purpose of bankrupting the land and making paupers of the people. It is the diabolical mother of pecuniary transgressions and thefts—the sworn enemy of prosperity, the destroyer of the nation's wealth, and if unchecked by the strong arm of the law, will damn the land financially by mortgaging every man's house to the liquor men. In many cases it has already burned our common schools into "the nursery grounds of an alien faith," and has sought to convert the pews of the church "into arenas of political jobbery." And yet the church stands by with her hands in her pocket as if nothing had happened. What the church of Christ needs to-day is being

aroused to her duty in the matter of suppressing this infamous traffic. "How can we go to the heathen with this cancer of worse than heathen infamy fostering in our bosom?" In the opening sermon at the Centennial Conference, Bishop Foster said: "The church of to-day, much more the church of the future, must take to its heart the duty of combining and massing its forces against that gigantic atrocity, that diabolical conspiracy, that nameless monster, *horrendum* of Christian civilization, that mothers nine-tenths of the woes and sorrows, that blight and curse our modern age—the traffic in intoxicants which hides its deformity under forms of law. . . . If ever there was a cause which deserves to unite philanthropy and patriotism with piety, in restless endeavor, it is this. The exorcism of this vampire that has seized and preys on the very vitals of the nation demands the combined energy of the church and the government." Let the church of Christ, therefore, rally to the cause of prohibition, forgetful of party and party leaders. Let her turn her face in *solido* towards the ballot box and thence march on to Washington, and as she marches let her sing:

"Down with the liquor traffic, our sacred homes we'll save,  
Run no more, O'er prostrate rights, its bloody flag shall wave;  
We'll follow our Great Leader, 'till victory we gain—  
Hurrah! for the party of right is coming now to reign."

## Letter from China.

(Continued.)

MR. EDITOR: In the early part of 1885 we were still living in the native city of Shanghai. During this stay among the people we learned much of their peculiar customs, and I was able to take notes of some of them at that time. I noticed that at the commencement of their new year the people everywhere put on the brightest picture in and out of their homes, and all seemed to wear smiling, happy faces, dressed in their best. All business for the time was laid aside, shops closed and everybody seemed in search of pleasure. It is indeed the greatest and most important day of all the days of the year in this dark and benighted land. All accounts are settled and books locked up before the dawn of that great day of pleasure seeking. Not one word can be said on that day about debts; but, instead, every one must wish his neighbor a "Happy New Year" and "May you be rich!" The character for "happiness," or "long life," or the character for "spring," is placed on every man's door or window, and everything about the outside of the house wears an air of freshness and cleanliness, for the inmates have been scrubbing and scouring nearly the whole night before New Year's Day. Thousands are running here and there with lanterns all night, collecting accounts, or paying their debts, or making purchases for the next two days, for scarcely anything can be bought for forty-eight hours after the dawn of the first day of the Chinese new year.

The Chinese are strictly superstitious in observing the new year. Labor, even of the lower classes of all occupations, ceases as the light of the new year begins to dawn in the east. It is the only day in this land that has any appearance of the Christian Sabbath. The lower classes cease work one, two and three days. Another class will not work under five days, then the whole population of China bows before and worships the god of wealth. Another class of society will cease work for two weeks, while the official class suspend their business for one month—ten days before and twenty days after their new year. Their seals of office are put under lock and key during that time, and no case, no matter how urgent, can be tried.

The day before new year all old paper charms are removed and new ones are put up before the dawn of the next day. Five slips of paper are put up to represent the five happy states, they are suspended from the front door, and pieces of the same are put on trees, farming implements, furniture, etc. 1. Long life; 2. Riches; 3. Freedom from calamity; 4. Living an upright life; 5. A peaceful and happy death. Shop-men put in their drawers the character for lucky. Mechanics, on commencing any employment, either place it before them or write it on their material, hoping the new will be a prosperous one to them.

On the occasion of a marriage they post up the double Chinese character for happiness. They also hang most at the front door, or put their "chopsticks," (pieces of bamboo which they use in place of knives and forks) in a sieve at the door, or heat the clothes-box with their hands. They fasten a looking glass to the curtains of the bed to expel any evil spirits that may be about the room, for they say evil spirits and demons can not endure to see their own forms or faces. They arrange pots of flowers by the bedside and also burn incense. They post up a paper soliciting the presence of the felicitous animal, the unicorn, which is said to have appeared at the birth of Confucius.

It is said that a certain bride, on leaving the house of her parents to go to that of her husband, was met and devoured by a tiger. To prevent so serious a catastrophe at the present time the parents of the bridegroom suspend a piece of meat at the door as a bribe to this cruel monster. The bride, on entering the house of her

husband, leaps over the sieve holding the "chopsticks." On the bride leaving the house of her parents, they eat rice at the door; and they also eat persons of influence and repute to the companions of the bride and bridegroom. They burn candles the eve of being married to see whether they dribble or not. If the candles dribble, it is thought to be an unlucky omen. The persons who are so esteemed, respectable and repute as those who are the fathers and mothers of numerous families.

The Chinese also put a piece of silver in the mouths of the dead, and the rice in jars to be buried with the body. Blue paper is posted over the door after the death of a person and candles are burned before the coffin. When the father or mother of a family is dying their sons and grandsons are called in to use their utmost endeavor to prevent the spirit from escaping. They set up tablets and toss up the pieces of wood to inquire the will of the dead. The money which is placed in their mouths is for the spirits to procure food on entering the next world or if they should return to this world again they would have something to which to begin life. With the rice, wheat, a little salt and pickles if they have more than they actually need, they are supposed to divide with orphans and needy spirits. The last before the coffin is called the "The thousand years lamp," and is placed there out of respect to the ancestors who deceased. After the mourning is turned from the grave, the priests drive a nail into the wall of the room from which the coffin was taken, and this is done to detain the spirit of the dead from secretly departing into haunts of man is supposed to have three sons and six spirits. Great happiness and prosperity is supposed to attend a son or the grandson who obtains a nail. Inquiring of the dead is one done by throwing up two pieces of wood. They are thrown up two pieces; if the smooth surface turns more frequently than the rough, it is supposed to be a favorable answer to the question asked. It frequently occurs that, if the person is disappointed in the answer, he throws again and again until he receives a favorable answer. How sad to think that all superstition is owing to the want of knowledge of the gospel of Christ. Multiplied thousands in this land in that condition and need the light of the gospel. Yours in Christ, J. W. LAMBERT.

SHANGHAI, CHINA, April 15, 1885.

## When Does Judgment Day Come?

People, and especially ministers and public speakers generally, are often found repeating, again and again, the same phrases and sentences that little, if any, foundation in actual fact. Sometimes these sayings, when grown down to their real import, mean something that nobody believes, nor has good reason for believing. A reasonable instance of this inconsistency seen in the popular way of talking about the "final judgment day," as it is called. If a man preaches a sermon on the last account with every man and woman must read he will invariably draw a frightful picture of falling rocks and smoking mountains, of all earth's millions assembled before God, who is seated on great white throne. He calls it a "grand assize." All nations are tried and sent to their appropriate punishments or rewards. And all on the same day. But when this same writer or speaker officiates at the funeral of some deceased brother or sister, he represents the dead friend as gone to his reward. She is now in heaven among the angels. But stop, has judgment day come and gone? Oh, no. Then, if so, and if she be really in heaven, when the last day does come will she not have to leave heaven to stand her trial? There is hardly an ordinary written, that does not speak the subject as already gone to heaven. Whenever people mention their relatives or friends, they are spoken of as now long "in glory," enjoying the fruits of their labors.

If the doctrine preached from the pulpit is true, all this talk of people going to their reward, is the merest nonsense and fanciful dreaming. Is it just to send a man to prison for five years, before he is ever arraigned or tried? In our opinion, there is no such thing as general judgment day.

First, if there be one, it certainly never yet taken place. In the world while, where have all our dead friends been? In heaven? Certainly not, for they must await the "final judgment day." In hell? No, for surely, they would not send a man to hell without trial, nor send him there to await trial for thousands of years yet to come. Then are they lying inert in the graves? Horror! No. Nothing but their remains are there. Truly, the final judgment demands some purgatory or the banks of the Styx, whereon lost souls may roam hundreds or thousands of years, until their are determined. Must a man die to be in purgatory or the banks of the Styx, and then lie inactive in his grave hundreds of years, awaiting his trial in dread suspense? In ordinary conversation we never speak thus, we hear such expressions as, "his soul has taken its flight," "his soul has met his God," and "God has called him home." The fact is, people talk about something they do not believe.







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI DISTRICTS OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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THURSDAY, JUNE 4, 1885.

A great revival is in progress in Atlanta, Ga. The press dispatches say such a movement was never known in that community.

This is true to the letter: "If Methodism fails anywhere it will not be on account of her doctrines. Methodist theology was never more popular than now. To keep her ancient force she must keep her ancient fire."

Candidating for the position of Moderator of the Northern Presbyterian General Assembly has become such an offense and abuse, that the New York Observer has spoken out against it in words of severest condemnation. Correspondence with delegates and pledges to vote for certain persons, enlivened the weeks immediately preceding the recent session in Cincinnati. When ecclesiastical position is sought after and canvassed for, the candidates ought to be retired to very private life. Posing for place in a gospel minister is unbecoming even to contemptuousness.

Dr. Thoburn, a missionary in India, of the Methodist Episcopal Church, writes of a wonderful revival in that long benighted land. How it stirs our faith to read the blessed news! It must be that the day is hastening when the Lord will claim the heathen for his inheritance. Writing to Dr. Butler, the former superintendent of that mission, Dr. Thoburn says: "You will have heard of the baptism of two hundred and forty-eight converts at the Ajndhya mela by two of our native preachers. Of these the majority are Brahmins. This is the first wide breach ever made in the Brahmin ranks. I regard it as an era in the history of Indian missions. But for the fact that I was in West India I would have hurried to the mela. The work was all done by natives." That reads like the story of a second Pentecost. Who can read it without a psalm of praise and a vow of consecration!

As the change of our church name is to be voted upon at the approaching Annual Conference, the subject is being discussed in the West. The advocates of change argue that it is absolutely necessary on the border. Testimony conflicts, however, even among brethren at the outposts. The last Colorado Methodist contains an article on the subject by Rev. George Needham, presiding elder of the New Mexico district, from which we extract the following:

"Some stumble at the word 'South,' no doubt, and decline to join us on account of it; but I do not believe that in this country the number is considerable. And where the prejudice against the word 'South,' and what they insist the word means, is so great as to keep them out, it might be too strong to work harmoniously together if they should come in. In my opinion there are comparatively few who are kept from us by the name, who would be in real accord with us if it were changed. Much of the ado is made over the name by enemies to our success. They would use anything else that might present itself, of course; and they might make more out of change than they can out of the word 'South.'"

## A Remarkable Stone.

We clip the following from the New York Advocate and republish it for all it is worth. There is no reason why Romanism should have a monopoly of sacred relics:

Great interest has recently been awakened in archaeological circles by the discovery of a stone in Elea, Greece, containing an inscription which claims for the stone that it is the veritable one on which our Lord sat at the marriage in Cana of Galilee. An account of it has been published by Herr Döhl in the *Bulletin de Correspondence Hellénique*, published at Athens. This article, the result of a minute personal examination, has been translated by Mrs. Van Benschoten, the wife of Prof. Van Benschoten, of Wesleyan University, at present in Athens.

It gives us a special pleasure in being the first, as we believe, in presenting to the American public, if not to the entire Anglo-Saxon public, the news of this most important discovery. We care nothing for traditional objects. But here is a stone, found in no Roman Catholic Church, but in the heart of Greece, and its classic ruins, which tells the story of our Lord's miracle at Cana. Its suggestiveness is exceedingly rich in corroborative importance.

## A Present and Prospective Issue.

The American Protestant League has renewed its activities and promises to arouse an anti-Romanist agitation such as has never been known in this new world. The steady and stealthy aggressions of the Catholics, seeking to destroy public education, and to dominate political sentiment in the United States may well occasion alarm. It is far better to prevent an evil than to cure it—to arrest a danger than to overthrow it. Our next-door neighbor, Mexico, ought to teach us a lesson. The spontaneous uprising of her people against the tyrannical rule of the church was an act of desperation. All power of endurance was exhausted and their only possible relief was armed, organized resistance. And had not that spirit been at once crystallized into statutory law, the priests would long since have returned to power.

We are no alarmist and not at all disposed to take pessimistic views of our country's future, but this is to be among us, a vital and desperate issue. All indications point that way, and it becomes Christian patriots and statesmen to seriously ponder the possible results. The spirit of Rome is the same in the United States as in Spain, Austria or Mexico. Concealed beneath a velvet covering are the claws of a lion. If she had the power of numbers, and public sentiment, the history of those countries would be repeated in this fair land, the home of the free and the asylum for the persecuted and oppressed. The aggressive tone of Romish papers threatening politicians with the solid church vote, is quite sufficient to open the eyes of the blindest and most obtuse.

The movement projected in New York where Romanism is such a menacing power will find sympathy and support all over the country from the Atlantic to the Pacific. It is understood that a large amount of money has been contributed to the cause, and that wisely matured plans are to be put in speedy operation. Tracts by the million will be distributed and every righteous agency calculated to educate moral sentiment employed. "In an interview about this movement, the private secretary of Cardinal McKlosky said some days ago: 'His Eminence has been aware of it for sometime. He regards it as a harmless outcropping of the old, narrow prejudices. It will amount to nothing.' But this serenity is all a seeming. The growing alarm among thinking, unsectarian patriots, is disturbing the peace of the hierarchy."

We believe it wise to agitate this question. Indifference is suicidal and a sin against the voice of history. The power of Rome is only stayed by the stern resistance of moral conviction. There must be the constant presence of a vigilant opposition, or every civil and political institution will be controlled by its strong hand.

This is a land of large liberty. Freedom of conscience is the sacred and inalienable right of the humblest citizen. Law can not abridge a man's privilege to worship God in his own way, but must guarantee and protect it. There is and should be an entire separation of Church and State. The statutory law can not define religious creeds or interfere with purely ecclesiastical administration. If a Romanist wants to worship a wafer, pray to the saints or kiss the Pope's toe, it is his inviolable right. But when the church, through its representatives, attempts to control political legislation or any individual member claims his first allegiance to a foreign and supposed infallible prince, in a civil issue, the people must intervene or the integrity of our government will be overthrown. It is not Romanism as a spiritual institution, but as a political organization, that is feared and resisted.

Thomas Cushing, of Boston, in the last Journal of Education, gives an interesting account of the school system of Mexico, from which we make the following extract:

The City of Mexico has a system of municipal free schools, covering the compulsory education of both sexes and all ages, from the rudiments of learning up to a degree of proficiency that qualifies students for the commencement of professional study. The schools are kept largely in portions of old convents or other church buildings which have been secularized, and afford much better accommodation than could otherwise be afforded; but the teachers are not ecclesiastics, and in the lower grades are mostly women. The salaries are fair, the lowest in the primary grades being fifty dollars a month, with some living-rooms attached to the schools. They increase, as the grades rise, to fifteen hundred or two thousand dollars a year. The amounts have been reasonably satisfactory, compared with the emoluments of other positions and the expenses of living, had regularly and certainly of payment been secured; but I was told by the teachers of the highest public institution, corresponding in some degree to our Institute of Technology, that under the last administration they had received no pay for nine months; they had held on to their positions, however, and were now looking for better things.

## The President's Sister.

President Cleveland is in danger of being known as the brother of his sister, Miss Elizabeth Cleveland, the mistress of the White House, has conspicuous talent and the largest culture, and in a certain sphere is quite as distinguished a figure as her illustrious brother. As the advocate of temperance she is displaying great firmness of purpose and unusual powers of argumentation. Her last publication is a reply to Rev. Dr. Howard Crosby, the scholarly pastor of a Presbyterian Church in New York City. Dr. Crosby's views on this subject are well known to all readers of temperance literature. He does not favor total abstinence and is not an ardent prohibitionist. In a recent address he made reference to the total abstinence zeal of the "excellent women" in such a way as to provoke a reply from Miss Cleveland. We have space for the whole of her brilliant argument but a few extracts will be given.

"When the young Queen of Austria, pressed on every side by the ruthless oppression of the great Prussian King, fled trembling into Hungary and, with her infant in her arms, appealed for the protection of her kingdom to her royal subjects there, those stalwart Hungarian nobles rose in a mass and, laying their hands upon their swords at their sides, swore in a shout whose heroic ring echoes down the years: 'Mortem pro Rege nostro Maria Theresa!' and how did they die? All the world knows."

It is not for rhetorical effect, still less for the excitement of the tenderest sympathy, that I revert to this well-known historical incident: it is that I may call attention to the argument in the cry of those men, for I suppose a man's cry may be counted as an argument. I wish to beg you to notice those words, *Rege nostro*—that expression of those Hungarian nobles—our King Maria Theresa, instead of our Queen Maria Theresa, has been interpreted to represent an idea in their minds to suit the interpreter.

Woman's rights speakers have made them an acknowledgment on the part of those most masculine, that there was a woman who was more man than any one of them, or altogether more able to command than by having more that was kindly in her; hence 'pro rege nostro' rather than 'pro regina nostra.' Chivalrous knights errant of our day make this expression to indicate the most refined and splendid chivalry in those Hungarian nobles, as if they had said to this threatened and trembling mother, clasping the future King in her arms: 'Never mind; now, you shall be just as much sovereign as if you were a King yourself. We will die to make it so. *Pro regina nostra*.'"

Now I make this expression to mean neither of these things. I believe these strong, sea words as the sailors roared out to express their most instant and impulsive expression for all that men, as patriots, should die for. I believe this crowned mother stood to them as the representative of their nationality, their rights, their honor—summing up in her person, as did the ruling sovereign of those days, their country and their country's cause. They formulated in their expression, 'Rege nostro,' the sentiment which Louis XIV taught in the words, 'L'Etat c'est moi.' They proved this for they did fight, and many of them did die, and men do not deliberately die for a beautiful weeping woman, though they love to swear to that effect sometimes, unless there be some worthier object to be gained by their self-devotion; but whether my idea of this be fanciful or not, whether it be good and logical criticism, I dare not affirm. Dr. Crosby will know. But I dare affirm that the American mother who, to-day being pressed on every side by the aggression of King Alcohol, confronts American men, the motherhood on her brow her only crown, and cries to them for the protection of her Kingdom—the home—carries in her cry an argument, and I dare affirm—for, thank God, it is a spectacle which all may witness—that stalwart warriors pulling from their scabbards trusty swords, admit that cry to be an argument by their answering shout, we will fight for our king, for we all have a king, even doctors.

There is a majesty of right, a royalty of truth which, in manifold forms, claims our allegiance and argues its claim. God sees in the fearful cry of the bruised and baffled mother, sister and wife her own argument for the utter extermination of intoxicating beverages, the suppression, root and branch, of the liquor traffic; and in that cry he makes his argument to men a chancellor's philosophy, grasping in its mighty sapience, cults and science, which we poor women cannot even name, and which have as yet failed to apprehend that chemistry of heaven which distills from a Christian mother's tear the first drop of that mighty gathering storm whose fall and final outbreak shall sweep away forever all refugees of the flesh. The children of Israel sighed by reason of bondage, and their cry reached up unto God, and God remembered his covenant, and God looked upon the children of Israel and had respect unto them.

—Dr. J. B. A. Ahrens has gone to Georgetown, Tex., to attend the commencement exercises of the Southern Western University. He is one of the curators of that institution. Rev. G. W. Briggs will preach the sermon next Sunday, and our special friend, Rev. H. M. DuBose, of Houston, will deliver the annual address.

## Preachers and Games.

The question of recreation and rest is an important one to hard working ministers of the gospel of Christ. What shall they do? How shall they rest and recreate?

Some young preachers and some old ones too, play chess, backgammon, draughts, marbles, croquet and the like of that. These things are harmless in themselves, and doubtless preachers might, occasionally, under peculiar circumstances, engage in any or all of these games, without doing any harm and without hurting the cause of Christ; but just a little too much of any one of them in promiscuous company or on the street or at a public play ground compromises the preacher, destroys his power for good and degrades the preacher and his pulpit to the common level. I have known one or two brilliant men who sacrificed their influence as preachers to a passion for chess and marbles. I heard of one preacher who went to his pulpit with his Bible in one hand and a sack of marbles in the other. However innocent a game of marbles may be, the marble yard, in company with dices and dead-heads, is not the best place in the world to get ready for the pulpit. If I were going to church on a week-day and should see the preacher coming from the playground with a Bible in one hand and a sack of marbles in the other, I should fix myself for a slim supply of the gospel in a very dilute form.

The aroma of the closet or silent grove is a much better flavoring for a sermon than the smell of the play ground.

The natural tendency in all these things is to excess, and this tendency is just as manifest in preachers as in any other class. The fact is preachers are made out of dirt just like other people, and some of it is not overly good.

A game of marbles, or chess, or draughts or croquet may be innocent enough in itself, and it may be very silly and simple for anyone to object to a preacher taking part in anyone or all of these games, but if any weak, half-witted brother or sister is offended or made weak by it, the preacher is bound by the law of God to quit it, for his brother's sake. The weakness of a brother appeals to the sympathy of those who are stronger than himself.

The Solomons, among our young people who hold a monopoly of the brains, cultivation and good taste of the church, ought to quit dancing, because dancing is offensive to the poor, old, simple, uncultivated people in the church. Their strength demands this surrender for the sake of the weak.

Any way, neither the Bible nor the Discipline positively requires a preacher to be handy at marbles, or expert at chess or croquet. Entire ignorance of any one or all of these games would be no bar to the ministry, nor to any pastoral charge in the land. Since I have been a presiding elder, I have been earnestly requested several times to have preachers removed because they played chess and croquet too much, or because they hunted birds or fished too much. No body ever asked me to have the preacher moved because he did not play or hunt or fish.

Visiting from house to house, walking, visiting the sick, hunting up the poor and needy, working the garden, cutting fire wood, profitable conversation, helping one's wife or change of work, are some of the kinds of rest and recreation to which no one objects, and from which no ill will come to any one or to the good cause.

Some years ago a good woman was urging me to have the Bishop send her pastor back for another year. She piled the arguments high and strong. At last she said "Why Bro. Porter, I tell you he is the best and most useful man about the house I ever knew, and he is the best hand to worm cabbage I ever saw."

That preacher was never unemployed, and what was more he was always usefully employed. He recreated in the gardens of his parishioners and he helped one or two widows over a pinch in crop time. These were little things, but they made the preacher a mighty man for good in all that country and his name will be as ointment poured forth down to the third generation.

One who kills time kills his own soul with it. Idleness is sin and it is, perhaps, more reprehensible in a preacher than in any one else. It is mighty nice for a preacher to be friendly with the boys and young people, and to be on good terms with them; but too great familiarity will breed contempt in them for you and for your office. It is very well for a preacher to come down to the common level of humanity, but there is no reason why he should sink below it. The pastor ought to plant his feet in the foot prints of Christ and the church ought to follow close behind the pastor.

Now brother preacher, don't say

"poh! poh! nonsense!" or something of that kind; but stop, cool off, ask your wife for some good friend who you ought to do about chess or croquet or marbles or like games. If she says, or your friend says, "stop," why stop. If you must play, why then play at home, in your own yard, back yard at that, with your wife and children and don't go into excess there.

Don't say, "A game of marbles is not as bad as something else." That may be true. A game of chess may not hurt you, might not hurt anybody, but excessive chess playing or marble playing with ungodly men or with Christian men will compromise your influence as a preacher.

I know some good men, good preachers, who are seriously crippled by these things. They are more zealous in their games than they are in their sermons.

GILDEROY.

—A son of Dr. Merle D'Auhlgue, the historian of the Reformation, and who bears his father's name, is engaged in missionary work in the Savoy.

—In the great revival at Shanghai, the rector of the Episcopal Church in that city was converted. He sought real "anxious-bench religion" and found it.

—The Methodist Times calls attention to the fact that the Wesleyan Methodist Magazine, the oldest English magazine in existence, having been commenced by John Wesley in 1778. It was then called The Arminian Magazine, and was defined by him as "consisting of extracts and original treatises on Universal Redemption." But the defence of the world-embracing love of God was not the exclusive aim of Wesley. From the beginning he inserted sermons, biographical sketches, anecdotes, papers on natural history, poetry, travels and miscellanies. It is yet one of the finest publications in all the domain of Methodism.

—Senator Colquitt, of Georgia, will deliver the annual address at the Mississippi Agricultural and Mechanical College commencement, June 17.

—Funk & Wagnall, of New York, have our thanks for "The Companion to the Revised Old Testament," by Dr. Talbot W. Chambers. The author was a valued member of the Revision Committee, and is an accomplished scholar and Biblical critic. This volume discusses the use of a revision and the method of making it; then considers the original text of the Old Testament, and follows this with a mention of the changes made, and the reasons for making them. Dr. Schaaf says "It is a convenient and useful manual for ministers and intelligent laymen." It costs only one dollar.

—The June number of The Gospel in All Lands contains an admirable article on missions in Mexico. The pictures of Dr. W. M. Patterson and wife are excellent. This splendid monthly will hereafter be issued from 805 Broadway, New York, as the official organ of the Methodist Episcopal Church. Rev. Eugene R. Smith will continue as editor, and no better could be secured.

—Hwassee College conferred the degree of Doctor of Divinity upon Rev. J. P. McFerrin, of the Tennessee Conference, at its recent commencement.

—Rev. Dr. W. M. Patterson, superintendent of our Central Mexican mission, is in the States on a short business visit. He spent Sunday last at Brookhaven, Miss., and addressed a large congregation at night on missionary experiences in Mexico. His address was greatly enjoyed.

—It is reported that ten thousand Protestant children are attending Catholic schools in the United States. Alas! for the Protestantism of their parents. The hope of saving a few dollars to tinsy many a child into convent schools. And then the Romanists are shrewd in drilling their pupils for spectacular performances, which always impresses ignorance. Their schools are inferior and their influence essentially hurtful to evangelistic religion.

—Rev. Cadenham Pope has accepted the Presidency of Millersburg Female College. This is thought to be a capital selection.

—Rev. James A. Godfrey, presiding elder of the Meridian district, Mississippi Conference, has been alarmingly ill at Pandling. He was taken sick away from home in the discharge of his duties. His family were summoned by telegraph, and for days little hopes were entertained of his recovery. The last news, however, from Rev. N. B. Harmon, the pastor at Pandling, who is in constant attendance upon him, is more encouraging. It is not thought advisable or probable, however, for him to commence work again. In several weeks. We pray that the old veteran may long be spared to the church.

—Mr. Charles T. Howard, the founder and principal owner of the Louisiana State Lottery, died, Sunday last, at one of his summer homes above New York, on the Hudson. The city papers pronounced eulogies on his great business talents, large charities and various virtues. What these were we know not, but it is a great pity that he could not have survived the lottery iniquity and publicly repented of any connection with it. That he had meritorious qualities we doubt not, but his name will only be remembered in our history as the founder of an immoral institution. His "perpetual conflicts" were with the moral sentiment of the State and country.

—Dr. H. F. Johnson preached at St. Charles Avenue on Sunday morning, and at Louisiana Avenue at night. Bro. Carradine expects to preach with his congregation next Sabbath after an absence of several weeks across the lake.

—The meeting at Louisiana Avenue closed on Friday night last. It lasted in twenty-five consecutive and seventeen accessions to the church. The membership was greatly revived and the work of the year is specially hopeful.

—In another column will be found a notice of a new book, "Sermons and Sayings of Sam Jones," by Dr. J. J. Lafferty. The great Georgia evangelist has a genius for striking and witty sayings, and no man can better appreciate them than the sparkling editor of the Old Road-mound. The volume will only cost fifty cents a copy, and we predict it is a large and rapid sale.

—Bishop Merrill is preparing a book on Methodist Law, intended to be a help to pastors and others in the administration of the Discipline in the Methodist Episcopal Church.

—Dr. H. B. Ridgeway has been elected president of Garrett Bible Institute.

—It will be seen by an advertisement in another column that the firm of Carver & Baker has been dissolved. Bro. Baker has returned to his old Mobile home, where he has lived for so many years. A new firm has been organized under the name of Thos. J. Carver & Co., B. O. L. Payne being the partner. These are excellent Christian gentlemen, and business men of long and honorable standing. We wish them the largest success and do not the association will be mutually advantageous.

—Rev. Dr. J. B. Walker returned from Shreveport on Tuesday, where he has been spending a week or more assisting Dr. Evans in a meeting. He reports ten accessions, a growing interest in the services, and the promise of an extensive revival.

—One thousand have joined the churches in Nashville as the result of the Sam Jones meetings, and at least five hundred more are expected.

## Rev. Joshua T. Heard.

It is a benediction to the living to preserve memorials of the home-dead. Our tributes and panegyrics add nothing to the peacefulness of their repose or the splendor of the coronation, but they are helpful and ennobling to us. In recounting their virtues and following their careers, then are begotten within us loftier aspirations and holier purposes. We want to live as they lived, and follow them as they followed Christ.

In all our observation we have known no spiritual life that awakened purer desires and emulation than the subject of this sketch. He was a cheerful, buoyant, joyous religionist, a perennial source of "pure delight" to himself and to all who sought a like precious faith. How many admiring friends have said "I want a religion like Bro. Heard's." His wife, who was his faithful, helpful, sympathetic companion through a long and checked itinerant career, says "I never knew him colder or backslidden. He was always in the full enjoyment of religion, and anxious to save souls."

On the twenty-fourth of November, 1817, in Greene county, Georgia, Joshua T. Heard was born. Though a child of tender sensibilities, and youth of fine moral character, the day of his espousal to Christ was postponed until near his majority. He professed religion while a student at Randolph Macon College in 1835, and as soon as his probation ended was appointed a class-leader. His conversion was vivid in its circumstances and all through life he never doubted its genuineness and thoroughness. No subsequent doubts or trials ever obscured the brightness and glory of that day. After graduation he removed to Jackson, Miss., joined the church, and was soon recommended for admission into the Mississippi Annual Conference.

Bro. Heard's call to preach was less clear and convincing than



conversion. He heard the voice of the inaudible. His was a divine call, loud, distinct, authoritative—a call that he could not resist or postpone. And this gave an unctious, earnestness and energy to his ministry that felt no flagging amid the weariness of advancing years. From the heart he sang with Methodism's great master of lyric poetry:

"What we have seen and felt  
With confidence we tell."

Every doctrine he preached had to pass the experimental test. Joseph Cook is reported to have said that "one of the supreme proofs that a theology is sound is that it is preach-able." But he rather preached a theology because it was sound and in accord with his individual philosophy. He exalted the validity of consciousness as an infallible source of knowledge, and out of his own rich experience reasoned of righteousness, temperance and a judgment to come. In the fall of 1839 the Mississippi Conference met in the city of Vicksburg, when Joshua T. Heard and several other young men were received on trial. Fully consecrated to the work and fearless of difficulties, he went forth with courageous zeal to preach the word. There were no reservations in his consecration. He freely gave himself and all his powers for life to the office and work of the ministry. And never did he regret that day. After preaching two years in the Mississippi Conference, he transferred to the Alabama Conference and, within its bounds spent the strength of his robust and noble manhood.

In 1842 he was stationed in Columbus, Mississippi, and having completed his ministerial novitiate under the old rule, was married on the 20 of December to the godly woman who cheerfully shared his toils and trials for forty-three years and yet lives to cherish his precious memory. In 1843 and 1844, he was stationed at Eutaw; in 1845 and 1846, at Franklin street, Mobile; then for four years he was presiding elder of Sumnerfield district, when it reached from above Wetumpka, Ala., to Pensacola, Fla. And thus in station, district and mission work, filling the most responsible and difficult positions, he labored with quenchless zeal and gallant success. When the General Conference of 1870 delimited and readjusted certain Annual Conference boundaries, he became again a member of the Mississippi Conference and remained on its effective list to the day of his peaceful death.

In 1871-2, he was stationed in Vicksburg and in succeeding years was appointed to Meridian, Brookhaven, Enterprise, Pearlburg and Brandon. He had just returned from Conference at Yazoo City and begun his second year's pastorate at Brandon, when the summons came and he entered his Master's joy. His last sermon was preached in Shubuta, whither he had gone to spend the Christmas holidays with his daughter, and to attend to some private business. The subject was "Consecration" and most earnestly did he exhort the congregation to a higher and holier life during the coming year. Monday night he spent with Bro. DuBois, a few miles in the country, and arose the next morning to usual health. In a little while however he felt faint and died within an hour—before medical assistance could be summoned. His death was in accord with his oft-repeated desire—that he might "die in the harness"—cease at once to work and live.

Bro. Heard had a genial, emotional nature which enabled him to carry much of sunshine and sympathy in to his ministry. This also gave color and character to his preaching. He was hortatory in style rather than exegetical. For metaphysical definitions and discussion he had neither talent nor taste. His was an eminently practical mind and bent on immediate results. He excelled in exhortation. Seizing some salient truth, he pressed it upon the conscience of his congregation with an intense solicitude, that often resulted in marked demonstrations. At camp-meetings he was in demand, and was a leader of the Lord's hosts. In the altar he sang, prayed, and exhorted as could few men we ever heard. When his tremulous voice rang out above the loud chorus, leading some old Methodist battle-hymn, and occasionally ejaculating an "amen!" or "Bless God!" the effect was often electrical.

In public prayer he had a remarkable gift. He talked to his Lord as friend to friend. And there was a breadth and variety to his petitions, and a richness to his unctious and earnestness of utterance peculiar to himself, that moved with power vast congregations. You could not feel that he was prevailing with God. The soul was uplifted on the sweeping tide of his joyous faith, and heaven seemed in the very midst. In many pulpits where his sermons may be forgotten, his prayers linger in perpetual fragrance. A man of

mighty faith was Joshua T. Heard, and he was called of God to pray. Bro. Heard's genial spirit made him the friend of the young. They were never abashed in his presence, but gladly sought his company. He had a ringing, merry laugh, a rich fund of anecdote and a ready sympathy with young life, that gave him access to that class in his congregations. They were his warm co-laborers in all church work. And at conference and other occasions he was often selected to address the children. Mr. Sturgeon graphically describes a wooden image of St. Zeno, an ancient bishop which stands or sits in a church at Verona, with knees so short that there is no lap on which a babe could be dandled. The great preacher, with his well-known homiletical genius, makes this image type a class of preachers who are incapable of being nursing fathers to the Lord's little ones. No such a pastor was Joshua T. Heard. He loved children and among them found many of the richest jewels of his successful ministry.

He loved to devotion his brethren in the ministry. Often have we heard him rejoice that he had a place in such a noble band and prayed that he might die in the active work. He took pride in the development of young men and encouraged them in their labors. We never heard from him an unkind criticism of a brother, either in the pulpit or in private conversation, but always words of commendation and appreciation.

His home life was happy and beautiful. There was the most unreserved personal intercourse, and the joy of one member of the household was the pleasure of all. He had the reverence of his family, without any expression of authority or austerity. And the hospitality of his home was unbounded. No preacher was allowed to visit the community where he lived, without sitting at his bountiful board. How lonely is that faithful circle, now that the saintly husband and father is gone! Noble life, toilsome ministry, peaceful death. We will all miss his sunny face and warm hand-grasp at conference, but his precious memory abides. In sure and certain hope of a blessed resurrection we lay this flower on his honored grave.

The Holly Springs District Conference, as announced by Bro. Barcroft, will convene at Mt. Pleasant, Miss., July 17. I would be glad if those who expect to bring their wives, would inform me at once. Any one coming by rail should get off at Collierville, Tenn., M. & C. R. R., from which point, if they will let me know they are coming, conveyance will be furnished.

D. M. COODELL.

#### Books and Periodicals.

—Christian Thought, for June, is a capital number. We rejoice to know that a periodical of such dignity and worth is gaining ground among the most cultivated people. The new volume will begin with the next number. It is published at 4 Winthrop Place, New York, and edited by Rev. Dr. Deans.

GENERAL GORDON, THE CHRISTIAN HERO. 12 mo. \$1.25. T. Y. Crowell & Co., 131 Canal St., New York.

A wonderful man was Gen. Gordon, and this is a thrilling story of his remarkable career. It reads like a tale of chivalry. Arthur and the Round Table has no more blameless knight. He met death bravely and his memory is cherished with more than patriotic pride. This edition contains a portrait from a photograph taken at Khartoum.

—Cassell's Family Magazine, for June, continues the interesting story of "A Diamond in the Rough." Illustrated. Its other articles are: "The Balloon of the Future," "An Evening with Sir Walter Scott," "The Forger's Forgery," "Arm Chair's Ancient and Modern," "Sweet Christabel," "An American Prison," "A Tale Told under the Snow," "What to Wear," "The Gatherer," etc. New York. \$1.50 a year.

—The Century Magazine, for June, is on our table. The leading article is on the three Horneys, and his portrait of Sir John, William and Caroline. There is a second paper on the New Orleans Exposition. A Florentine Mosaic, Still-Hunting the Grizzly, and Orchids are beautifully illustrated papers. The "war series," containing articles by John Brown at Harper's Ferry, Stonewall Jackson in the Shenandoah, and the Battle of Gettysburg, grows in interest. The continued stories and the editorial departments are excellent. The Century Co., New York.

#### Mansfield Female College Commencement.

The thirty-first annual commencement will take place as follows:

SUNDAY, JUNE 7—11 A. M.

Baccalaureate sermon by Rev. J. M. Heard, of Alexandria.

MONDAY, JUNE 8—9 A. M.

Meeting of Board of Managers. 8 P. M.

—Exercises of undergraduates.

TUESDAY, JUNE 9—10 A. M.

Meeting of Alumni; Address by Miss Bertie Fields; Poem by Miss Clara Puckette. 1 P. M. Alumni Dinner.

8 P. M. Grand Concert.

WEDNESDAY, JUNE 10—10 A. M.

Exercises of Seniors; Baccalaureate Address by T. A. S. Adams, President of Centenary College. 8 P. M.

Art Loves and College Reception.

#### Port Gibson Female College Commencement.

FRIDAY, JUNE 12—8 P. M.

Exhibition of Preparatory Department.

SUNDAY, JUNE 14—11 A. M.

Commencement sermon by Rev. T. S. West.

MONDAY, JUNE 15—11 A. M.

Annual Meeting Board of Trustees. 8 P. M.—Exhibition of Collegiate Department.

TUESDAY, JUNE 16—10 A. M.

Commencement Day.—Annual Address by Rev. E. H. Moulter; Exercises of the Graduating Class. 8 P. M.

—Annual Concert; Presentation of Medals.

Sam Jones.

"Sermons and Sayings of Sam Jones." The volume is made from shorthand reports of the unique and powerful discourses of the famous Evangelist. Price, fifty cents by mail. Stamps, of two-cent kind, taken. Discontinue the trade or persons taking a dozen copies. Address, John J. Laferty, Publisher Christian Advocate, Richmond, Va.

NOTICE.—Members of the Corinth District Conference and Sunday-school Convention, which will convene Thursday, before the second Sunday in June, at Riezel, Miss., will please report at the church where you will be assigned to your homes. Preachers expecting to bring their wives with them, will please notify me at once. Anxious for you Mr. Editor to visit us on that occasion.

D. W. BARRI, P. C.

#### Plan of Episcopal Visitation for 1885.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARRISON.		
Denver.	July 16.	Colorado, Col.
Albany.	Aug. 10.	Albany, Oregon.
Columbia.	Sept. 10.	Columbia, Mo.
Pacific.	Sept. 20.	Sacramento, Cal.
Los Angeles.	Oct. 20.	Los Angeles, Cal.
North Mississippi.	Dec. 10.	Kosciusko, Miss.
Memphis.	Dec. 10.	Pasadena, Ky.
Florida.	Jan. 10.	Orlando, Fla.
SECOND DISTRICT—BISHOP HARRISON.		
Western.	Sept. 10.	Wyandotte, Kan.
Missouri.	Sept. 10.	Columbia, Mo.
Indian Mission.	Sept. 10.	Oak Lodge, I. T.
St. Louis.	Sept. 20.	St. Louis, Mo.
Southwest Missouri.	Sept. 20.	Lexington, Mo.
Arkansas.	Nov. 20.	Morrilton, Ark.
Little Rock.	Dec. 20.	Arkadelphia, Ark.
White River.	Dec. 20.	Helena, Ark.
THIRD DISTRICT—BISHOP M'YRE.		
Mexican B. M.	Oct. 10.	San Antonio.
West Texas.	Nov. 10.	Gonzales, Texas.
North Texas.	Nov. 10.	Corpus Christi.
North Texas.	Nov. 10.	Paris, Texas.
Germans Mission.	Nov. 10.	New Braunfels.
Texas.	Dec. 10.	Austin, Texas.
East Texas.	Dec. 10.	Beaumont.
Mississippi.	Dec. 10.	Meridian, Miss.
Baltimore.	March 10.	Stanton, Va.
FOURTH DISTRICT—BISHOP KEEFER.		
Illinois.	Sept. 20.	Pana, Ill.
West Virginia.	Sept. 20.	Ashland, Ky.
Holston.	Oct. 20.	Cleveland, Tenn.
Virginia.	Nov. 20.	Petersburg, Va.
North Carolina.	Nov. 20.	Charlotte, N. C.
South Carolina.	Dec. 20.	Columbia, S. C.
Louisiana.	Dec. 20.	Baton Rouge.
Central Mexican M.	Feb. 20.	Chy of Mexico.
FIFTH DISTRICT—BISHOP WILSON.		
Kentucky.	Sept. 10.	Verailles, Ky.
Louisville.	Sept. 10.	Greenville, Ky.
Tennessee.	Oct. 10.	Columbia, Tenn.
North Alabama.	Nov. 10.	Gadsden, Ala.
North Georgia.	Nov. 10.	Newnan, Ga.
South Georgia.	Dec. 10.	Brunswick, Ga.
Alabama.	Dec. 10.	Union Springs.

Bishop McTear has charge of the missions in China and Japan.

Bishop Gracbery has charge of the mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,

Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Kirtis Allen & Bro., Fifth & Vine Sts., Cincinnati, O., and J. A. Sauer, 100 N. Main St., New York, to receive all orders for the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

"Was Rome founded by Romeo?" Inquired a pupil of a teacher. "No, my son," replied the wise man. "It was Juliet who was found dead by Romeo."

The signature which should be the plainest part of a letter is frequently the most illegible. An Encripator who would help to remedy the defect.

An agricultural journal says "Spring is the best time in the year to move bees." It may be, but if it is so, why in the fall, don't wait until the spring to move it.

If there is life left in the bulls, Parker's Hair Balsam will promote a new growth of hair. It costs but little to try it.

A minister forgot to take his sermon with him to church, and his wife, discovering the mistake sent it to him in charge of a small boy, who was to receive ten cents for the job. Presently he returned for the money. "You delivered the sermon, did you?" she asked. "No, ma'am," he replied. "I left it to him; he's a deliverer of it him self."

Among the advertisements of the New Orleans, recently and lately, which came in last week, I have from John L. G. Broussau, of Beauregard, Miss. He took them for a severe cold and loss of voice with pains and approaching pneumonia. The cure was perfect. He adds: "As a preventive and restorer of a diseased liver, it is unequalled." He took both oil.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Tryphena Farmer, of Stone P. O., Pickens county, Ala., having on her mind the ADVOCATE of the great bargains in pianos offered by Philip Werlein, 135 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having closed the sale for one of those lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$75, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein invites all when visiting the city to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Mathew, Behring, Mason & Hamlin and Hale pianos at very low prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos at low prices.

CHANGERS.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change cannot be made.

We would again call the attention of subscribers and agents, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Press the ADVOCATE circulation now.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Ask your neighbors to subscribe for the ADVOCATE.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

#### Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more beneficial results than any other preparation. It is the only one that does not irritate the stomach, and the most delicate stomach will not reject it. For sale by all druggists, and R. H. TRUAX, New York.

#### NEW ADVERTISEMENTS.

#### TEACHER WANTED.

A gentleman to take charge of the Kosciusko Male and Female High School is desired. Address: W. A. BAKER, President of the Board of Trustees, Kosciusko, Miss.

#### TEACHER.

SOUTHERN GENTLEMAN, ten years' experience—Diploma of Greek, Latin, German, French, Spanish, Mathematics, Sciences, Primary Branches—seeks position as teacher. References from members of the Tennessee Conference. Correspondence solicited. Add to "TEACHER" 309 N. 5th St., St. Louis, Mo.

#### KENMORE UNIVERSITY HIGH SCHOOL.

NEAR AMHERST, C. H., VA.

FOURTEENTH SESSION begins Sept. 10th, 1885. H. A. TRUAX (Math. Medalist, U. Va.), Principal. W. A. BAKER, M. A., U. Va., in charge of Languages. A High Grade Select School. For catalogue, address the PRINCIPAL.

#### THE FIRM OF CARVER & BAKER, EXPIRED.

June 1st by limitation, W. L. BAKER retiring.

COPYRIGHT.—THE UNDERSIGNED have this day formed a copartnership to continue the cotton factory and commission business, as successors of CARVER & BAKER, under the firm name of THOS. J. CARVER & CO. The new firm will liquidate the business of the old.

We respectfully solicit the patronage of all our friends and of the public.

THOS. J. CARVER, B. O. L. RAYNE.

#### REFERRING TO THE ABOVE, THE UNDERSIGNED

cordially recommends the new firm to the confidence and support of all his friends.

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Baking powder is absolutely pure. CONTAIN AMMONIA.

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Place a can top down on a hot stove until heated, then remove the cover and smell. A chemical will not be gained to detect the presence of ammonia.

THE MOST PERFECT MADE.

DR. PRICE'S BAKING POWDER.

DOES NOT CONTAIN AMMONIA.

ITS HEALTHINESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the test of time.

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PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts,

The strongest and most delicious natural flavors known.

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For Light, Healthful Bread, The Best Buy in the World.

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Throughout the entire book are strong, helpful, encouraging and full of the "Wondrous Love" of Him whose praises we sing.

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Is fresh, vigorous, and inspiring, and has the added charm of being specially adapted to the voices of the young.

The book is sold at 25 cents per copy, by mail, postpaid, or by direct order, and is also available in single copies at 10 cents each.

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The Greatest Medical Triumph of the Age!

SYMPTOMS OF A

TORDIP LIVER.

Loss of appetite, bowels constive, pain in the head, with a dull sensation in the back part, pain under the shoulder-blade, fullness after eating, with a distention of the abdomen, or mild, or violent, or irregular, or low spirits, with a feeling of having neglected some duty, weariness, dizziness, fluttering at the heart, dots before the eyes, headache, over the right eye, restlessness, with a full dream, highly colored urine, and constipation.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to astonish the sufferer. They increase the appetite, and cause the body to take on flesh, the system is nourished, and by their Tonic Action on the Digestive Organs, Regularity is restored. Price 25 cents per box, or by mail, postpaid, 30 cents.

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GRAY HAIR OF WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of \$1.

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These Ranges have been awarded Four Medals at the World's Exposition.

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## Weekly Market Review.

(For Week Ending May 26, 1885.)

## COTTON.

Low ordinary..... 7 15-16 @

Good ordinary..... 8 15-16

Low middling..... 10 3-10

Middling..... 10 7-10

Good middling..... 10 11-16

Middling fair..... 11

Fair..... 11 5-16

Galveston middling..... 10 1

Mobile middling..... 10 1

St. Louis middling..... 10 1

## SUGAR.

Inferior..... 4 1

Common..... 4 1

Good common..... 5 1

Fair..... 5 1

Good fair..... 5 1

Fully fair..... 5 1

Prime..... 5 1

Strictly Prime..... 5 1

Choice..... 5 1

Seconds..... 5 1

Yellow clarified..... 5 1

Gray clarified..... 5 1

Choice whites..... 5 1

Granulated..... 5 1

## MOLASSES.

Syrup..... 5 1

Fair..... 5 1

Strictly Prime..... 5 1

Choice..... 5 1

## RICE.

Fancy..... 5 1

Choice..... 5 1

Prime..... 5 1

Good..... 5 1

Ordinary..... 5 1

Common..... 5 1

No. 2..... 5 1

Rough..... 5 1

## FLOUR.

Minnesota bakers..... 5 00

Minnesota patents..... 5 00

Extra fancy..... 5 40

Winter wheat patents..... 5 00

Choice..... 5 00

Fancy..... 5 25

Extra fancy..... 5 05

## CORN PRODUCTS.

Cream meal..... 3 15

Corn meal..... 3 30

Grits..... 3 30

Hominy..... 3 25

## GRAIN, ETC.

CORN:

White..... 73 74

Yellow..... 63 61

Mixed..... 63 61

OATS:

Western..... 47 48

Texas rust-proof..... 47 48

BRAN:

Choice..... 22 00

Prime..... 21 00

## PROVISIONS.

PORK:

Moss..... 11 65

Prime mess..... 11 50

Rumps..... 10 25

BACON:

Fancy breakfast..... 91

Shoulders..... 61 63

Sides, clear..... 61 63

Sides, clear rib..... 61 63

HAMS:

Sugar-cured..... 92 101

DRY SALT MEAT:

Shoulders..... 41

Sides, clear..... 6 61

Sides, clear rib..... 6 61

## FISH.

MAKERAL:

No. 1 in hbls..... 14 25

Half hbls..... 7 75

No. 2 in hbls..... 18 75

Half hbls..... 18 25

No. 3 in hbls, large..... 18 25

Half hbls..... 7 00

## GROCERIES.

COFFEE:

Rio, choice..... 94 111

Cordova, choice..... 12 13

Java, choice..... 22 23

BUTTER:

Western dairy..... 18

New York dairy..... 18

Country..... 14 16

LARD:

Choice..... 7 74

TEAS:

Choice..... 50 1 00

Fair..... 25 50

## OILS:

Coal, cases..... 17

Coal, hbls..... 12

Cotton seed..... 35 37 1/2

Lard..... 65

## -VEGETABLES.

CABBAGES:

Western, bulk..... 3 60

Country, in crate..... 3 60

POTATOES:

Louisiana..... 1 25

Western..... 1 50

KROUT:

hbl..... 4 00

ONIONS:

hbl..... 1 75

BALING STUFFS.

BAGGAGE:

11 b..... 104

2 b..... 111

BALING TWINE:

b..... 15

TIES:

hbl..... 1 25

## SUNDRIES.

POULTRY:

Chickens, Western..... 4 00

Young..... 2 00

Chickens, South'n..... 3 00

Young..... 1 75

Turkeys, Southern..... 9 00

EGGS:

Western..... 15 16

Southern..... 16 17

WOOL:

Lake..... 17

Louisiana..... 15

Burry..... 7 1

HIDES:

Green salted..... 7

Dry salted..... 10 4

STAYS:

Oak, keg..... 75 00

Oak, barrel..... 100 00

Oak, claret..... 100 00

Oak, hoghead..... 130 00

HOOP POLES:

Hogshead..... 50 00

Barrels..... 25 00

Half barrels..... 12 00

FERTILIZERS:

Cotton seed..... 12 00

Meal..... 22 25

Pure ground bone..... 42 00

Muratic acid..... 8 0

Sulphuric acid..... 8 10

Bone black..... 8 1

## NEWS OF THE WEEK.

## DOMESTIC.

MANSFIELD, La., May 27.—The local election is waxing hot. The registration books and the poll books for three local option wards were stolen last night. One registration book, with all the names torn out, was found on Rev. R. J. Harp's gate. This insult to Mr. Harp caused much indignation. The poll books for the longest whisky wards were let alone.

SAN FRANCISCO, May 27.—She Theodore Thomas Concert troupe, which arrived this afternoon, report that their special train was boarded at Coolidge, N. M., by a band of cowboys, who, with drawn revolvers, made the musicians play and made Materna sing. The musicians began playing "Home, Sweet Home," but the cowboys, who were "The Arkansas Traveller," out of the troupe, gave them what they wanted. Materna complained of a headache, but the cowboys would not take no for an answer. Just as she was beginning to comply with their request the engine whistled. The cowboys jumped off and fired a volley as the train moved off.

ATCHISON, Kan., May 27.—Cyclones visited Nortonville, Goffs and Frankfort, in northeastern Kansas, between 10 and 12 o'clock this forenoon, doing a great deal of damage to property. No one was killed, but of the injured Mrs. Mayer will probably die from the effect of a skull fracture, Miss Mayer from the effect of internal injuries and George from the effects of internal injuries. At Frankfort the cloud formed in plain view of the town, about two and one-quarter miles to the southwest and struck at 10:40.

WACO, Tex., May 28.—All previous accounts of the violence of the storm in this city and county are overshadowed by the rain tornado last night, lasting from 7 to 10 o'clock. The rainfall was considerably heavy, and did not cease till this morning. Waco creek, a small stream which flows through the western and southern limits of the city and has a broad valley, was swollen as early as 10 p. m. Hundreds of residences dot its banks on either side; these were all inundated. Scenes of terror and confusion ensued. In the midst of the storm the people deserted their homes and fled in places of safety. T. Dinninghoff, a plumber, with his wife and three small children, remained in their house; it was washed away and went to pieces, and the whole family was drowned. Their bodies were found this morning and interred this evening. Howard Lewis (colored), his wife, sister and three children, living on the Teapucans, a small stream east of the city, lost their lives in the same manner. This makes eleven victims, and unconfirmed reports state that live others were lost.

The Brazos river rose rapidly, passing all the rises this year and reaching twenty-two inches beyond the great rise last year. All the bottom lands, comprising the finest cotton plantations in the State, are inundated. The losses in this way in this county will be at least \$200,000. On the prairies the grain crop is utterly destroyed. In East Waco, a portion of which had already been inundated three days, the scenes last night and to-day beggar description. All night long, while the storm raged, the work of removing the women and children went on by the light of lanterns. No lives were lost there. Every store there is flooded and deserted and several buildings washed away.

WASHINGTON, May 28.—The question of reopening the exposition has been considered by the Cabinet, and they are unanimously of the opinion that there is no warrant of law for it, and that it would be inexpedient on other grounds.

NEW YORK, May 28.—The steamer City of Rome, of the anchor line, reached here to-day having on board besides her 1821 regular passengers two French fishermen, survivors of the French fishing bark George Jones, which was wrecked on the banks of Newfoundland on May 27. The ill-fated bark after she was struck sank in less than a minute, carrying down with her twenty-four men, only two of whom were saved.

CRYSTAL SPRINGS, Miss., May 30.—The first shipment of peaches was made to-day. They sold at \$1.50 per third-bushel box. The vegetable crop and corn is suffering for rain. Cotton is doing well.



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SOME CROWNED, OTHERS CALLED.

BY W. L. C. H.

Some where along the lapse of days,

While some shall blame and some shall praise,

The servant shall have finished all,

The Son shall hear the Father's call.

Some where amid the circling years,

Full measure here by smiles and tears,

The teller shall have done his part,

And live shall soothe the weeping heart.

Some where adown the doubtful way,

Overlaid with darkness or with day,

The Master shall the traveler stop,

That faithful one, come higher up!

Some where beyond faith's sea of rest,

Where all who reach it shall be blest,

Where all that seek shall find repose,

And peace begin a new abode.

While ministers of the gospel are being called

with unwonted frequency from their posts of duty

among us to their heavenly reward, others are

being inducted into the solemn responsibilities of

the sacred office. William M. Sullivan and George

H. Willis were recently licensed to preach by the

Quarterly Conference of New Orleans, and

Bro. Willis had previously been licensed on the

same charge in February last—all in the bounds

of the Vicksburg district, Mississippi Conference.

It is mentioned, quite a youth, is now at Cen-

tenary college pursuing his studies.

Foreknowledge of God.

BY REV. ANSON DOWLING.

That God foreknows all things the word of revelation teaches. It teaches this doctrine in at least three ways: 1. In using the word foreknowledge as expressive of the understanding of God in regard to all future events whether moral or natural; 2. As expressive of his superiority over all other gods. "Shew the things that are to come hereafter, that we may know that ye are gods;" 3. In foretelling events which did come to pass. These several points are involved in revelation by prophecy. These all show that God understands everything however complex and however contingent.

Now, if God foreknows everything before it comes to pass, many believe that it must of necessity come to pass or God did not foreknow it. Therefore, if God foresees that A. will go to hell and B. will go to heaven, it must come to pass as foreseen. It is further affirmed that in foreseeing the final end of A. and B. God foresees their lives also. Hence they must have lived as foreseen or there had been defect in the foreknowledge of God. Therefore they conclude that God foresees whatever he foreordains. Hence he foreordains everything which comes to pass.

This presentation of the doctrine of foreknowledge takes away the liberty and freedom of God himself. It binds him absolutely to his own foreordination. It not only takes freedom from God Almighty, but it takes away all moral agency and freedom from man himself. When A. robbed and killed his neighbor he did simply what he could not help doing. When the court convicted A. of murder and sentenced him to be hung, it in effect convicted God of murder, because he ordained the deed from before the foundation of the world, having foreseen it. When B. repented and believed the gospel, and afterward preached the gospel of election and reprobation to the multitudes he ought to have felt that he was doing the will of God no more than his fellow, B. in robbing and killing, because he was just doing that which was ordained to be. Therefore A. and B. both do the will of God equally. If both do the will of God equally, both stand equally related to God in absolute justice,

and are entitled to rewards of the same approbation. In this light John Calvin says that "righteousness flows from election" and "sin flows from reprobation." Then God does whatever comes to pass, and to punish sin and bless righteousness will pull down heaven and blow out hell.

When scripturally understood, the doctrine of divine knowledge is very full of abiding and sweet comfort. It maintains the infinite freedom of the Almighty and confers high dignity upon man, putting him in the proper sphere of moral agency and freedom. It is true that God does foreknow whatever does come to pass, however complex and contingent. However, it is true that the foreknowledge of an event is not the cause of it. This doctrine is true in its broadest possible sweep in time and eternity. While it is true that God foreknows whatever comes to pass, he also foresees what does not come to pass, and the foreseeing an event before it comes to pass may prevent or hinder its coming to pass. This relates to the foreknowledge of God in regard to sinful events. It is no more impossible for God to foresee events that may not come to pass than those that will come to pass. In this light and belief we pray unto God and become the beneficiaries of his wisdom. This was the faith and practice of King David. When he went to Kellah to save it he went to save himself from this fierce wrath of Saul. But becoming doubtful about the fidelity of the man of Kellah he prayed to God, saying, "Will Saul come down, as thy servant hath heard?" And the Lord said, "He will come down." Then said David, "Will the men of Kellah deliver me and my men into the hand of Saul?" And the Lord said, "They will deliver thee up." "Then David and his men \* \* \* arose and departed out of Kellah. \* \* \* And Saul \* \* \* forbore to go forth." Let it be remembered that God said to David, "Saul will come down." The event was foreseen. And that the men of Kellah would deliver up David and his men into the hand of Saul. The event was foreseen. Did they come to pass? They did not. Why did not Saul go down to Kellah? Why did not the men of Kellah deliver up David? Because God foresees these events, and told David of the matter in answer to faith and prayer, and David arose and fled. So, then, these events were contingent because involved in the moral agency of responsible men, and the foreknowledge of God did not destroy their free moral agency. Other Bible facts could be given.

Instead of being compelled to commit sin in belief of the doctrine of God's foreknowledge, I am freed from sin. As God foresees my pathway and the dangers thereof, I receive benefit and protection by calling upon him in faith. If my God had no more knowledge of the future than I have, I would not trust in him. But I can safely trust him as my rock, my fortress, my deliverer and my salvation.

Called of God into the ministry, sent by the presiding Bishop to a circuit or station, at home in the parsonage and actually in the field of his year's labors, we may suppose that the itinerant is a man of one work, seeking only the glory of God and set as a flint for the saving of souls. So he should be, and so, doubtless, he thinks he is; still his indulges in occasional trading, horse swapping, land speculating, or turns his hand off and on in some other purely worldly channel, hoping to do full work for God and yet make a few hundreds to help out the meagre support this people give him. He is a man of fine natural parts and some culture. He is looked upon as a growing man who has a future of great usefulness and honor in the church. Such would be his future did he not give himself occasionally to the venture that is sure to pay, or to the swapping of animals in which he generally gets the advantage, or to the purchase of acres that are to yield fine crops or a large advance when sold, or to some other worldly solicitation requiring much of his thought, time and personal atten-

tion. These side-track ventures by which he seeks to make something extra for wife and children take up much of that thought that should be given to the subject-matter of his sermons and to the grand principles that must be thoroughly studied and mastered by him in order that he may intelligently work for souls. Thus his time is largely absorbed in that which is in no way conducive to his advancement in spirituality, his effectiveness in the pulpit or his performance of his varied and numerous pastoral duties. His mind is busy with the things of this world and his heart is more concerned for the temporalities of life than is needful or proper in a man set apart to the one work of soul saving. His anxiety about a support, leading him to take this matter out of God's hands and to engage in these speculative ventures that catch his eye, has the inevitable tendency of weakening his faith and rendering him just that much inefficient as a workman for God. Beyond doubt his efforts to make his own living or rather to add to that he receives as God's minister, when as an itinerant he has fully acceded to the Bible doctrine that the man who preaches the gospel should live by the gospel, tend to a practical distrust of God who has engaged to support and sustain him. The speculating, trading, horse-swapping itinerant preacher, having his eye ever on the watch for a paying venture, gives the thought and time and personal effort that belongs to God to the worldly advancement of himself and his faith, spirituality and ministerial character suffer while the flock over whom he has been placed do not get the strong, feeding sermons they ought to have from him nor does he have the time to spare from his secular interests that is needful for the discharge of his full duty in the all-important matter of pastoral visitation and oversight. Such a brother has surely forgotten what he answered the Bishop when at his ordination as elder he was asked, along with certain other very solemn and comprehensive questions, this one: "Will you be diligent in prayers and in reading of the Holy Scriptures, and in such studies as help to the knowledge of the same, laying aside the study of the world and the flesh?"

The words of Paul to Timothy are a fitting exhortation to every Methodist itinerant who hinders himself and enfeebles his work by his worldly spirit and ways: "Thou, therefore, endure hardness, as a good soldier of Jesus Christ. No man that warreth entangleth himself with the affairs of this life; that he may please him who hath chosen him to be a soldier."

"From All Unholy or Common Uses."

MR. EDITOR: Enclosed find a clipping from one of our State papers containing an account of an "interesting literary entertainment" given by the press convention of Mississippi, on the evening of the thirteenth, in the Methodist Church at Water Valley.

To quote from the article: "The decorations of the church by the fair daughters of Water Valley were elaborate and beautiful, and evidenced a display of superior taste. Festoons, arches, pendants and appropriate mottoes (not for the church, but for the occasion, as I understand it,) of evergreen, bedecked with rare flowers, met the eyes at every point."

Then following a prayer are addresses of welcome, poem recitals, orations, essays, some of which met with hearty encores. All very beautiful, interesting or humorous, no doubt, and appropriate to the occasion.

The reading of this article has impelled me, through the medium of your paper, to express my profound astonishment that one of our churches should have been so desecrated. That it is a desecration, I refer you to the letter and spirit of the ceremonies attending the consecration of a building to be devoted to the worship of God, and doubly consecrated by the sweet memories of religious services away back from the hour we, as children, first received the impressions of our holy Christianity to the time when, per-

haps, we were first made sensible of the necessity of a change of heart and accepted the divine invitation to come to Jesus. Or, perhaps, the one dearest our hearts had been laid before its altars to receive the last sad yet beautiful rites that Christianity offers her dead. That a church of God so holy and consecrated in our hearts, by such overwhelmingly tender reminiscences, should be made the scene of wit and humor heartily encored, merits in my humble opinion a strong protest and just rebukes at the hands of our church authorities! There has been a growing feeling *miscalled* liberality in our church in this direction which, unless checked, may bring it down from its present high standard to the level of a town hall. Secular organizations, temperance unions, popular meetings of almost every description find ready admittance to the doors of the Methodist Church. The world soon loses the respect they at first involuntarily pay to its sacredness, but presently something is done or said which brings reproach upon this church and causes grief to the hearts of those to whom her fair name is as the apple of the eye. Some may argue that the loan of our temples will cause the church to become popular with the masses and may bring them after awhile within its fold. This is a grievous error. Man naturally seeks a higher standard than his own thoughts and deeds, and the world can only be made purer and better by being drawn up to a higher level, and not by lowering the banner of the church militant to be trampled in the mire of popular opinion. It is casting our pearls before swine. Think you, Mr. Editor, the shades of Wesley or Whitfield would have looked with satisfaction and commendation on the (appropriate) mottoes and heard with pleasure the loud encores to the "Ticket of Leave" or "Asleep at the Switch"? If not, I ask that you open this matter for discussion and correction, and I shall feel abundantly repaid for having ventured from the privacy of a layman to present this subject as it appears to me.

V. A. D.

Questions Theological.

MR. EDITOR: Does the Bible teach that Christ's sufferings, as a vicarious sacrifice for the sins of our race, were infinite? Does it teach that his sufferings even approximated the sufferings of all mankind even if all were eternally lost? Does it teach that he suffered even as much mental anguish and bodily pain as those (en masse) do who are lost? Does it not teach the infinite merit of finite mental anguish and physical pain as the redemption price of man's salvation conditioned on faith in God through the merit of these sufferings?

1. Christ's mind was a real, human mind; and, therefore, not competent to infinite anguish.  
2. His body was a real, human body; and, therefore, not competent to infinite sufferings.  
3. If his anguish of mind and bodily sufferings were infinite in degree, they were not infinite in duration.  
4. If they were infinite, then God requires the infinite sufferings of Christ and the eternal sufferings of the lost both; whereas, if Christ had not suffered, the sinner only would have suffered, hence Christ's sufferings for the lost are a work of supererogation.

5. Could God be just in damning a sinner when his infinite love had been satisfied by infinite suffering?

6. If Christ's anguish and sufferings were infinite in degree, is not universal salvation the legal result? It seems to me that the doctrine of the Bible is, that Christ's humanity was offered a finite sacrifice on the altar of his divinity giving it infinite merit (the altar sanctifying the gift) available only by those who believe with a heart unto righteousness. Doubtless the exalted character of his mental and nervous nature enabled him to suffer both mentally and physically more than any other being could suffer while passing through the same ordeals. But the finite can not in the nature of things suffer infinitely; finite suffering offered by divinity may have infinite merit.

Short Articles.

BY T. A. S. A.

I was once sent as pastor to a charge where brethren and sisters gave me a good deal of advice in the way of quarterage. As I was young then and needed advice more than quarterage I took it and let the church off with a hundred dollars shortage on my assessment. The advice was various and valuable in many ways that I do not propose to mention. I give now that which some gave in reference to one another. There were four prominent laymen whom I will call, Judge Grip, Capt. Nip, Col. Rip and Mr. Slip. I wanted a man to lead class, and being in Judge Grip's office asked him as to Col. Rip. He replied that the colonel was a good man for anything but class leader. Everybody liked Col. Rip, but the colonel always swore on election days and in money settlements. How was Capt. Nip? Some said the captain sold too many pounds out of one barrel of rice. He did not think so, for rice would absorb water in damp weather, when Nip was not to blame. Still people complained of him—it would not do to make him leader. And Mr. Slip? Why, people had no confidence in Slip—he magnified things. Bro. Slip was not an intentional liar—no, Judge Grip knew that, and he was too good a friend to Slip; but if Bro. Slip went into a crowd on the street after class, he would stop to swap yarns with every one and he was sure to have the longest. I went round to Bro. Tip in order to find out how Judge Grip would do. "His name and his practices agree too well," replied Bro. Tip; "he squeezes a quarter till the eagle squalls." I took a week seeing all of them about Bro. Tip, and had as the verdict that if Bro. T. would leave off his tea he would spit to a T. I tried leading the class myself. When the year was out all said to the presiding elder that I was a good man and everybody liked me; but they all loved the church and a change was necessary to the prosperity of Zion. The presiding elder thought so too, and I am half inclined to think so myself.

It has often puzzled me to know how it invariably happened that when there were two calls to preach made to the same preacher, Providence would direct him to the congregation that had the best record for pay.

"I have no pleasure in them." A violinist, the friend of Ole Bull, with Ole Bull's violin in his hand, said substantially: "I have been playing fifty-two years before the public. I have learned to perform on nearly all kinds of instruments. Of these I prefer the violin, because it is a perfect instrument. If one string breaks I can play on three, if three break I can play on the single one any tune that I play on four. Again, the violin improves with age. This one which I hold in my hand was made over three centuries ago. But it is better now than when it left the maker's hand. Not so with the hand that I hold it or the man that plays it. I feel my fingers stiff, my eyes dim, my steps heavy and my wife never hears me play for my own amusement. I play for money now, but I take no pleasure in the music. My life depends on my profession, yet I am looking eagerly forward to the time when I shall lay aside the violin forever." How deep the pathos in these words! Seventy-two years old and the life work and the life love a burden! Yet sadder to feel now that the necessities of life press him to the work. Surely there is a lesson in it to us in the choice of our life pursuits. All our noblest plans are projected upon a plane where interest grows with the years. The soul is the Master's violin. If properly kept, the music evoked from it from this haud divine grows sweeter with the ages. Sweet as is the cooling of the cherub in the orrery, sweeter for the fervent "Jesus lover of my soul," from the tempest tossed of care. Sweeter still the refrain of the dying saint, "O come, angel hand;" but who can conceive the ravishing melodies of the song of Moses and the lamb sung by the choir of immortals who crossed the flood ages ago! "My wife never

hears me play now." What toiling preacher or aged lover of Jesus ever says "My family never hear me in my praises?" Better, infinitely better, is the Christian's choice. Sweeter all through life grow the songs of Zion, and he who has learned the true service of his Master never proposes to retire.

Prohibition in Winona.

The following was kindly sent us by Rev. W. S. Lagrone. It speaks for itself with convincing eloquence: Having made a careful estimate of the commercial and business status of Winona, we are convinced that the operation of the prohibitory liquor law has not reduced the amount of legitimate business usually transacted here in the same length of time, at the same season of the year, while we are satisfied that the business relations between all parties are standing upon a more pleasant and satisfactory basis.

The improvement in the moral aspect of the community is perhaps more universal and decided than could have been anticipated by the most sanguine supporter of prohibition.

Peace and contentment reign within our borders. The streets are quiet and orderly at all hours of day and night. The duties of the city marshal sit lightly upon his shoulders.

The record of the mayor's court exhibits a most gratifying testimony that the spirit of violence, crime and misdemeanor is forsaking its stronghold and retreating to a kindred atmosphere and more congenial clime.

The Sunday-schools are filling up while the Christian zeal and work manifest in our midst is unprecedented in extent and earnestness.

Some intelligent gentlemen who honestly opposed the suppression of whisky on business principles are beginning to give in their assent to the satisfactory solution of the question which is being daily worked out before their eyes.

Ward & Atkins, druggists; Lay & Co., dealers in general merchandise; C. H. Campbell, banker; Parnell & Hawkins, general merchandise; R. H. Hitt & Hart, general merchandise; W. J. Morrow, grocer and confectioner; R. L. Allen, grocer and confectioner; D. L. Young, postmaster; Harris Bros. & Loggins, merchants; McLean & Matthews, druggists; M. C. & S. E. Bailey, general merchandise; R. W. Williamson, chancellor; Gayden & Co., general merchandise; Whitehead, Dimond & Co., general merchandise; J. V. Steen, general merchandise; T. M. Billingsley, grocer and confectioner; John N. Trotter, general merchandise; Pegues & Co., hardware; P. D. Witty & Bro., general merchandise; W. A. Holman, local broker; C. J. Nelson, executor estate W. H. Witty; P. A. Dulin, agent Illinois General railroad; O. J. Moore, oldest citizen; Parnell & Co., general merchandise; John W. Ward, editor of Winona Times.

Three Commencements in One Week.

BY REV. W. G. BLACK.

MR. EDITOR: An engagement to address the graduating class at Millwood and preach the commencement sermon at Centenary, gave me an opportunity recently to visit that beautiful little town, Jackson, La. I was there just a week, and a delightful week it was. During that time I attended the commencement exercises of the three literary institutions located there, viz: Centenary College, Millwood Institute and East Feliciana Female Institute. All these were enjoyable occasions, and were largely attended. East Feliciana Female Institute, presided over by Miss Catlett, turned out two graduates, whose essays were very fine. The music, the calisthenics and the declamations were also good. Millwood graduated four fair Louisianians. Their essays evinced an extensive acquaintance with the rhetorical art. The undergraduates also acquitted themselves well. Without disparagement of other schools, I wish to say that for thorough instruction, firm discipline and home-like supervision no institution of learning among us surpasses Millwood Institute under the management of its present talented and accomplished principal, Miss McAlmont. The literary exercises at Centenary were, many of them, of a high order. If some of the pupils of that institution do not achieve honorable distinction and make their impress upon the world, it will be for some other cause than want of ability. This remark applies not only to the graduating class, but to others. President Adams is growing upon the pupils and the citizens of the town at a rapid rate. Considering the brevity of his presidency, his hold upon his pupils is wonderful. The buildings present a much better appearance than at my last visit, three years since—especially the chapel. The crowds in attendance were immense. Oh, that some liberal soul would do for our beloved Centenary what Seney did for Emory!









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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HUNNICUTT.

THURSDAY, JUNE 11, 1885.

The commencements have commenced.

The Bishops have a special message to the churches this week. "He that hath an ear, let him hear."

We have a capital Texas letter from Dr. J. R. A. Ahrens, on file for next week. It came too late for this issue.

The news from the churches is thrilling. Revivals are many and glorious. Not in years have we known such a season of refreshing. And some of these outpourings began at the District Conferences. From that mount of transfiguration experiences the brethren went home with shining faces and mighty faith. Let every pastoral charge receive a blessing this year.

As we go to press there seems to be a crisis in English politics. The government was defeated in an important measure and the resignation of the Gladstone ministry is possible. As the general election takes place next fall a dissolution of parliament may not be required. Should the Conservatives succeed to power, their tenure of office will be brief under the fiery leadership of such a man as Lord Randolph Churchill or the stilted imperiousness of Sir Stafford Northcote.

We are glad to see some journals secular and religious condemn the "unsightly" but common habit of young ladies allowing their escorts to hold their arms in evening walks. The old custom bequeathed by our ancestors of the lady taking the arm of the gentleman has been reversed, and now are witnessed scenes of disgusting immodesty and familiarity. We have no language to express our abhorrence of this now common practice, and we call upon parents to forbid it and young people to quit it. Young ladies suffer in the sacred and stainless esteem they should be held, by tolerating such familiarity. We know it is thoughtless conformity to a custom, and we also know it is an opportunity to heed the scriptural warning against "following the multitude to do evil." This is a fashion more honored in opposing than observing.

We claim the great Methodist privilege of "exhorting" after the pastoral address of the Bishops, published in another column. Our chief pastors have their eyes upon the whole church and its every department of service. The occasion, therefore, must be important and urgent, when they issue a special appeal. Pastors will greatly relieve the immediate demands of our treasury by sending forward collections at once. At several District Conferences brethren have reported that the entire missionary assessment has been subscribed. If those subscriptions, could be at once converted into cash, it would be well. Our missions are all prosperous—exceeding indeed the relative growth of the home church. It is too much for the Southern Methodist Church with nearly a million members to raise \$265,000 for missions one year? It is a small request, but such an offering would crown the church with glory.

In the Northwestern Christian Advocate we find the following:

In the remarkable essay upon the hog which appeared in the New York Christian Advocate last week the Editor omitted all description of the Southern animal, which lives by himself, feeding on acorns. Also he omitted Charles Lamb's epistolary essay on roast pig, which might have been set over against Adam Clarke's left-hand blessing of the pig. The hog in Florida is but a hog in name. It is thug, lank, long-tailed, long-souled, and unhappy. The Lake Funiak Association have fenced their grounds with strong, high pickets, so close together as to shut out any pig of proper proportions; but the Southern pig is so thin that he percolates through every-where, and feeds upon the thrown-out food of private houses, grunting and rooting under all kitchen and dining room doors, and under the school-house, where he picks up, with loud grunts, the remnants of the children's lunches. The historical review of the hog, and his relations to literature and divinity, published in the Advocate, is too pessimistic for the latitude of Chicago.

That's nothing—It is said an old farmer had some hogs, that were so attenuated he had to tie knots in their tails to keep them from slipping through the pickets.

## Pastoral Address of the Bishops.

To the preachers and members of the Methodist Episcopal Church, South.

DEAR BRETHREN: By request of the Board of Missions we call your attention to the condition and wants of our missions.

We congratulate you upon the advance made in every department of our work, at home and abroad. Large accessions have been made to our members, and there has been a marked increase in the number of our church buildings and parsonages. Many desolate places have been supplied with the gospel and the ministrations of the church, and have become self-supporting charges. During the past year centennial contributions to local uses have very materially enhanced our resources and freed many a struggling church from embarrassment of debt. At the beginning of the current year we stand in better attitude than ever before in our history. We rejoice in the belief that this gain is not altogether on the temporal side, but indicates growth in grace, a deeper knowledge of our Lord and faith in his purposes, and intenser resolve to see those purposes accomplished.

In our foreign work the forward movement has kept pace with that at home. Obstacles have been removed, access to the people has become easy, and ways have been opened in every direction for the introduction of our gospel. Our missionaries, faithful in every extremity, have labored diligently to answer the multiplying calls made upon them. The wonder is that they have done so much with the limited supplies furnished them. They have borne patiently the oft-repeated refusals and delays in responding to their urgent entreaties for men and money, and, under straitened circumstances, have continued to extend the boundaries of their work and to advance their enterprises to supply the great need of the people.

The Board of Missions has gone as far as it dared, without more emphatic and practical sanction of the church, in its provision for the work. Year after year it has declined undertakings of great moment lest it should overburden the church. Last year large contingent grants were made in the hope that the inspiration of the centennial of Methodism in this country would move the hearts of many to give expression in this unselfish form to their gratitude to God. The tide of centennial effort turned homeward, and, while local interests were largely served, the Board was compelled to withdraw a painfully appreciable amount of its contingent appropriations. More than that, it was felt necessary to make a heavy reduction upon the regular appropriations, bringing them much below the amount conceded to be necessary to maintain the work at its present standing. Progress for this year seems to be impossible. Moved by strong appeal to send our gospel to other regions, unprovided with any missionary agencies, we are constrained to narrow our limits and repress our undertakings.

These things ought not so to be. With well-nigh a million of members, and immense and rapidly increasing wealth, we are fully equal to any call from God and dying men. We ask nothing extravagant or unreasonable. What we require for this work is far less in amount than is wasted in useless luxury or hurtful self-indulgence. Nor will any plea exonerate us from our responsibility. In this, as in all things else, we must submit to the judgment of the God who trieth the hearts of men.

We exhort you, brethren, by your love to the Lord Jesus Christ and his church, that ye be not slothful in this business. Look into your personal accounts with God and see that they be settled according to his word, the standard of judgment. Let every one of our preachers strive to secure, by faithful teaching and exhortation, the sum which his charge owes on this account; not blinding himself or them to the minimum requirement of the assessment, but trying them by truer measures of Christian devotion and liberality.

We beseech our laymen, who have in their control the money of the church of God, that they devise liberal things that by them they may stand; that every one give according as the Lord hath prospered him, not grudgingly or of necessity, for God loveth a cheerful giver. Shall the church's arm be paralyzed by your illiberal treatment of God's cause, and men die for want of the bread of life which you may give them?

Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be made rich.

The grace of our Lord Jesus Christ be with you all.

Signed in behalf of the College of Bishops.

H. N. M'YRE, Pres.  
R. K. HARRISON, Sec.

## Sardis District Conference.

This Conference met in the pretty and pleasant town of Sardis—the shire-town of the wealthy and productive county of Panola—on the morning of June 3. We reached the place at the early hour of seven and found the pastor, our special friend Dr. T. C. Wier, at the depot, to extend a cordial welcome, and assign us to the hospitable home of Capt. D. G. Pepper. The District Conference was called to order by Rev. C. N. Terry, the presiding elder, at 9 o'clock and Bro. Jno. A. Hooper was elected secretary. The Conference began well. There was a most festive spiritual interest—hymns were joyously sung and the prayers were fervent and fragrant. After perfecting the organization and the appointment of a few committees, the opening sermon was preached by the Rev. J. H. Brooks, the honored veteran of the district. The old soldier put on the vigor of youth and closed with a shout of praise. There was a quiver of power in his peroration and many hearts rejoiced.

The reports of pastors were altogether cheering. Although two successive crop failures have embarrassed the financial prosperity of that rich and beautiful district, there is an improvement in reports over last year. The pastors are better paid and the connectional collections well advanced. Special inquiry was made into the family religious life of the church, the conduct of church conferences, the work of the Sunday-school and the growth of temperance and prohibition sentiment. Presiding Elder Terry is an active man, and magnifies his office in a careful supervision of his district and cheerful co-operation with his preachers.

Some observations we made were especially gratifying. The laymen were pronounced in their advocacy of old Methodist methods. They discussed freely the best places of pastoral administration, and while honoring the under shepherd's office, were not slow to speak of possible delinquencies. Such jealousy for the integrity of old usages argues well for the perpetuity of our former glory. Then, again, the pastors were full of revival fire, and earnestly coveted the best gifts of our apostolic Methodist fathers. They labor to save souls and to develop a distinctive church life among our people. We lose much by neglect at this point. Many of our members never learn the differentiating features and doctrines of Methodism. And in our boast of a broad liberality, we minimize the great salient, and distinguishing facts in the history, polity and creed of Methodism which has made the last century almost a perpetual miracle. We no longer need to apologize for being Methodist. God has wrought too wondrously for us and by us, not to honor our great church.

We were gratified at the strong and stirring reports of the brethren on the temperance question. The paper read by Rev. E. B. Ramsey on Friday afternoon rang out the sentiment of the Conference as clear as a clarion. In their attitude to that great moral issue, even Bishop Thompson could not complain of any lack of vertebrae.

Most profoundly do we appreciate the privilege accorded us of presenting the claims of the ADVOCATE, and the cordial resolutions passed endorsing its editorial conduct. Nowhere have we found warmer friends of the paper, and we feel quite sure that in that district we will have a largely increased subscription list. A copy of the resolutions will be found in this issue.

The song of the locust is heard in all that land. From early morning to twilight, there is a ceaseless metallic, absorbing or drowning all other voices and noises. They are there by millions. It is well that intervals of seventeen years mark their coming. What a long history of silence, for the privilege of singing a few weeks and of displaying their silver wings. A fact that contains a lesson.

Sardis is a delightful town and ours is the leading church. There are many elegant houses and more elegant people. The Methodist church is a large building of admirable location and appointment. In the rear of the pulpit is a memorial tablet in honor of the sainted Rev. Andrew J. See, who was for some years the beloved pastor of that flock and built the church.

With many regrets that our stay could not be protracted, and with thanks for abundant kindness, we started Southward on Friday evening. In the charming home of Capt. Pepper, we found friends who can not soon be forgotten.

The delegates elect to the Annual Conference are: G. D. Shands, Rev. W. H. Echols, P. T. Callicott, W. O. Hunter; Alternates: W. W. Perkins, W. H. Young.

## A Day Among the Colored Brethren.

En route to the Sardis District Conference we spent Wednesday last, at Tougaloo University, near Jackson, Miss. It was commencement day and Dr. Haygood delivered the annual address. Arrangements were made in Jackson for transporting out a number of visitors and the result was a larger attendance of representation gentlemen than at any previous commencement. Gov. Lowry, State Superintendent of Education Smith, Col. Power of the Clarion, and others, including this editor, formed the party. Tougaloo University was established and is sustained by the American Missionary Association. There is an appropriation by the State, of \$3,000 to aid the normal department, and some assistance is also received from the Slater fund. Nearly three hundred students are in attendance and taught by a full and able faculty of white teachers, of which Rev. G. Stanley Pope is president. The essays, addresses, recitations and songs of the pupils made up an interesting programme. There was a conspicuous absence of the sophomore. But few adjectives and no superlatives characterized every original essay. That was rather surprising, for the colored people are usually fond of large, high sounding words. Dr. Haygood's speech was practical, pointed and candid to the last degree. He talked plainly and with great power. The universal verdict was that it was a masterly effort and productive of good. Several others short addresses from the visitors closed the exercises of the day.

The school is under wise management and thoroughly Christian. The pupils are taught handicraft of various sorts and specimens of their work displayed were very creditable. One of the professors happily stated that their aim was not to educate leaders, but to train the rank and file. Thus a trouble of many colored schools is avoided. Their pupils are never satisfied with anything but preaching or teaching. They aspire to leadership. Industrial training is an efficient corrective of that conceit.

Returning to Jackson late in the afternoon, we had the privilege of hearing a sermon from Maj. Penn, the Texas evangelist. His meetings in the Baptist Church are attracting large congregations. He and his co-laborer, Mr. Calmes, sing well, but the preaching is disappointing in matter and manner. At the "high noon of night" we took passage on the North-bound train for Sardis.

## Centenary College Commencement.

Another engagement, of long standing in the interest of the ADVOCATE, prevented our attending the closing exercises at Centenary College. Reports from eye and ear witnesses assure us that a more delightful and successful commencement Centenary has not enjoyed since its post bellum renaissance. The audiences were very large and enthusiastic and that means much at Centenary. We have often wondered, by what mode of travel and from what points of the compass, so many persons congregate at that great intellectual Olympia. The commencement sermon by Rev. W. C. Black, was a great effort, worthy of the occasion, and of the gifted preacher. Though an elaborate discussion, the congregation followed with unflagging interest.

The anniversary exercises of the literary societies, always full of good cheer, were an unusually pleasant feature of this year's entertainment. The annual address was delivered by Dr. Joseph Jones, of New Orleans.

The address before the Alumni Association was by Centenary's first graduate, the able and scientific Dr. D. L. Phares, a professor in the A. and M. College of Mississippi. His presence there recalled many years of heroic history. What changes have been wrought since he went forth from those halls with the honors of *alma mater*! Many others have followed and become distinguished in the world, and many others alas! have mutilated in a higher institution whose curriculum is coextensive with the eternal years. An honored roll of alumni has Centenary College.

The baccalaureate address of President Adams was at once brilliant and profound. He has eminent gifts as an educator and large attainments as a scholar. His presidency has already become very popular—meeting the largest expectations of admiring friends. Seven fine young men graduated, the first honor being won by Mr. G. A. Galloway of Madison county, Mississippi. We are glad to know that he, and perhaps others have the work of the ministry in view.

Bishop Keener was present and presided at the meetings of the Board of Trustees. The Board feels hopeful for the future. Old things are passing away and a new day is dawning.

## A Soft Nut not Cracked.

Under the title of "A Soft Nut," the Watchman, of Boston, makes answer to the Episcopal Recorder.

That paper published the following: "In his deeply touching and interesting account of 'Four Memorable Years at Hilo' on the island of Hawaii, the Rev. Dr. Humphrey, describing the great ingathering of souls in 1838-39, says: 'The sick, the aged and the infirm were baptised and received into fellowship at their own villages. Some believers were thus accepted who could neither walk nor be carried, and who lived far up in the mountains, where the only water for baptism that could be found was the few drops trickling from the roof of caves.' Well brethren, were the aged and infirm believers baptised or not? If they were, it was not by immersion. Dipping was in this case, at least, an impossibility. It would have taken weeks to fill even a bath-tub. What did become of these dear disciples? Did they get into heaven or not?"

The Watchman replied at some lengths the sum of which is in these words: "To the above questions they would answer without hesitation that the persons mentioned were not baptized, and that their being unbaptized no more impaired their title to heaven than the want of baptism clouded the prospects of the penitent thief upon the cross." That is certainly quite to the point, but is not satisfactory. The nut is not cracked. If so, our brethren of "much water" are involved in strange inconsistency. Immersion baptism is not necessary to a heavenly title. Indeed it is no wise "impairs" that title. Why then make it the distinction and differentiating feature of ecclesiastical organization? Why such zeal compassing sea and land for proselytes to that view? If it does not appreciate or depreciate one's hope of heaven it is manifestly absurd to make it the essential condition of citizenship in Christ's earthly kingdom.

But according to the Watchman's view immersion is only baptism and must be administered. If however, the physical conditions preclude, it may be omitted without impairing one's heavenly title. There are some places and circumstances therefore where the ordinance can not be administered. Then follows the conclusion that God has instituted a rite which is only to be complied with in certain localities and latitudes.

## The Comforter.

BY REV. J. R. A. AHRENS, D. D.

Several years ago I heard our lamented Dr. Wadsworth say, that he was often pained because the Holy Spirit was so frequently designated by the neuter pronoun "It," which was tantamount to considering our Emmanuel a divine attribute. To a healthy mind, moving in the channels of divine revelation, the doctrine of the Trinity presents no justifying contradiction. A tree presents a trinity in roots, trunks and branches; the human intellect, in perception, imagination and memory.

Christ assures his disciples that he would pray to the Father to give them another comforter; another, who could be neither the donor nor intermediary, neither God the Father, nor God the Son. That comforter is the Holy Spirit, the third person in the Holy Trinity of equal power and glory with the Father and Son; the same who descended on Christ like a dove, while a voice from heaven declared him the Son of God, the same in whose name together with the Father and the Son, the disciples were authorized to baptize all nations, whose coequality St. Paul plainly taught by formulating the so-called apostolic benediction.

To administer comfort is the Holy Spirit's special mission. He is the comforter. Nearly all men are, or deem themselves, unhappy. Misery everywhere, hearts bleed, eyes are bathed in tears, lamentations are loud and long. Because of sin and its consequences human life has become a woeful tragedy. Those who appear stoically indifferent to life's ills, affect the indifference. Despair seeks relief in hilarity. Job enquired, that if his calamity and grief were laid in the balances together, they would be heavier than the sand of the sea. Not much hyperbole about that. Who has not had seasons of exceeding wretchedness, when life seemed insufferable, the cross crushing, distracting?

1. The Holy Spirit comforts by enabling us properly to estimate the value of sublunary things, viz, that all is vanity. Until he appears on the shore in the morning, all is night. The disciples caught nothing. All effort void. "But when the morning was now come, Jesus stood on the shore." Now the nets were soon full of fish. Vain endeavor, to fish for happiness during the night of unbelief. You possibly secure wealth, station, honor; but these are not intrinsic ingredients of the cup which we designate happiness. At last the fishers of happiness discover, that happiness is not the outcome of circumstances, but the result of a cer-

tain moral condition. Emanuel reveals himself to the heart. Now we realize with the New England bard: "Things are not what they seem." As if touched by a magic wand, supposed misfortunes are converted into real blessings, woe into weal, sighing into gladness. We now realize, that we are pilgrims and strangers who should view temporal matters in the light of eternity. The weeping child of sorrow learns to admit: "These light afflictions which last but for a moment, work out for us a far more exceeding and eternal weight of glory."

2. The Holy Spirit comforts the penitent sinner. Jeremiah, convicted of sin and guilt, declares: "Behold and see if there be any sorrow like my sorrow." David puts it well: "My iniquities are gone over my head; as a heavy burden they are too heavy for me. I go mourning all the day long." The convicted sinner sees in God a consuming fire, with anger kindled into flame; whose wrath is pregnant with anathemas. Whither shall he flee? Distance and darkness are equally impotent to hide him from the eye of God. Even death serves as a shroud to bring him to judgment. My sins! red as scarlet, innumerable, committed under aggravating circumstances. My sins! like so many poisonous snakes twined themselves around my horrified soul. Barred in a gulf of deep despair, in a horrible pit. Darkness without, beneath and above, past, present and future. Ah! is there salvation? A city of refuge? A brazen serpent to heal those bitten by Satanic venom? Yes. Hallelujah! Weeping may endure for a night, but joy cometh in the morning. For Christ's sake God pardons the sins of the truly penitent sinner, while the Holy Spirit at the same time effects the renewal of the heart, imparting the divine nature; now bearing witness with our spirits that we are enabled to cry: Abba, Father. As if he said to the weeping penitent: Be of good cheer, thy sins are forgiven thee, thy God is reconciled, you are now a child of God and will ere long be a joint-heir with Jesus Christ.

3. The Holy Spirit comforts us in the grave of our loved ones. He testifies the impotency of human resources becomes plainly apparent. Neither skill nor love can chase away death. Then, too, we have said with Job, "I associate consoling us: Misericordious comforters are we all: Their intercession comforted the wound, increased the pain. But when the comforter revealed himself to the heart, the hereafter became visible. He led us to understand: "Beyond this vale of tears There is a life above, Unmeasured by the light of years: And all that life is love." He assures us, that we are not deprived of our loved ones: they only preceded us to the home of the soul. May the grave devour what is mortal; no grave to love and hope. We shall meet our loved ones again. Weep not, says the comforter, you shall embrace him again, you dear father; soon you shall kiss his again, your dear mother; soon you will be privileged to press your darling child again to your bosom. Blessed Comforter, I praise thee.

## Death of Dr. D. D. Whedon.

The telegrams of Monday brought intelligence of the death of this distinguished scholar and divine. For many months his condition had been critical, and his death was unexpected any day. At an advanced age, and after a career of prodigious and varied labor, he has entered into rest. For forty years Dr. Whedon has been a conspicuous figure in American Methodism. As a professor in the Wesleyan University he displayed rare scholarship and there began his remarkable literary career. His style of writing had the nervousness of a rhetorician and the analytical acuteness of a metaphysician. Though scrupulously exact in statement, selecting just the synonym that expressed the delicate shade of meaning, his sentences had the rhythmic flow of a very streamlet. His work on "The Well" ranked him among the greatest masters of mental and moral science. His commentaries on the New Testament are deservedly popular. Indeed for the purpose intended, we have no hesitancy in pronouncing them the best of our acquaintance. In freshness, terseness and originality, we prefer Whedon to all smaller works. For twenty-four years he edited the Methodist Quarterly Review, and was only relieved by the last General Conference because of the increasing infirmities of age. In that position his brilliant pen had ample play. Many of his critiques are unexcelled in the world of review literature. In treating sectional questions, political and ecclesiastical, he was betrayed to an intensity of conviction that led to intolerance. And with keen satire, he sometimes, reprob-



wound that rather needed healing. But withal, he was a scholar of whom American Methodism should be proud. In any company of savans he was a peer.

## Sardis District Conference.

## REPORT ON THE LITERATURE OF THE CHURCH.

The literature of the church is a handmaid of religion. St. Peter enjoins it upon us, to grow in grace and to the knowledge of our Lord and Savior Jesus Christ. There is to be an increase of knowledge as well of grace.

Among the sources of religious knowledge, we mention the Holy Bible, the written word of God; our standard works, on doctrine and experience; the lives of persons eminent for piety and usefulness in the church; and our periodical literature, such as the church papers, magazines and reviews.

Mr. Wesley appreciated the great value of the press as a means of propagating religious knowledge; and, from his prolific mind and pen, our infant church received, great and small, about two hundred volumes.

All appreciate the great importance of God's word and of our standard books on theology. Just at this time our church is growing rich in memories, the biographies of eminent servants and fathers of the church. Religious biography is religion in the concrete. Gospel doctrine and saving grace illustrated in the current life and experience of believers.

What a rich legacy is left us in the biographies of such men as Dr. T. O. Sumner, Bishops Andrew, Paine, Kavanaugh, Pierce, and Parker, recently given, and to be given to the church. While speaking of recent books, we may not omit the History of Methodism, by Bishop McTear, this excellent history, and the lives in book form, such as we have mentioned, should be among the literary treasures of every Christian family.

The religious newspaper constitutes an agency of great power in the work of the church, contributing to the intelligence, piety, and zeal of our people. We live in a day of wonderful progress in art and science; and progress in plans and enterprises for the enlargement of the church, and for the propagation of the doctrines of Christ. At such a time, the church paper is indispensable as a source of aid as a means by which, to keep abreast with the advance of Christianity, and with the increasing weight of responsibility resting upon the church.

Your committee would urge with emphasis, the importance of a wider circulation of our religious literature; and especially of the **CHRISTIAN ADVOCATE**. The **NEW ORLEANS CHRISTIAN ADVOCATE**, under the editorial conduct of Rev. C. B. Galloway, D. D., the special organ of the North Mississippi Conference. As such, it is worthy of our hearty commendation and of our earnest support.

The Nashville Christian Advocate, the general organ of the Southern Methodist Church, is deservedly popular with our people; much might be said in its commendation. It is worthy of a largely increased circulation throughout our wide domain.

Resolved, That we will endeavor to extend the circulation of our church papers in the bounds of Sardis District; and especially of our own Conference organ, the **NEW ORLEANS CHRISTIAN ADVOCATE**. It should be a weekly visitant in the home of every Methodist.

Resolved, That we hail with much pleasure the presence among us, of Rev. Dr. Galloway, the live and able editor of our Conference organ; and that we hereby express our earnest desire to have him visit Sardis District, a part of the **ADVOCATE** territory, as often as may be practicable.

Resolved, That we assure Dr. Galloway of our sympathy, and pledge him hearty co-operation in the noble enterprise, of which he is our worthy representative and editor.

T. O. WIER, Chair'n.

Rev. Inman W. Cooper, of Madison Station, sends the following pleasant note:

By request of the Woman's Missionary Society of Pikesville, Miss. I attended their entertainment, May 21. To say the visit was charming would express but the truth. A beautiful supper and many elegant people in it, the result was success. Eighty dollars were cleared—quite a handsome sum. Surely Pikesville is a nice town. The ladies are alive to the interest of Christ. We regret not meeting our friend and brother, Rev. Thos. Cameron. Our work is moving on well; large congregation. Dr. H. F. Johnson will lecture here June 30. We will give him a full house.

**URGENTLY NEEDED.**—Your missionary money. If you have any in hand please to send it to us. If your collection is subscribed please to collect the subscription at once and remit. If you have not raised the subscription on your charge please do so. Do not forget to collect the Centenary subscriptions for missions. We must have money.

R. A. YOUNG.

—Dr. N. H. D. Wilson, of North Carolina, is again very ill.

—The Wesleyan Christian Advocate has begun its eighth volume, new series, and forty-ninth, old series.

—Bishop Keener preached the commencement sermon at the Memphis Conference Female Institute, Jackson, Tenn., on Sunday last.

—Master Stanley C. Jester, of Corsicana, Tex., a little child of the church, baptized by Bishop Parker, sends one dollar for the monumental fund.

—Rev. Sam Jones was offered a \$10,000 home in Nashville at the close of his meetings there, but declined it. His note in reply was characteristic of the man:

—The degree of D. D. was conferred on Rev. John F. N. Huddleston, of the Congregational Methodist Church, Mississippi, by Hiram College, at its recent commencement.

—General Eaton announces, as a deduction from the facts of the last census, that at present there are 18,061 young women in this country, who are pursuing collegiate courses of study.

—It was gratifying to his brethren to welcome Rev. B. Carradine at the Preachers' Meeting on Monday morning. He has been absent across the lake for a month recuperating his health.

—Rev. J. H. McLean, acting Regent of the South-Western University, at Georgetown, Tex., had the degree of Doctor of Divinity conferred upon him by Centenary College, at its recent commencement.

—A note from Rev. J. M. Weems, dated June 3, says Bro. Godfrey is still very sick. The attending physician thinks he will get up again, but is doubtful if he will be able to take the field any more this year. Many prayers are offered for the old veteran.

—The Centenary, published at Lancaster, S. C., and edited by Rev. A. W. Moore, is a new journalistic venture. The initial number is well gotten up, and is full of varied and valuable reading. Whether or not it will meet a "felt want," the future will determine.

—Dr. David Sollins has resigned the presidency of Emory and Henry College, and accepted the headship of Centenary Female College. The names of Prof. John L. Buchanan, Jas. A. Davis, E. E. Hoss and Dr. Dodd, of the Vanderbilt University, are all spoken of in connection with the presidency of Emory and Henry.

—The predestination controversy in the Lutheran Church is assuming considerable proportions. A congregation in Wisconsin asked a German University for an "opinion" on the subject, and now that opinion has become a vexed question. The difference is between a predestination "in view of faith" and a predestination "unto faith."

—Rev. Dr. A. M. Shipp and his son, Mr. J. W. Shipp, retire from the Vanderbilt faculty. The Biblical Department of the University has been reorganized. Rev. Gross Alexander becomes Professor of New Testament Greek and Pastoral Theology, and Prof. Tillet retains the chair of Systematic Theology. Other professors are to be elected.

—Our tenderest sympathy is extended to Rev. Jas. E. Bradley, of the Louisiana Conference, in his sore affliction. His little son, Edward Earle, aged three years, died on the 31st ultimo, after a long and painful illness. May sweet gospel comfort be vouchsafed the bereaved parents, and after life's race is run with them, a blessed reunion in the skies.

—The Wesleyan Christian Advocate reports Bishop Wilson at the Atlanta District Conference. Though yet feeble he presided at every session, and on the Sabbath started and thrilled an immense audience with a sermon of great depth and spiritual power. The revival meeting continues at Atlanta and all the churches are reaping a rich harvest. On Sunday Dr. Kendall, at Trinity, received thirty-five.

—At the thirty-fifth anniversary of the National Temperance League, England, held in Exeter Hall, the Bishop of London presided, and Dr. Newman Hall, Dr. B. W. Richardson and Mr. Samuel Morley, M. P., were the speakers. In the conflict against rum all denominations are united. There is no ecclesiastical proscription—neither close communion nor apostolic succession.

—The statistics for the past year of the United Presbyterian Church in this country contain the following figures: Pastors and stated supplies, 549; congregations, 568; members, 88,871; contributions for all objects, \$355,248; average per member, \$1.68; average salary of pastors, \$925. The last two items are especially noticeable. A like showing can be made by very few religious denominations.

—We regret our absence from the office when Mrs. L. Cray Sadler called last week. She has been a warm friend of this **ADVOCATE** from its initial number and a valued contributor to its columns.

—Rev. J. A. Bowen sends joyful tidings from Durant as follows: "We are entering upon the second week of a glorious revival in Durant. Thirty conversions and twelve accessions up to date, and the work increasing at every service. The whole town is moved with Divine power."

—A copy of the Mansfield Female College catalogue has been laid out on our desk. It is neatly printed, and admirably arranged. In addition to the usual matter of such annuals, it contains an address delivered on "Arbor Day" by State Senator, Hon. E. W. Sutherland. The work has been done at this office.

—Two Chinamen, Fung Chon and Fung Won, were baptized and received into the Canal Street Presbyterian Church, this city, on Sunday last. They answered the questions through an interpreter and seemed to have an intelligent and solemn comprehension of the vows assumed.

—The Diocesan Council of the Protestant Episcopal Church in South Carolina, in recent session, had an animated discussion over the right of two colored clergymen to seats in the body. The brethren were seated, but the equality of the council was disturbed. Of that discussion, the end is not yet.

—Rev. G. W. Bachman, of the North Mississippi Conference, is in the field as an agent for all our Methodist publications. We met him at the Sardis District Conference and was glad to learn of his success. If Methodists can be induced to read more, we may look for enlargement in every department of church activity. Bro. Bachman is doing good work for this **ADVOCATE** also.

—A volume by Miss Elizabeth Cleveland, sister of the President, is announced by her publishers, Funk & Wagnalls. It will appear the latter part of this month, and is entitled "George Eliot and Other Studies." A review of the advanced sheets by the New York Sun whets our appetite for the complete volume. This will be the first book ever written by an occupant of the White House.

—A meeting of the Protestant ministers of the city was held at the Young Men's Christian Association parlors on Monday last at 1 P. M. Rev. Dr. S. Landrum presided and Mr. Sherrard acted as secretary. After a full interchange of views a resolution was adopted extending an invitation to Mr. D. L. Moody to visit New Orleans in the autumn or winter, and hold a series of meetings. This invitation will be drawn up in proper form and presented to the several pastors for their signatures.

—Arrangements are being perfected for a grand meeting at the Seashore Camp Ground this year. It is yet a busy place. The sound of saw and hammer is heard during the day, and new substantial buildings are being erected. New bath-houses have been built and also a bell-tower. Other walks and avenues have been opened, more shade trees planted, and the beautiful encampment in various ways improved. As will be seen in another column, favorable railroad accommodations have been secured. Every facility and comfort will be provided to make the stay of visitors agreeable and profitable. A week by the seashore will be helpful to soul and body. Prominent preachers from several States will be present and occupy the pulpit from time to time.

—Rev. T. W. Lewis, of Lexington, Miss., sends us the following postal. It brings good tidings: "Prohibition succeeded here to-day. Our town council has passed an order forbidding the granting of any more license to sell whiskey for twelve months. Our ladies worked nobly in the cause. God be praised."

Closing Exercises of Whitworth College. June 14th, 11 A. M.—Baccalaureate Sermon by Rev. H. F. Johnson, D. D. Thursday, June 18th, 8 P. M.—Entertainment by Mrs. Cumling's Department.

Friday, June 19th, 8 P. M.—Exercises in Elberton. Sunday, June 21st, 11 A. M.—Commencement Sermon by Rev. C. K. Marshall, D. D. At 8 P. M.—Anniversary of Christian Association; Address by Rev. C. B. Galloway, D. D.

Monday, June 22nd, 10 A. M.—Essays and Recitations by the Seniors. 3 P. M.—Annual Meeting of the Board of Trustees. 3:30 P. M.—Anniversary of the Alumni Association. 8 P. M.—Concert.

Tuesday, June 23rd, Commencement Day.—Address by Rev. C. G. Andrews, D. D. The public cordially invited. If ministers desiring to be present will forward their names, homes for them will be provided.

H. F. JOHNSON, Pres.

## Commencement East Mississippi Female College, Meridian, Miss.

June 11, 1885.—Commencement sermon by Rev. H. H. Brown, D. D.

Monday, June 15.—Primary Exhibition.

Tuesday evening, June 16.—Senior Exhibition.

Wednesday evening, June 17.—Annual Concert.

Thursday evening, June 18.—Graduating Exercises; Address by Rev. Alonzo Monk; Baccalaureate Sermon by President.

Notice.—Preachers and delegates that expect to attend the Brandon District Conference, to be held at Forest, commencing June 25, will please notify me at once by postal card. Pastors will call attention of their delegates to this.

GEO. BANCROFT, Forest, Miss., June 5, 1885.

Sam Jones.

"Sermons and Sayings of Sam Jones." The volume is made from short-hand reports of the unique and powerful discourses of the famous Evangelist. Price, fifty cents by mail. Stamps, of two-cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Lafferty, Publisher Christian Advocate, Richmond, Va.

Publisher's Department. No fraudulent advertisements will knowingly be allowed in the **ADVOCATE**. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the **ADVOCATE**.

GARVER & JAMIESON, Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Bro., Fifth & Yule streets, Cincinnati, O., and 19 Nassau St., New York, making them our special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

"Ten cream?" observed Briggs, at the boardinghouse. "That's what I call an oasis in the desert." "It is more like a desert in the oasis," replied the land boarder.

E. H. ADAMS.—In another column will be found the advertisement of this enterprising dry goods merchant, offering as a special inducement to prompt freight on all orders, whether large or small. Samples will be furnished, with prices, on application, and quality of goods guaranteed.

"Robbie," said the visitor kindly, "have you any little brothers and sisters?" "No," said Robbie, solemnly, "I'm all the children we've got."

J. H. KELLER.—In another column will be found the advertisement of "Soapina," the latest production of "The Great Southern Soap Works," established by Mr. J. H. Keller over thirty-five years ago. Soapina was entered for competition at the great World's Exposition, and was awarded First Premium.

An exchange says: "Mountains have no eyes, but we've seen a mountainier!" If without eyes, "ask another exchange," how can mountains speak?"

COFFEE AND TEA.—Mr. James Duran, the popular coffee and tea dealer of No. 111 Poydras street, makes an announcement of surprising reductions in the cost of the finest coffee and tea. Not only this, but for all cash purchases 25 per cent is given, while to country customers, ordering C. O. D., he will prepay all freight or express charges. See advertisement and note the figures. Send trial order.

Time is always represented carrying a syringe, and we suppose he will continue to carry this primitive agricultural implement until time shall be no more.

Persons suffering from exhaustion, pains, poor appetite, etc., find the **New Life**, Remedy for coughs, etc., and **Life Tonic** a constitutional remedy, invigorating the entire system. Endorsements pour in continuously.

"How do you sell your alligators?" "Impaired the wag of the party at New Orleans." "A dollar a foot, sir," replied the dealer. "All right. You may give me a foot of that one" pointing to one about ten feet long.

Two Chicago girls thought it would be just fun to black their faces, but unfortunately they used a preparation that **went back**—it operates like ketchup, and chemists say, "it is probably indelible ink, and if Payson's they are marked for life."

"Good-by, Mr. Smith; I'm off for Afghanistan. Professional work, you know." "Going to paint some war scenes?" "No; not exactly. I'm engaged to plaster the rocks around Herat with 'Day Chicago Canned Meats' and 'Try Chicago Breakfasts.'"

The signator which should be the plainest part of a letter is frequently the most illegible. An Enterbrook pen would help to remedy the defect.

SANITARIUM, Riverside, Cal. The dry climate cures. Cough, Throat, Lung, full idea, 30 p. route, cost free.

If there is life left in the bulbs, Parker's Hair Balsam will promote a new growth of hair. It costs but little to try it. 50c.

DR. MEIGS CASE'S SPINAL APPARATUS.

This apparatus applies to the treatment of Spinal Disease the principle of extension, already well established as a most efficient method for the cure of diseases of the joints. With this it combines these additional requirements in spinal cases: Relief from the weight of the head and shoulders without the burden on some other part of the body; the stretching of the muscles (by means of the traction exerted by the weight of the body itself); and opportunity for exercise without restraint under these favorable conditions.

The results of daily exercise in this apparatus quickly demonstrate its utility. The patient improves rapidly in strength and height, the muscles concerned in maintaining an erect position are developed and invigorated, and a few weeks will frequently show a greater gain than can possibly be reached by months of treatment with the restrictive appliances in general use. For price, directions for adjustment, and other information in respect to this apparatus, apply to POMEROY TRUSS CO., 785 BROADWAY, N. Y., SOLE MANUFACTURERS.

L. L. LYONS & CO., Agents, New Orleans, La.



[Pat. Jan. 1, 1876.]

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Tryphena Farmer, of Stone P. O., Pickens county, Ala., having so often read in the **ADVOCATE** of the great bargains in pianos offered by Philip Werlein, 133 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having closed the sale for one of those lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request all who contemplate purchasing to call on Mr. Philip Werlein, as you will see at least from \$50 to \$75 and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein invites all when visiting the city to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Mathews, Reising, Mason & Hammett and Hale pianos at very lowest prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos as low as \$20.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Illness.

Ask your neighbors to subscribe for the **ADVOCATE**.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the **NEW ORLEANS CHRISTIAN ADVOCATE** please keep this in remembrance.

Press the **ADVOCATE** circulation now.

For all points in Texas and California (also the Southern Pacific and Star and Crescent via Houston).

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails, has adopted the standard gauge with well ballasted track, and increased speed. They offer the advantages of fast time, thorough cars, accommodations and arrangements. -Harris.

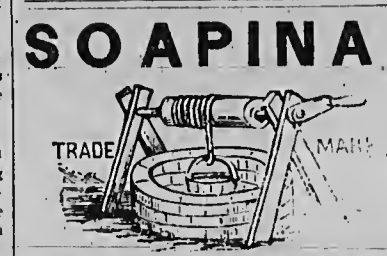
## Business Notices.

## QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis, and pulmonary consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with equal benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomachs will not reject it. For sale by all druggists, and E. H. TRUAX, New York.

## NEW ADVERTISEMENTS.

## SOAPINA.



Washes in Hard Water as well as in Rain Water. Invented by J. H. KELLER, who received the FIRST PREMIUM At Exposition for the best Laundry Soap in the World. Office: 110 Gravier St., New Orleans.

## PRAYER AND PRAISE.

Edited by Rev. ATTIOUS G. HAYGOOD, D. D., and Prof. R. M. MINTOSH.

We confidently believe this to be the most powerful combination of Gospel Songs for prayer meetings, praise meetings, camp meetings, experience meetings, missionary meetings, revivals, and religious Festivals, ever published in this or any other country.

PUBLISHED BY GARVER & JAMIESON, 112 CAMP ST., NEW ORLEANS. The best style of the art, with a beautifully illustrated outside title, and really printed from new type, in three editions, as follows: Bound Notes, Character or Seven-Shaped Notes, and Words Without Notes.

PRICES.—New Notes.—75 cents per copy; \$5 per dozen; \$50 per hundred. Bound Notes.—50 cents per copy; \$2.50 per dozen; \$25 per hundred. Words Without Notes.—50 cents per copy; \$2.50 per dozen; \$25 per hundred.

Specimen copies of **Music Edit** on for examining gratis, postpaid, 50 cents; specimen copy of **Word Edition**, 25 cents. Apply making an order, to either of the following addresses: Address W. D. SKILLMAN, 90 CAMP ST., or GARVER & JAMIESON, 112 CAMP ST., NEW ORLEANS.

## FIRST PRIZE

FOR LADIES' AND CHILDRENS' MUSLIN UNDERWEAR

AWARDED TO

D. DANZIGER,

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World's Industrial and Cotton Centennial Exposition.

Every lady residing outside the

City, should write for one of our elegantly illustrated Catalogues, for

Spring and Summer, now ready.

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DANZIGER'S

131 Canal St., NEW ORLEANS.

MENTION THIS PAPER.

## THE LITTLE HUCKLEBERRY, FOR CHILDREN TEETHING.

The soldiers to the late war established the fact that the huckleberry was much more efficacious in chronic bowel troubles than the Blackberry.

Every one knows the huckleberry growing along the hill, but few have realized the fact that the purple berry contains one of the most valuable and healthful principles known to man.

Walter A. Taylor, Atlanta, Georgia.

RIDDLE BOOK.

Dr. Hager's Huckleberry Cordial is the great Southern remedy for curing Hiccups, Dizziness, Cramp-Cole and all bowel affections, and restoring the little suffering child to its normal condition.

For sale by all druggists at 25 cents a bottle. Send for free trial sample for 10 days.

Walter A. Taylor, Atlanta, Georgia.

DR. MEIGS CASE'S SPINAL APPARATUS.

[See leading article in Medical Record, New York, Dec. 27, 1884.]

This apparatus applies to the treatment of Spinal Disease the principle of extension, already well established as a most efficient method for the cure of diseases of the joints. With this it combines these additional requirements in spinal cases: Relief from the weight of the head and shoulders without the burden on some other part of the body; the stretching of the muscles (by means of the traction exerted by the weight of the body itself); and opportunity for exercise without restraint under these favorable conditions.

The results of daily exercise in this apparatus quickly demonstrate its utility. The patient improves rapidly in strength and height, the muscles concerned in maintaining an erect position are developed and invigorated, and a few weeks will frequently show a greater gain than can possibly be reached by months of treatment with the restrictive appliances in general use. For price, directions for adjustment, and other information in respect to this apparatus, apply to POMEROY TRUSS CO., 785 BROADWAY, N. Y., SOLE MANUFACTURERS.

L. L. LYONS & CO., Agents, New Orleans, La.

## NEW ADVERTISEMENTS.

## ATHENS FEMALE COLLEGE.

ATHENS, ALA. Chartered 1843. The Property of the N. Ala. Conf., M. E. Church, South.

THE FALL SESSION OPENS THE FIRST MON. DAY IN SEPTEMBER.

Healthy location, beautiful grounds and commodious buildings. Competent Faculty. Every department thoroughly equipped. Cheap rates. Total expenses for five months' session, including board and tuition, \$50.

For further information address, REV. M. G. WILLIAMS, President.

## COFFEE! TEA!

Cash Loans 2 1-2 per cent., or C. O. D.—Express Freight Paid by Me.

CHOICE GREEN COFFEE—5 lbs. \$1.25; 10 lbs. \$2.25.

CHOICE ROASTED COFFEE—5 lbs. \$1.25; 10 lbs. \$2.25.

GOOD GREEN or BLACK TEA, fine flavor—2 lbs. \$1.25; 4 lbs. \$2.25; 6 lbs. \$3.25.

CHOICE TEAS, 3 lbs. and 10-lb. tins, at 60c, 75c, 80c, 85c, 90c, 95c, 1.00, 1.10, 1.20, 1.30, 1.40, 1.50.

PURE BROWN CANDLES—2 lbs. 50c; 6 lbs. \$1.25.

Freight paid by us as above. Samples sent when required.

JAMES DUNNO, 111 POYDRAS ST., NEW ORLEANS.

## Freight Free!

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Fancy Goods, Notions, Etc., Etc.

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E. H. ADAMS,

594 & 596 Magazine St. 594 & 596, NEW ORLEANS.

Will be particularly and promptly filled and freight thereon

PREPAID AT HIS EXPENSE.

THE FIRM OF GARVER & BAKER, EXPIRED June 1 by limitation, W. L. BAKER retiring.

COPARTNERSHIP.—THE UNDERSIGNED have this day formed a copartnership to continue the cotton factory and commission business, as successors of GARVER & BAKER, under the firm name of THOS. J. GARVER & CO. The new firm will liquidate the business of the old.

We respectfully solicit the patronage of all our friends and of the public.

THOS. J. GARVER, B. O. L. CARVER, W. L. BAKER.











## MISCELLANEOUS.

## TEST YOUR BAKING POWDER TO-DAY!

Produce a cake, absolutely pure, containing ammonia.

THE TEST: Place a spoonful of powder in a hot water bottle, heat it, remove the cover and insert a chemical which will be required to detect the presence of ammonia.



DOES NOT CONTAIN AMMONIA. ITS HEALTHINESS HAS NEVER BEEN QUESTIONED.

In a million homes for a quarter of a century it has stood the test of the oven.

PRICE BAKING POWDER CO.,

Dr. Price's Special Flavoring Extracts.

The strongest, most delicious and purest flavoring.

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For Light, Healthy Bread. The Best Dry Yeast in the World.

FOR SALE BY GROCERS.

CHICAGO. ST. LOUIS.



Dr. Price's SPECIAL FLAVORING EXTRACTS

MOST PERFECT MADE

Vanilla, Lemon, Orange, Almond, Rose, etc.,

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CHICAGO. ST. LOUIS.

SUNDAY SCHOOLS

"AND ALL HIS WONDERS" L. V. PROCLAIM.

WONDERFUL

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NEW SINGING BOOK

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THE MUSIC

Is fresh, original, and inspiring, and the added

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PILLS

25 YEARS IN USE.

The Greatest Medical Triumph of the Age!

SYMPTOMS OF A

TORPID LIVER.

Loss of appetite, Bile, constipation, Pain in

the head, with a dull sensation in the

back part, Pain under the shoulder-

blade, Fullness after eating, with a dis-

inclination to exertion of body or mind,

Irritability of temper, Low spirits, with

a feeling of languor, neglected some duty,

Weakness, Dizziness, Fluctuating at the

heart, Dots before the eyes, Headache

over the right eye, Loss of temper, with

irritability, Headache, colored urine, and

CONSTIPATION.

TUTT'S PILLS are especially adapted

to such cases, one dose effects such a

change of feeling as to restore the sufferer

to his normal state, and cause the

body to take on flesh, thus the system is

nourished, and by their gentle action on

the Digestive Organs, Regular Stools are

produced. Price 25c. 40 Murray St. N. Y.

TUTT'S HAIR DYE.

GRAY HAIR OF WHISKERS changed to a

Glossy Black by a single application of

this DYE. It imparts a natural color, acts

instantaneously. Sold by Druggists, or

sent by express on receipt of order.

Office, 44 Murray St., New York.

HOLMES' SURE CURE

MOUTH WASH AND DENTIFRICE

Cure Hoarse Throat, Sore Mouth, Sore

Gums, Gleet, Gonorrhea, and all the

most common diseases of the mouth, throat,

and rectum, and is recommended by leading

physicians. Price 25c. 40 Murray St., New

York. For Sale by all druggists and dentists.

AT WHOLESALE BY

I. L. LYONS & Co.,

Camp and Gravier Sts., New Orleans.

ORGANS

The most beautiful

and durable

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any

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Send for

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Write to

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care

of

your

eyes.

Are

you

not

seeing

double?

For

reasons

of

sickness,

fatigue,

or

the

effects

of

change

of

climate,

food

or

water,

there

is

nothing

so

beneficial

as

Parker's

Tonic.

## Weekly Market Review.

(For Week Ending June 9, 1885.)

COTTON.	
Low ordinary	7 13-16 @
Ordinary	8 13-16
Good ordinary	9 13-16
Low middling	10 1-16
Middling	10 5-16
Good middling	10 9-16
High middling	10 13-16
Fair	11 5-16
Galveston middling	10 7-15
Mobile middling	10 10
St. Louis middling	10 10

SUGAR.	
Inferior	44
Common	44
Good common	54
Fair	54
Good fair	54
Prime	54
Strictly Prime	54
Choice	54
Seconds	54
Yellow clarified	54
Gray clarified	54
Choice whites	54
Granulated	54

MOLASSES.	
Syrup	54
Fair	54
Strictly Prime	54
Choice	54
RICE.	
Fancy	54
Choice	54
Good	54
Fair	54
Ordinary	54
Common	54
No. 2	54
Rough	54

FLOUR.	
Minnesota bakers	5 00
Minnesota patents	5 50
Extra fancy	5 50
Winter wheat patents	5 00
Choice	5 25
Fancy	5 50
Extra Fancy	5 50
CORN PRODUCTS.	
Cream meal	3 15
Corn meal	3 25
Grits	3 30
Hominy	3 25
GRAIN, ETC.	
White	71
Yellow	62
Mixed	60
OATS.	
Western rust-proof	45
BRAN.	
By wt.	90
HAY.	
Choice	22 00
Prime	19 50
PROVISIONS.	
Pork	11 60
Prime mess	11 00
Rumps	10 25
SAUSAGE.	
Fancy breakfast	94
Shoulders	63
Sides, clear	63
Sides, clear rib	63
BACON.	
Sugar-cured	94
DRY SALT MEAT.	
Shoulders	63
Sides, clear	63
Sides, clear rib	63
FISH.	
MAKERAL:	
No. 1, in bbls	14 25
Half bbls	7 75
No. 2, in bbls	13 75
Half bbls	6 25
No. 3, in bbls	13 25
Half bbls	7 00
GROCERIES.	
COFFEE:	
Rio, choice	94
Cordova, choice	94
Java, choice	94
8 oz.	18
Western dairy	18
New York dairy	18
Country	14
LARD.	
Choice	7 75
Choice	50
Fair	25
OLIVE.	
Coal, cases	17
Coal, bbls	12
Cotton seed	354
Lard	65
VEGETABLES.	
JARRAGES:	
Western, bulk	3 75
Country, in crates	3 50
POTATOES:	
Western	1 75
Kentucky	4 00
8 oz.	5 00
ONIONS.	
8 bbl.	2 00
2 bbl.	2 15
BALING STUFFS.	
12 lb.	109
10 lb.	111
SALING TWINE.	
15 lb.	15
FIBER.	
1 bundle	1 25
SUNDRIES.	
POULTRY:	
Chickens, Western	4 00
Young	3 00
Chickens, Southern	3 00
Turkeys, Southern	9 00
Eggs:	
Western	13
Southern	14
WOOL.	
Lake	17
Louisiana	15
Hairy	75
HIDES:	
Green salted	7
Dry salted	104
STAVES:	
Oak, kegs	75 00
Oak, barrels	100 00
Oak, casks	100 00
Oak, boghead	139 00
HOOP POLES:	
Hoghead	50 00
Barrels	25 00
Half barrels	12 00
FERTILIZERS:	
Cotton seed	12 00
Coal	22 50
Pure ground bone	42 00
Muriatic acid	8
Sulphuric acid	8
Bone black	34

## NEWS OF THE WEEK.

## DOMESTIC.

MANNFIELD, Ia. June 2.—Local opinion is probably defeated by about 300 votes in this parish. The largest vote by far since 1877 was polled.

RICHMOND, Va. June 2.—The most brilliant society event that has taken place in this city for several years was the marriage of Miss Julia Jackson, daughter of Stonewall Jackson, and William A. Christian to-night. The ceremony took place in the Second Presbyterian Church. An assemblage of 2000 witnessed the marriage, and several hundred persons were turned away unable to get in the building.

WASHINGTON, June 3.—The Secretary of State received to-day from the United States minister to Madrid a cablegram stating that a government commission had declared Asiatic cholera epidemic in the Spanish province of Valencia.

ATLANTA, Ga. June 4.—The fund for a Young Men's Christian Association building has reached \$75,000, \$7000 of it was given by ladies. Sam Jones, the Evangelist, stirred society roundly last night by denouncing the dancers of the German, which he ridiculed as hugging, set to music. He also handled the "spider-leg dudes," to use his words, with gloves. The society of boys and girls are mad, and on of their number writes to-day defending the dances and the hugging.

NEW YORK, June 4.—A type-setting contest between Joseph McCann, of the Herald, and Ira Sommers, of the World, was decided to-day. The men set for three hours, McCann putting up 6325 ems of solid minion, without paragraph, and Sommers 6022. The best hour McCann set 2129 ems, beating the best record of 2004 ems, made by compositor Ahrensburg some years ago.

CHICAGO, June 4.—The Paris (Ill.) special says: A tornado of wind and rain, accompanied by terrific lightning and thunder, lasting fifteen minutes, struck the town this afternoon. Hall the Metropolitan Block was roofed, leaving a valuable stock of goods exposed to the torments of rain which fell. The Presbyterian Church and a number of other buildings were almost totally demolished.

ATLANTA, Ga. June 4.—A terrific storm of wind and rain swept over this city yesterday, destroying public and private property to the extent of about \$80,000. All the creeks, bridges and their banks, and culverts, bridges and crossings were swept away or seriously damaged. The gutters and sewers could not carry off the water, and the streets on the lower levels became rivers. Cellars were flooded, mills stopped and business interrupted.

PHILADELPHIA, June 5.—The Memorial Hall, in Fairmount Park, the Art Hall of the Centennial Exposition, which cost \$1,600,000, caught fire this afternoon and was at one time in imminent danger of destruction with its valuable art contents. Fortunately, however, the flames were extinguished after a few hundred dollars damage had been done.

SHERMAN, Texas, June 6.—A large meteor passed over this place at 10:30 last night, moving in a westerly direction. Shortly after its passage a heavy artillery was heard, followed by a rumbling, as of distant thunder. The explosion was so violent as to rattle the glass in the courthouse, and shake other buildings. A number of citizens, thirty-five miles south, and was accompanied with a similar explosion, shaking buildings, etc.

PARKERSBURG, W. Va., June 8.—The situation in Jackson county is becoming quite serious. Hundreds of families are on the verge of starvation, and unless aid is speedily extended, the most disastrous results will be expected. Some of the more fortunate and influential people of the county have heretofore denied reports that from time to time have been made public, hoping things could be lived over till a new crop could be raised but now much alarm prevails, and public meetings are being held in all the villages, and the local papers are printing appeals for aid.

## FOREIGN.

LONDON, June 2.—Dispatches from Bombay state that news has just reached there of a disastrous earthquake in Cashmere, a country of India. The seismic shocks began on Sunday, and have continued at intervals of ten minutes ever since. The shocks were very severe at Serinagar, the capital of Cashmere.

MADRID, June 5.—The cholera is increasing at Valera; 45 per cent of those attacked die.

LONDON, June 5.—Unofficial reports from the earthquake at Cashmere are of such an alarming character it is believed it will prove even more disastrous in its effect than the whole cities and towns in the valley are spoken of as destroyed. The absence of definite news is attributed to the demolition of telegraph lines in the general wreck and chaos, and in consequence the magnitude of the calamity and numbers of killed and wounded are left for the imagination to supply. An official dispatch from Serinagar gives the number of the killed and wounded by earthquake there Sunday and Monday last as follows: killed, 87; wounded, 100.

PARIS, June 6.—It is stated that the manuscript writing of Victor Hugo will fill ten volumes. Mr. Hugo indicated the arrangements for their publication. The contents of three volumes, which are almost ready for circulation, are various, and embrace both prose and poetry. The other seven will consist of notes and letters written during the years of the exile of the poet.

SUMMARY STATEMENT OF RECEIPTS FOR FAIR INSTITUTE FROM DECEMBER 1, 1881, TO JUNE 1, 1885.

Georgia Conference (colored)	\$40 55
China	25 00
Various sources	201 24
Virginia Conference	2 00
Kentucky	12 00
Alabama	32 50
Florida	42 00
Georgia	78 25
Baltimore	80 21
Missouri	137 00
Mississippi	104 00
Louisiana	202 00
S. Carolina	224 00
Tennessee	504 75
N. Georgia	40 75
Total	\$2,133 40

W. C. DUNLAP, Com. and Agent Palestine Institute. P. B.—Bro. S. B. McCutchen represents the Louisiana, Dr. Galloway the Mississippi, and Bro. Porter (Gilderoy) the North Mississippi Conference.

DENTIFRICE.—In this issue will be found the advertisement of Drs. J. P. and W. R. Holmes, of Macon, Ga., offering to the public their celebrated "Holmes' Mouth Wash and Dentifrice." In the manufacture of this superior preparation the Drs. Holmes have, without doubt, employed all other efforts to give a perfectly harmless, pleasant and beneficial dentifrice in fact, one that will take but a short period to earn a reputation on its own merit. A neat pamphlet on treatment of the teeth and gums will be sent to any address.

KENNESAW AND SHENANDOAH VALLEY ROUTE.—This popular line is doing a very large business and is doing a very large business and is doing a very large business. The line runs through the mountains from Calera, Ala., to Hagerstown, Md., a distance of over eight hundred miles, which makes the line delightfully cool and full of interest with mountain and valley scenery. The Kennesaw route daily trains to Washington and Philadelphia without change. The time is several hours quicker than formerly, and facilities are quite perfect.

## MISCELLANEOUS.



Absolutely Pure.

This powder never varies. A marvel of purity and uniformity. More economical than the ordinary kind, and can be used in competition with the most refined. Sold only in this country.



# Christian Advocate.

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WEBSTER & JAMIESON, Publishers.

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## MAT AND DECORATION.

BY GEORGE W. HUNGAY.

The beautiful, lilted month of the year,  
Flower-crowned, melodious, sweet-scented May,  
With her full chorus of birds in song,  
And her green scarf over woodlands here,  
To honor heroes, she still lingers here,  
All nature seems peaceful and welcomes her stay,  
And daffodils light up her way.  
We will not leave till the latest camp gear  
Is packed with care, decked with diamonds of dew,  
And will the rose without a bouquet,  
And lilies and violets for the blue,  
And roses and daisies white for the gray,  
We hide with her mantle of grass the wound  
Made by shot and shell on the battle ground.

## And Old Texan in Texas.

BY REV. J. B. A. ABBRENS, D. D.

MR. EDITOR: When you think of Texas, the adjectives great, grand and glorious find their true significance. Such developments and so much to develop! Though the laws of nature hold good here too. For example, Cypress and Hickory, on the Central railroad, above Houston, were apparently more thirty twenty years ago than now. Railroads have built cities, but here they slightly failed. I read once of the Virginia Legislature, in years gone by, enacting a law that at certain cross roads a town should be built; but the town was not built, notwithstanding the legislation. Like some towns, certain men have to be nursed and resisted from youth to old age; but when they never will be. Rightly the Persian proverb asks: "Are all stones diamonds, are all men men?" There were also some circuits and stations where we obstinately hold on against the dictates of wisdom. Love's labor

Hempstead is a growing town. During the late war it was a military post. I was assigned to the chaplaincy of this post when Col. C. F. Wilkes' Texas Twenty-Fourth Dismounted Cavalry Regiment, whose chaplain I had been, owing to demerit, was consolidated with a Tennessee regiment. While in this position I joined the Texas Conference during its session in Waco, Dr. Alexander in the chair. Dr. Marvin, subsequently a Bishop, was with us on a visit. In my boyish experience I expected to be appointed preacher of Hempstead station. You can imagine the state of my feelings when my appointment was announced: Spring Creek circuit, J. B. Ahrens. But often since I thank God for this disappointment. The appointment furthest from Hempstead, where my military duties kept me most of my time, was but twenty miles. Here and at the other appointments we had gracious revivals, adding up more than a hundred conversions and accessions to the church.

Here, near Hempstead, an amusing incident occurred at the beginning of the war. A Methodist preacher, as colonel, was drilling his regiment of cavalry. Ordering a certain evolution he discovered a railroad train rapidly approaching. He frightened, he screamed with great vehemence: "Look out, boys, the railroad is coming." The laughter which followed this announcement was loud and long.

The college building at Chappell Hill awakened many pleasant reminiscences in my mind. Here I spent three of the most pleasant years of my life as student and professor. Here Drs. William Halsey, Carter,

Follansbee, Mood and Miller superintended a prosperous school known as Soule University.

To-day, June 6, I reached Georgetown. The commencement festivities are near high-tide. Here our illustrious Dr. F. A. Mood labored and died, and in the Southwestern University reared a monument to his name more lasting than granite. The location is most charming, the surrounding country very fertile, retired from centres of dense population and yet very easy of access, the community refined and thoroughly Methodist. To-morrow we shall proceed to elect a successor to Dr. Mood. Of this and other matters relating to commencement in my next.

## Mirabile Dictu.

BY \*\*\*.

MR. EDITOR: There are some religious pictures flashed now and then upon the canvass of the church's history, whose peculiar findings ought to be photographed and preserved for the study and improvement of others in the future. The church, with her ministry, is a wonderful school of varied experience, and some of these experiences are so exceedingly timid and modest; or, perhaps, other considerations enter in and prevent them from coming to the front so that the public eye may gaze upon them. Somehow I have reached the conclusion that a glance at one of these religious pictures might do good, though condemned at first sight. Look at the picture and its shadings as the preacher and some members of the church made it the other day, little dreaming at the time that it would be hung up in the Exposition for other eyes to gaze upon it. Yes, the preacher was looking with some anxiety to the coming of his second Conference meeting. Of course he concluded, and he had the right to conclude, that the accepted pastor of five large congregations might reasonably expect to receive thirty-five or fifty dollars at the coming Conference, especially now that nearly a half year's service, faithful service, had been given to his people. On such faith, and backed by a Christian constituency of five large congregations, he ventured the tremendous financial risk of pledging his word to the vendor of provisions that he might expect fifteen or twenty dollars. There were some other creditors with demands of five and ten dollars that on his return from the Conference would be paid, but the good man who spread his table must be cared for. With a pledged salary of \$800, averaging, according to the best standard arithmetics in the universities, \$200 every three months, with some backbone and audacity, he pledged his word to his several creditors—this word was his honor, it was his invested capital, his reputation was huddled upon it, and this word was to pay after the Conference meeting.

The venture of the preacher was reasonable, it was honest; because there existed the solid fact that five large Christian congregations of honest constituents stood pledged to sustain him in such an outlay. There was nothing strained about the transaction. Well, the Conference, with its large gathering of people and officials, was there. The officers of the church in the dignity of Christian manhood and responsibility were there. They reported carefully what had been done in private for the preacher to keep soul and body together of himself and family; but *mirabile dictu!* three months had rolled away and not one dollar in hard cash put in its appearance for the pastor. The pastor of five large Christian congregations, with a pledged salary of \$800, cast his eyes up and down the great gulf stream of finance, but not one dollar, with the imprint of the mint at New Orleans, "Put your trust in God," appeared upon the broad surface of that stream. There he stood in that solemn hour of finance; his word of honor, all his invested capital at stake and in jeopardy; his reputation trembling in the balances of financial disaster, and five honest Christian congregations his pledged supporters. There he stands the pity of angels—Impenetrable Bankrupt! Specie payment suspended! The bank of honor "busted!" *Mirabile dictu!*

What will his creditors say! What will the world say! What poor financiers these preachers are! Just at this moment a little slipper brig came dancing over the stream, having no connection with the five Christian congregations, bearing a small cargo from another port, that brought financial relief to the impecunious preacher and the vendor of provisions smiled again. On what slender threads does credit and honor sometimes rest?

## Woman's Work.

BY MRS. S. O. WEEMS.

There are few, if a single woman, reared in our fair Southland who would not shrink with horror from what is called "Woman's Rights." Women are naturally timid, and look upon anything that forces them into conspicuous places, as a cross. The place where she delights to reign is in her own home, where her influence is felt and appreciated. In order to wield an influence there for good she must have spiritual power. We can not sit down idly in our homes or appear only for the adornment of society and obtain this.

"What doth it profit, my brethren, though a man say he hath faith and hath not works. Can faith save him?" So, if we would show our devotion to Christ, who hath done so much for us, we must work in his vineyard. When we remember the millions of women who are now suffering cruel bondage in heathen lands, it seems enough to quicken the energies and stir up the gifts of every woman in the church. In our Woman's Missionary Society we have a sphere of activity in which to develop all the talents and utilize the gifts of our natures. Though we may not be able to do any great things for the perishing souls in heathen darkness, our work will surely be a benefit to our own souls and have a reflex influence on the church at home. If our ministers will study this work closely, they will see that where woman's missionary societies are in successful operation that the missionary spirit and enterprise of the church is greater and little trouble is found in raising their collections. The dear women of the church can not enter into this work with a full purpose of heart to do their whole duty as members without receiving spiritual benefit. I can speak for myself. It has certainly been a blessing to my soul, making me more willing to bear the cross of Christ. When I look around upon the members of our missionary society and number those who are the most consecrated Christians I find them among the faithful ones who are always at the missionary meetings. There are many of our ministers enthusiastic helpers in woman's work, yet there are some who, though not opposed, do not see the good and use no effort to help on this work. To these we would recommend an earnest investigation of our work and its results.

ENTIRELY, MISSISSIPPI.

## Courtesy.

Courtesy is, strictly speaking, a Christian grace. It is the offspring of charity, and since it derives its being from divine grace; since it is made the subject of divine command; since it is especially calculated to smoothe those little asperities which sometimes hinder even "the living stones of the temple" from being so perfectly joined or so fitly framed together as they should be; since it powerfully tends, likewise, to remove the prejudices and to allay the enmity so generally entertained by the world toward the church; above all, since, in combination with other causes it may contribute to win souls to God, we surely ought not to deem it unsuitable, but to make it the subject of our particular and attentive consideration. While some professed disciples of Christ seem to have substituted in the place of genuine courtesy a conformity to the manners and habits of ungodly men, which, very ill, consists with that simplicity of character which should distinguish the remnant of true Israelites, there are others who, through an honest disgust toward the impertinent fopperies of the world, and an ill-directed fear of becoming infected with the same spirit of guile and hypocrisy,

have even run so far into the opposite extreme of churlishness as to be culpably negligent of the mere forms of civilized society.

The courtesy of the world is an imposing form. But the courtesy of a Christian is not a mere form. It is not the phantom of a feeling which has no real existence. It is the outward expression of an inward disposition, the conduct which a benevolent mind will on all occasions instinctively prescribe. It is the natural and unconstrained operation of unfeigned love. Let us but love our neighbor as ourselves, and it will be morally impossible to violate the laws of the country; for love worketh no ill to his neighbor. It will teach us cautiously to avoid whatever might unnecessarily wound his feelings; it will dispose us assiduously to study his inclination, ease and convenience; it will make us anxious to interpret his very looks that we may even anticipate his requests; it will enable us cheerfully to make a sacrifice of our own gratifications with a view to his. All this is perfectly easy; it is even delightful where love exists without dissimulation; but let this heavenly principle be wanting, take away from the form of courtesy the power and it becomes an arduous and irksome task, a yoke grievous to be borne.

SUMMERFIELD.

## From Arcadia, La.

We are just back from the land of sand, deep sand, and hard to pull through. Sparta should have a glass factory working on that sand and getting rid of as much as possible of it. It might take some generations before the supply would be exhausted; still to the weary itinerant pulling through it in the hot sun it would be a satisfaction to know that some of it was being put to good use in the furnishing of glass for the millions. Eight miles south of Sparta is the Caster Church where we held the quarterly meeting. Largo congregations greeted us, and the "dinner on the ground" was sumptuous. The love-feast at nine A. M., Sunday, was an occasion of great spiritual refreshment. At eleven we preached the funeral of Sister Koonce, an elect lady whose consistent Christian life and triumphant death have left an abiding influence upon all that community. The sacrament followed the sermon and we had indeed a precious and melting time, the deep of many hearts being broken up and the tears of sweetest peace and satisfying joy flowing freely from the eyes of not a few. After dinner and during the three o'clock service God's spirit in great power descended upon all. Mourners crowded to the altar and side benches and into the aisle. It was fully six o'clock before we closed the meeting. Before the sermon, Bro. Johnston, baptized some children and a young man and his wife. He received six into the church formally and has since more to receive—fifteen souls in all coming out on the Lord's side, one of them an aged sinner. It was good to be there. We learn from the pastor that there is spiritual improvement all over the Sparta and Saline circuit. He has every indication of a grand work of grace being done this Conference year.

We organized the Caster Women's Foreign Missionary Society with the following officers: President, Mrs. M. E. Wardlaw; first vice-president, Mrs. Rebecca Blum; second vice-president, Mrs. Lou Downs; recording secretary, Mrs. M. J. Sheppard; corresponding secretary, Mrs. Mary Carlisle; treasurer, Mrs. Rebecca Winchell; solicitor for Woman's Missionary Advocate, Mrs. Mary Neal. These ladies will have a good report.

Rev. J. M. Johnston, the pastor, will, doubtless, be able to organize without delay the ladies at Bear Creek, Providence, Holder's, Sparta and Ebenezer. His assistants, Bros. Rushing and Allison, local preachers, will organize the ladies at Mpl Creek, Evergreen, Lake Village, Antioch and New Prospect. We found the people in the Caster ward of our parish wide awake on the question of prohibition. We will soon have a vote in Bienville, and though our enemy is strong and

boastful, yet we expect to win. Doing their best and the great God backing them, surely the prohibitionists ought always to expect victory. The articles of Bros. Black and Billingsley were timely and strong. Let the church of God in Louisiana do her full duty, and even this stronghold of whisky will be wrenched from king alcohol. We were glad to learn from Col. A. C. Mitchell that a State Convention of the prohibition party is to be held at Shreveport on or about August 19, 1885. Let every parish send delegates of grit and backbone, men who love God and their fellow-men more than party.

JUNE 9, 1885.

## Missouri Letter.

Last week was District Conference week in Missouri, no less than eight having been in session. It was my privilege to attend three of these Conferences and also to be present at the session of the Missouri Conference Woman's Foreign Missionary Society—which, I thought, was doing very well for one week. My own Plattsburg District Conference, which Bro. Bounds, of the St. Louis Advocate, called "a model session," closed Sunday night, May 24. The session was in all respects satisfactory—a large attendance, good reports, spirited discussions of all the interests of the district and a deep religious interest throughout which culminated in a very Pentecost at the Sunday morning love-feast. Dr. W. M. Rush, the Nestor of the Missouri Conference, was with us, but in great feebleness. The Conference decided to hold a district camp meeting in July, the location of which has since been fixed at the Plattsburg Mineral Springs, and I had the great pleasure of announcing to them that Sam Jones and Dr. W. M. Leftwich had consented to be with us at that time. Our camp meeting will begin July 8, and we expect Sam Jones to remain with us at least two weeks. The whole of north-west Missouri will turn out to hear the great Georgia evangelist who so electrified Nashville, and we are making arrangements to entertain ten thousand people at our "feast of tabernacles." We have secured an immense tabernacle which will seat five or six thousand people and will stretch it on the edge of a grove where other thousands can congregate. The springs are celebrated for their medicinal qualities, so that our camp meeting will offer healing for both soul and body. We are looking forward to this meeting with prayerful interest and trust that it will result in the awakening and conversion of hundreds and even thousands. Dr. Leftwich says, in a private letter, "Sam Jones is a wonderful man. His equal is not on the continent. No one like him." Sam Jones himself says, "The meeting here (Nashville) is beyond description."

The Woman's Foreign Missionary Society of the Missouri Conference closed its annual session at St. Joseph last Wednesday. They had a very successful meeting and a good attendance. The woman's work is growing, and I can most heartily bid it God-speed. I do not see how any one who studies the philosophy of missions can be out of sympathy with this more recent development of missionary enterprise, for as Dr. Scudder has well said, "Heathendom will never be taken for Christ until the family is entered." And in nine-tenths of pagan lands woman only can enter the family. So that the heart of woman is the strategic point in the warfare for the supremacy of the world. Then again the fact is becoming recognized throughout the East that Christian missionaries must direct their energies chiefly to the young. But little progress, comparatively, can be made in dealing with adults. In many places teaching is found to accomplish more than preaching, and more converts are made in the school-room than in the church. For this kind of missionary work woman is pre-eminently adapted and large results will certainly follow the efforts now being made in this direction. Is not much of the increased interest now being taken in missions due to the reflex influence of the woman's missionary societies, and will not this reflex influ-

ence be even more manifest in the future? The women who labor in our missionary societies and who become deeply interested in the evangelization of the world, will train up sons and daughters thoroughly imbued with the missionary spirit and the next generation, descended from such mothers, will not be content to merely "play at missions." And yet, despite all this, many of our preachers are found opposing "woman's work for woman." Shame on them! They make a feeble effort to bring Paul to their support, forgetting that some of the apostle's noblest and truest "yoke fellows" were women, and that he wrote, concerning them, "I entreat thee also, help those women which labored with me in the gospel." The sixteenth chapter of his epistle to the Romans is full of the gratitude and love he felt for the women of the early church, no less than seven of whom he there mentions by name. My own experience is that these women's missionary societies kindle the missionary zeal of the entire church, and so far from hindering the pastor in his work, they prove a most valuable auxiliary.

The secular papers announce the collapse of another communistic and infidel enterprise. Five years ago a colony of infidels founded a town called Liberal, in Barton county, Mo., which was to be the model community of the United States and where no religion of any description was ever to be tolerated. The St. Louis Globe-Democrat declares that the experiment is a failure, and that the town is shriveled, contracted, torn in two by dissensions, and promises ere long to become a deserted village. It is a fit ending to such an undertaking.

We have had some extensive revivals in Missouri this year and are looking for others before the year is over. "A brother who has taken the trouble to 'keep count' says that since last October there have been reported in the St. Louis Advocate 4,128 conversions and 4,145 additions in the three Missouri Conferences. The Rev. A. Mizell reports a very gracious revival now in progress in his charge, Moberly, Mo., which has resulted in over 120 conversions to date.

Mr. L. D. Dameron, publisher of the St. Louis Advocate, announces important improvements in the mechanical department of the paper to take place July 1. The St. Louis is, as you know, already one of the best of the Southern Methodist Advocate family, but Mr. Dameron's ambition is to make it equal, if not superior, to any religious journal in the country. N. B. CHAPMAN.

ST. JOSEPH, MISSOURI.

Rev. T. Y. Ramsey, Sr., presiding elder of the Winona district, writes of the wonderful revival at Durant, Miss., as follows:

The good work is still going on here. The indefatigable pastor, Rev. J. A. Bowen, commenced a meeting in this place two weeks ago, and thus far forty odd have been converted. And there is no abatement of interest. Such a gracious work has never been experienced by this community. The pastor has had valuable assistance from Revs. W. R. Murrah, E. G. Kilgore, G. W. Bachman, R. A. Burroughs, G. W. Brown, T. W. Lewis, and last, though not least, H. C. Parrott and wife. The great day alone will reveal the result of the efficient labors of that good woman in this and other communities. Any pastor would do well to avail himself of her assistance.

The prohibition sentiment is growing rapidly. Holmes county sends a full delegation to the convention.

The following note from Rev. James A. Godfrey, written by his own hand, will be read with pleasure by many anxious friends. We are rejoiced at his partial recovery from an almost fatal illness:

I came home yesterday from Paulding; health improving, though I am very feeble. I go to Livingston, Ala., on Saturday.

I hope to meet all the brethren, both clerical and lay, who form our District Conference, to be held in Lauderdale, July 9-12, and I am very anxious that we have the editor of our Advocate with us. Please come.

Letters from brethren indicate a good degree of prosperity in our bounds.

Bro. N. B. Harmon is on the Paulding circuit, with his work well in hand.



## Christian Advocate.

THURSDAY, JUNE 18, 1885.

## GOLD'S SCHOOL.

One by one, as the days go by,  
To learn our lessons we bravely try;  
For every hour some task is set,  
Pitiful, easy, short or long,  
And whether we come to it weak or strong,  
Somehow or other it must be met.

Graded well is this school of ours,  
Each one's duties within its powers,  
And his task the thing that he needs to know,  
And many a time does the pages grow dim,  
And before tired eyes the hard words swim,  
And the hours go by so slow, so slow.

Various ages are gathered there,  
Flaxen tresses and thin, gray hair,  
Allies fall over the lesson books,  
And often the little ones laugh in glee,  
At the beautiful words their bright eyes see,  
While the old attend, with grave, and looks.

Skilled teachers assembled here,  
Patiently labor year by year;  
Never mistake in their work was known:  
Only the scholars, weary or vexed,  
Idle, impatient, tired, perplexed,  
Suffer from errors all their own.

The Spirit teaches the highest class,  
Time takes all as they upward pass;  
Joy is claimed by the happy few,  
While tears, Experience, Labor, Pain,  
Treasures of knowledge help us gain,  
And conscience conducts the grand review.

But, patiently learning day by day,  
We are longing to hear the Master say,  
That our school-days here are done;  
And after the long term shall pass,  
To be transferred to that upper class,  
In which the advanced work is begun.

—New England Journal of Education.

## The General Judgment.

Mr. Greene in the ADVOCATE of June 4, passed rather a severe criticism upon people and especially, public speakers, and ministers in setting forth a doctrine, "that has little if any foundation in actual truth."

The word of God teaches such a doctrine as the general judgment in plain language, so simple that "wayfaring men, though fools shall not err therein."

Men trouble themselves about things that do not belong unto them, because the mind is finite, and can't comprehend them. Because they are not able to harmonize certain truths taught in the Bible, with their idea of thinking, their modes of action, and experience generally, they become mystified, and close up by saying, in their opinions, no such things exist.

As long as we have the word of God to guide us, and will follow its plain teaching, there is no reason why we should fall into error. The great trouble with men, (and especially we young students of the Bible) is that we forget we are commanded not to be "wise above that which is written," and consequently, brush through, stumble over and finally fall into some pit of mystery lying between the plain cardinal doctrines of truth, and there we remain until some old veteran of the word, comes along and pulls us out, and starts us off afresh. We tread smoothly on for awhile, but soon another pit greets our next advance, and instead of going around it, we plunge in and are soon stuck worse than ever. Thus on we go, until our shanks are skinned, our brains are muddled, and we conclude, to take the Bible for what it says, and write it as we find it, and preach it as we are told: we are then prepared to learn something, though hard experience may have taught us, the lesson.

As to the ways and time in which the general judgment will take place no one but God knows, not even the angels of heaven. But if one wants to write it or preach it, he need not use "hackney phrases" to do so, for all he has to do is to open the Bible and there he will find it in language that can stand the criticism of the world. The doctrine is so plainly taught that it does seem it would require special effort to overlook it, and to evade it, is an impossibility.

St. Paul declares that: "He hath appointed a day (not days) in which he will judge the world in righteousness."

"The dead, small and great, shall stand before God." "The day of judgment is that important period which shall terminate the present dispensation of grace toward the fallen race of Adam, put an end to time, and introduce the eternal destinies of men and of angels."—Watson.

Now we must admit that the world will not last forever, therefore should it cease to exist to-morrow those found upon the world would be sufficient in number, to justify a general judgment.

St. Peter says: "The heavens and the earth which now exist are by the word of God reserved in store unto fire against the day of judgment, and perdition of ungodly men."

My friend furthermore says, that those who preach such a doctrine, when they "officiate at the funeral of a brother or sister, represent them, as having gone to his or her reward." That is true if they have lived right; but is that saying that they have entered the full enjoyment of their labors, or even if they have, does that prevent them from being present at the general judgment, and being applauded by the assembled hosts of heaven and inhabitants of earth, and their destiny forever sealed in our presence? We answer no!

Also he says: "If such be true, is it just to send a man to prison for five years, before he is ever arraigned or tried?"

Not so. The inner laconismed already, and if he dies, the moment his spirit leaves the body it is doomed. God don't send people to hell, they go

there of their own free will and accord.

He also comes out in so many words, and says in his opinion, "there is no such a thing as a general judgment," and gives as one reason that it has never yet taken place. Of course it has not, his examples of Moses and Elias, the rich man and Lazarus, and the thief on the cross are "far fetched" and have nothing to do with the doctrine in question.

And as to ministers painting frightful pictures, such is nothing more than they should do, for all the genius of the world combined, can't place a more frightful one, on the canvass, than have the inspired men, "who wrote and spake as they were moved by the Holy Ghost."

The difficulty in this age of tender feelings and fear of harsh preaching, is that some preachers, cover up these dreadful realities with rhetorical flowers and fanciful wreaths, thus allowing many a poor soul to go to hell on "flowery beds of ease." We brethren need not be afraid of making the picture too forcible, for surely from the figures used in the Bible, it is a place of awful realities.

NEW ORLEANS.

H. D. KIMBALL.

## Peace not a Primary Blessing, but Subordinate.

BY REV. W. W. SULLIVAN.

The Psalmist says, "Great peace have they which love the law and nothing shall offend them."

While there may be Christians, who are blessed with this undisturbed peace of mind and conscience, still, a universal peace in communities, churches and families, such as was proclaimed to the watching shepherds at the birth of Christ can not exist until righteousness shall be established on the earth, and every knee shall bow to the name of Jesus. The doctrine that peace is of primary importance, and that whatever produces divisions is, of necessity, either wrong in itself, or so unwise that it ought to be abandoned, and can not be maintained. Great as the value of peace is, it is when rational at the very utmost secondary and subordinate. There is one thing of greater value, and that is righteousness. God has preferred righteousness to peace, in his own government, and has taught to do so in our conduct; for the wisdom which is from above is first pure, then peaceable.

By this principle the proceedings of Christian churches are, or ought to be regulated in certain trying cases of discipline, which disturb their peace; an evil which, however, is far inferior to the destruction of their piety. The general principle, therefore, may be laid down, that whatever the importance of peace may be, it is not primary, but subordinate. Peace, by every means possible, in consistency with the pursuit of more imperative duties should be cherished; still, it may be an incumbent duty and wisdom under some circumstances to sacrifice it. The question is, what is the end in view? Is it one for the attainment of which the risk of strife ought to be incurred? Or one, rather, which for the maintenance of peace, ought to be relinquished? Therefore, the extended conversion of sinners is an object which ought to be pursued with the utmost vigor, and by all scriptural means, whatever risk of division it may involve. The object is of the very highest value, of much greater value than the existing tranquillity of the whole church of God. Christ when looking forward to the victories of his cross in the world said: "Think not that I am come to send peace on the earth, I came not to send peace, but a sword. For I am come to set a man at variance with his father, and the daughter against her mother, and the daughter-in-law against her mother-in-law, and a man's foes shall be they of his own household."—Matthew x and Luke xii.

No one can imagine that our Lord formed a low estimate of the peace of the world; yet the end to be attained by the preaching of the gospel, was so much more important that he would have it pursue its course, unimpeded by the afflictive evils which it incidentally produced. If, therefore, revivals of religion, and the spread of the gospel of Jesus Christ can be made in peace so much the better; but if they can not, still let them be made. If, like our divine Lord, we could look into coming years, and see that the kindling of apostolic zeal, in some breasts would influence the fire of unhallowed wrath in others, still like him we ought without shrinking to meet the result.

To condemn every thing by which the peace of the church might be disturbed, would be to make its actual state, however wrong, the standard and rule of its future condition. The disturbance of prevailing opinions and feelings in the church always has been, and always will be a disturbance of its peace. The very act and effort of change is itself a species of unequilibrium, of which the great levers of peace, those that are at ease in Zion are sure to complain. Accordingly Luther and his companions were bitterly accused of disturbing the peace of the church; and scarcely less so, were Whitfield, Wesley and their associates. But, if it was wrong to do any thing which might be the occasion of strife, then these great benefactors of the world—these now acknowledged reformers ought to have had their voices in eternal silence, then whatever state of slumber the church may fall into, it is never to be awakened, nor a single word of quickening to be breathed into the ear of the sleeper. So the love of peace becomes

a mere synonym for the love of sin—slumber and the very sleep which ought to be disturbed becomes a plea for its own perpetuity. If a church should say: "Do not disturb our peace." The answer should be, "Are you then as holy, as watchful, as prayerful, as active and as devoted as you should be?" If you are not, these are the first things to be attended to, however your peace may be disturbed by the process. Surely then, the cry of peace should not be made an everlasting cure for evils that are loth to be disturbed.

It may be conceived that when discord arises in a church, all hope of prosperity is seemingly gone, especially if, as may probably happen, it should implicate the pastor, and other influential members of the body. In such a case there is still hope of great good being effected by a strict course of discipline, and carrying out the word of God, and especially so, if the discord be brought about by false doctrine of some, or bad conduct of others, many churches have been greatly blessed by a strict course of discipline. It is sometimes the case that discord arises in a church, from no other cause than the greater activity and fervency of some, provoking the displeasure of others. In this case the good is greater than the evil; for it must be better to have half the members of a church awake, although the other half may have their peace disturbed, than to have them all in a state of slumber. In such a case though there be some cause for regret, there is much cause for thankfulness, and none whatever for despair. That which the more lively and working members would have to give up for peace with those at ease in Zion, is what they can not resign if they would, and what they ought not to resign if they could. The duty of the wide awake members, is to seek after more spirituality, and fan the already glowing spark into a burning flame, and let their light so shine that the slumbering members may be aroused, quickened, and made alive to God. The revival spirit now manifest in the world bids fair to produce a more spiritual, Christian union than has existed since the apostolic age, and such a one as may be hopefully ranked among the signs of the latter-day glory—a union of heart and hand in the conversion of sinners, not among ministers only, or bodies of Christians, but among Christians individually.

What a beautiful and heart cheering sight it must have been in that gospel tent in Nashville, Tenn., filled with thousands of anxious listeners, and that successful revivalist, Sam Jones, not alone on the platform, but surrounded and sustained by all the clergy of the different orthodox churches of that city, and surrounding country. Brethren, do you want to see sinners converted, you, the whole world? Then work, work, work, and seek after an entire consecration to God, your peace shall then "flow as a river," and with Charles Wesley sweetly sing:

"Jesus the name that charms our fears,  
That bids our sorrows cease;  
'Tis in the alms-deeds ears,  
'Tis life, and health, and peace."  
COLCUTCH, Newcastle.

## Centenary College Commencement.

MR. EDITOR: As all who were interested in Centenary College, could not go and see for themselves, a few notes will, doubtless, be of interest.

The weather was quite favorable, nothing but dust being on hand to mar the pleasure of the hundreds that were in attendance.

The sermon by Rev. W. C. Black was grand and timely, thrilling every heart and giving a fuller assurance of the existence of the God and Creator of all things, speaking forth from nature and the Holy Ghost.

The people of Jackson and the surrounding country, did all that warm, devoted and hospitable hearts could do to make the occasion a grand success. Never before were there in attendance such immense crowds.

Those selected to deliver addresses, for the entertainment of the people, showed much ability and earnestness in the addresses prepared and delivered for the occasion. As time advances, profound thinkers keep pace with it.

The several societies of the institution admirably contributed much pleasure to their attentive audiences. To see those young men meet in their societies and conduct business with such ease and dignity, and deliver their addresses with even a burning eloquence, inspires the sweetest pleasure and fondest hope, in those soon to retire from the arena of life, for the future of our country and church.

Old Centenary herself, seemed to complacently smile upon their doings, and bid them be of good cheer and labor on to obtain the laurels and crowns which an appreciative Christian world stand in eagerness to bestow upon deserving heads. Her massive walls, neat halls, and grandest of chapels, as a mother upon the most important occasion of her son, she wore smiles of great pleasure and looked unusually grand and imposing, as her young men of finished education and polished manners, received the honors, so deservedly conferred, as they received the most excellent and timely advice from her learned and accomplished president.

While all hearts beat with profound sorrow at the remembrance of the late, lamented president, yet many hounded with cheering hope at the presence of his able successor, and at the apparent success to follow his wise administration. All earnestly applauded and cheered the eloquent speaker, when he

said: "Let Centenary live until her massive walls have crumbled into dust, and then may another instantly rise up as if by magic, to take her place to succeeding generations."

Let our people, then, rally around this noble institution. When any of our people contemplate sending their boys abroad to other schools, let them remember two things: First their church vows, "to support the institutions of the church." You cannot afford to leave your own, for other institutions. You stand before a glaring world as violating your vows. Again, boys educated at home where they expect to live, and watch an opportunity to help each other on or up in business; whereas if educated abroad and return, they find no college sympathy or help. Other institutions may educate as well, but like the mother, they impart their nature and peculiarities to their graduates. Our boys need to take on southern sentiment and mannerism if they expect to live south. Nothing is more susceptible of proof, that all institutions impart their nature and complexion to their graduates. This means a great deal. Let us all lay it to heart and study it.

On the first Monday in September, 1885, let all our boys return and bring others with them. The writer returns to suffer still more of rheumatism, as it has renewed its hold upon me.

J. W. ELLISON.

## Letter from China.

(Continued.)

MR. EDITOR: In March, 1885, we were called upon to give up another member of our little missionary band. Dr. D. C. Kelley found it necessary to leave China on account of the feeble health of Sister Kelley. It was a great affliction to us all, and especially when we had so much need for laborers in this distant heathen land. When leaving, it was his expectation to return to China at no distant day, and this was a source of great consolation to us. We did what we could to assist their leaving, and about March 10, 1885, they took a farewell leave of us in the harbor of Shanghai. We hoped the sea air would strengthen our sister and restore her to former health. They had not been at sea more than a week when their dear little Mary was taken violently ill. All was done that could be done by the loving parent, but so severe was the disease the child was soon removed from earth to heaven. The little flower which bloomed here for a short season was transplanted into that heavenly paradise where it will never fade or die. Java was still many hundred miles before them and China was more than a thousand miles from them. What must have been the feeling of those dear parents when they knew their dear child to a watery grave—the great deep! With only a piece of sail cloth for its coffin and shroud the lifeless body was committed to its long resting place. Sorrow must have filled their hearts, and nothing but the grace of God could have given them the comfort they so much needed. It was then the joys and comforts of the Christian religion came to their support, and they were assured of a blessed hope of seeing their dear child live and by in the glorious home prepared by the Savior for all his disciples and all the children of God. The letters which came from the afflicted ones on their arrival bore evidence that their hearts were filled with grief at the severe loss they had sustained. Had there been a vessel at that port our brother felt his heart would be relieved of a great burden if he could but return to his adopted home. Our hearts were made sad when the news reached us, and we prayed our kind heavenly Father to sustain them by his grace in this severe trial.

I moved my family at once from the native city into Dr. Kelley's house which he had built with his own funds, and there for more than five years we lived and labored for the salvation of these people, going into the city almost every day to preach.

In the fall of 1885, having no church in which to preach within the city walls, as our native chapel had been given up, I determined, if possible, to have a house of some kind. Not far from where our native chapel stood I purchased a small piece of ground, and with the aid of some friends in Shanghai I secured enough money with which I had of my own to build a small church which would accommodate more than a hundred persons. The foundation was laid in October, 1885, and opened for regular preaching in December. Dr. Jenkins and Bro. Guanyingham took part in the dedication of this house in this great heathen city to the service of the true and living God. Our native preacher, Bro. Liew, took part in the services and addressed the audience in a most feeling and eloquent manner. Bro. Liew took great interest in the erection of this church, and ever after his labors there were abundant, for he was constant in season and out of season, preaching the word of God with great power. He was said to be the most eloquent, native preacher in this part of China.

In the spring of 1885 a young man, whose name was Yang Kyung San, a carpenter by trade, came to our native chapel to hear the gospel. His home was near the great lake beyond Soochow, where he had for several years been earnestly seeking for truth. When he heard the gospel of the Lord Jesus he became deeply interested for

the salvation of his soul. At first he avoided any conversation with us, but seeing him return every day at the hour appointed for preaching I sought an opportunity to converse with him, as was my custom to do with all who would remain after preaching. After some weeks he seemed deeply interested in the Christian religion. Day after day he continued to come, and I became greatly interested in him. Our native preacher took great interest in him, and did all in his power to instruct him. He came also to my house, and then I tried to instruct him more perfectly. I was greatly interested in the account he gave of his early life, and how he was led to seek after truth. His father was a carpenter and used often to tell him of the wickedness of the Buddhist and Laotian priests. He taught them all that idol worship was false, and that it was an absurd notion that they could save men or do them any harm. He taught his children that it was useless to worship them and would not allow it if he knew it. His mother was fond of visiting the temples and would worship idols, but he had often heard his father laugh at her for believing all these silly stories about what idols could do. Yang Kyung San thought of these things and he determined to watch the priests as they prostrated themselves before the idols, who pretended to be able to drive away evil spirits and bring men's souls out of hell, and he found they were telling lies and deceiving the people to get their money. When he grew up to be a man he found what his father had said was true. He was convinced these idolaters were wrong, and were themselves deceived or were very wicked men. He determined to come to Shanghai and see who the Roman Catholics were and the worshippers of Jesus. He had visited Roman Catholic Churches and two or three Protestant Churches before he came to our little chapel earnestly seeking the right way. Yours in Christ,

J. W. LAMBETH.

SHANGHAI, CHINA, APRIL 20, 1885.

## Is there a Remedy?

MR. EDITOR: I read in your paper, of May 21, an interesting article by John W. Hall, of Hay St. Louis, in regard to the evils of an unemployed ministry. I think Bro. Hall is correct in his views on the subject and that it is one of vital importance to all. And also that it is important to discuss the situation and, if need be, seek a remedy therefor.

Leaving the main point in Bro. Hall's article (the importance of an actively engaged ministry), I turn to another important point of it. He says, "A backslidden ministry is not only powerless for good, but often proves one of the most potent factors of evil known to church or society." Just so. "Like priest, like people." Not only does the church suffer loss by a backslidden ministry, but the outside world is deprived of the light and constraining power of the gospel of Christ, for the church should be like a "city set on a hill which can not be hid," or as a candle on a candlestick that giveth light all around.

It is true some circuits are very poor pay, and they shamefully neglect to support their pastors as they should be supported. They can not expect much so long as they continue to pay so little for the support of the ministry. But with the present policy of "poor pay, poor preacher," how long will they remain as they are, do nothing circuits? Certainly not until a more powerful awakener has been brought to bear on them, to arouse them from their shameful slumber. Then it will be a more liberal circuit, and who knows? Maybe the banner circuit of the Conference. To this end a first-class preacher could be sent to this work (at least for one year), while the "little" preacher is being recruited in a more prosperous charge.

But while many are languishing for the bread of life and for want of a revival influence, I rejoice to know that many others, who are more fortunate and deserving, are experiencing an awakening and quickening power from on high.

E. N. P.

## The Work at Coushatta.

Bro. Sawyer has given through the medium of the ADVOCATE some very interesting letters from North Louisiana, indicative of progress along the line of church and mission work. To the items of interest I hope to contribute.

We, too, have organized a Woman's Missionary Society, consisting of twenty-two members. Officers, viz: Mrs. M. J. Paxton, president; Mrs. M. W. Egan, vice-president, and Mrs. S. J. Davies, secretary and treasurer.

A deeper interest is manifested in all departments of church work since we held a series of meetings during the latter part of May. May this spirit grow more fervid and earnest until it breaks forth in Pentecostal flame, dispelling darkness, infusing light among our people. We need a glorious revival here, a thorough awakening. Our people are generous, responsive to any worthy call for material assistance. Oh, that they may respond to the higher and nobler call, "Come unto me!" The ladies have recently furnished the parsonage. They have a way of their own in doing such things, while the men—well, they come to the entertainment, pay for their supper, smile benignly and encourage, then go away. Wise men.

No storm has either rocked or wrecked the preacher's home. But a steady, spanking breeze has been blowing with now and then "cat's paw" of substantial wind that urged the ministerial craft on its way surely and safely. Not half as scary as these periodical, abnormal squalls, and much better in every way.

Good congregations welcome the preacher at all the appointments. Our mission work on the river is especially encouraging. At Davis Springs, some thirteen miles from this point, there is a fine church organization. The people there can sing actually without an organ to accompany the music. It may not be as cultured or as aesthetic as some, but it sounds like it came from the heart. Do not tell anybody, but sometimes I have heard they shout. Lord have mercy on a Methodist Church where the people can not sing or maybe will not. No shouting there, I will assure you. The ADVOCATE has a fair subscription list in this community, and is highly appreciated.

Mr. Editor, can you not attend our District Conference on the fifth Sunday in August and canvass this district by appealing to preachers and people? I think you would succeed admirably. Come on, you will be warmly welcomed.

J. S. JAYNES.

## In Memoriam.

BY DEBOPH KRENN.

After a protracted and painful sickness, Nathan Kling Knox, one of Baton Rouge's oldest and most prominent citizens, passed quietly away on Monday evening, at half-past six o'clock, May 25, 1885, in the seventy-first year of his age.

He was born in Franklin county, Miss., and was the son of James Knox and Sarah Lewis. His mother was a member of the Methodist Church, a devoted Christian, regular in her attendance upon the house of God and in the reading of the Scriptures. In his sickness the early teaching of his mother came with great force to his mind, and his hope of it as determining all the religious impressions and views of his life.

He came to Baton Rouge a poor boy with a load of wood for sale, which he had driven in from the neighborhood. From this beginning, after a residence of fifty-six years, he became one of the most substantial citizens in the place. His excellent judgment, strict integrity, his unvarying kindness of heart and unaffected politeness of manner won for him the esteem of both the old and young and of all classes of his low citizens. The colored man recognized him as a true friend, and he was a great favorite with all children.

The breadth of his information on subjects was equaled by the precision, calmness and modification which characterized his views. He held his mind in check from all sudden impulse or feverish estimate of business affairs, and to this he added habits of industry, economy, of minute attention and constancy in whatever he undertook. His success was there assured, and he was one of the few men in active business for over fifty years whose obligations have never gone into protest. He resided for several years in Paris in early life, which gave him an excellent command of the French language. He was a generous, affectionate brother, son and father, with relatives, connections and friends near and far. He was very domestic and living for his wife and children. He was most charitable in his judgment of others.

It pleased God to draw his mind from the cares of the world to the contemplation of eternal things by lingering illness. He was convinced that he would never be well again, and he attended to the reading of God's word attentively, prayed often and frequently spoke of his end as steadily approaching. Always cheerful, gentle and considerate of others, he grew even more so during these last months of his life. His mind continued clear to the very last. Very early on Monday morning he said, "I know I shall go to-day." "To-day I will be home." He sent for his children and brothers, uncles and nephews, and spoke to each of them, giving a charge to his sons. To his daughter he said, "Tell Bishop Keener I shall see him again." To his son-in-law he repeated this, "I have sent a message your father." These were very much his last words. Surely the Lord's "merciful, long suffering and abundant in goodness and truth." His comfort is there in the contemplation of the life, and especially in the end of this noble man.

## Rev. Wesley Boddie.

Rev. Wesley Boddie died at the home of his son, Nathan Boddie, Friday, February 27, 1885. He was his eighty-fifth year, having been born in Edgely county, S. C., in the year 1800.

As nearly as can now be ascertained it is supposed that he was converted in 1823 and joined the old Presbyterian Church in Edgely county. Soon after he was licensed as a minister, he commenced exhorting, and after he was licensed as a minister, he was appointed to a supply where he worked as a supply where he was a limited one, but he was a good natural abilities and was converted to God. Blessed with a powerful voice, he was one of the



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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. R. ADAMS, REV. J. T. SAWYER,  
REV. W. L. C. HUNTER.

THURSDAY, JUNE 18, 1885.

In a short letter to the Wesleyan Advocate, Dr. Haygood advocates a shorter scholastic year of eight months, instead of nine or ten, as we have in the South. This he argues on the ground of economy and better collegiate work. The last month is mostly given to "drill" for commencement, the practical benefit of which is small, while the expense is considerable. There is force in the suggestion and educators may well give it consideration. Our short experience as a pedagogic convinced us years ago that the month of June spent in the school-room is practically thrown away.

In a characteristic article on "Reforms" in the Chicago Advocate, Prof. Austin Phelps propounds an interrogatory that contains its own answer: "Have you never known a pastor whose ministry was like a stern chase? He was not only not in advance of his age, not even abreast with his age, but a little and only a little behind his age; so near that he could always be in a victory but never there in the fight." The picture is accurately drawn, and the number of such is not a few. When issues are sharply defined and courage is demanded they are never at the front, but none shout more lustily after the battle.

Mr. Parnell, the Irish leader in the House of Commons, claims the credit of defeating the Gladstone ministry. In an interview he thus refers to the result achieved: "We have saved the only remaining industry of Ireland, whisky, from a permanent burden, and have put an end to coercion forever." Alas! for Ireland if whisky is her only remaining industry. No wonder she is poor and ignorant. That people can never prosper whose only industry is distilling whisky. If Gladstone's government went down on that issue, its retirement will be temporary, for "truth crushed to earth will rise again."

## Change in English Politics.

As intimated in our last issue a change of administration has been precipitated in the English government. The Rt. Hon. Wm. E. Gladstone and his cabinet after five years of checked and courageous public service have resigned, and the Marquis of Salisbury has undertaken to form a Conservative ministry. The present is a Liberal parliament. On many test questions, when party lines were fiercely drawn, Mr. Gladstone has won an easy victory. Just why, in the vote of last week, so many Liberal members absented themselves and left the government in a minority, has not been explained. The London Times insists that the Gladstone Cabinet should not resign, and that if the Conservatives assume the reins of power, their administration will be handicapped from the beginning. The coalition of the Parnellites and Conservatives in the fatal vote which overthrew the Liberals is already embarrassing the Marquis of Salisbury.

An appeal to the country will be made in the fall when it is quite probable another Liberal parliament will be elected. The extension of the franchise, a measure adopted last winter, will increase the voting strength of the burroughs by many thousands. From these new votes is anticipated added strength to the Liberal party. If that be the case Mr. Gladstone will return to power if he so desires. The probability is, however, that he will never undertake the responsibilities of office again.

Though it is no secret that the Queen rejoiced at his downfall, preferring an aristocratic ministry, Mr. Gladstone has conquered a place in history accorded to no other name. His administration of home affairs has been prudent, patient and statesman like, while his foreign policy has been conservative, pacific and Christian. Had he favored the "jingo policy" of Lord Beaconsfield wars would now be deluging plains in blood that are waving with richest harvests. He has sought to avert the clash of arms and settle all international disputes by diplomatic correspondence or arbitration. Into his retirement the great premier will carry the benedictions of the Christian world. He is yet the grandest figure in English politics, and without his support the opposition can not move a step. We predict for the Conservatives a short lease of power.

## Missionary Aggression.

While Southern Methodism seems to demand a more conservative policy in her Board of Missions, the Wesleyan Methodists in England are criticizing their Board on account of its lack of aggressiveness. Yielding to the stringency of the times and some falling off of receipts, the Board concluded to withhold appropriations for extension of work and only provide for existing stations, until the treasury could recover from its painful emptiness. At the recent anniversary in Exeter Hall, however, that policy was sharply criticized by more than one speaker. Mr. Fowler, M. P., the chairman, spoke with earnestness and vigor. Referring to the grand meeting, the Methodist Times quoted similar words uttered by another speaker some time ago. He said: "I am not greatly in love with the policy, which may be shrewd—I will not use any other term—that it is proper to insist upon having money in hand before it begins to work. Israel had never crossed the Jordan upon a policy like that. When God said to Joshua 'Go forward,' if he had turned round, and said, 'Yes, with bridges and boats, then I will go forward,' he had never gone forward. If in this Missionary Society we cease to be distinctly aggressive we shall lose what we have got. If we set ourselves simply to hold our own we shall very soon have no own to hold. If we accept for a moment the position that if the income is stationary the missions are to be stationary, all our glory is in the past."

That speech surely breathes the spirit of Pentecost. It is the faith that aspires to speedy conquest and the zeal that consumes. We can but applaud its temper, though we may modify its practical expression. Such a spirit in the general church is the great need of to-day—a spirit that will venture on the grace and providence of God. Too much discussion of disabilities and possibilities will paralyze the arm of faith. Wailed cities and stalwart, warlike Anakites chill the courage of the timid, but the daring faith of Caleb says, "Let us go up and possess the land." That is the Divine plan—use your exhaustless resources, rather than hesitate at possible consequences.

But our resources are human and divine, and both must be considered in evangelical enterprise and ecclesiastical administration. However mighty our faith in God's promises and presence, we can not ignore the limited sources of temporal supply or overestimate the available agencies at command. Good judgment, in addition to pure faith, must control our calculations. Appropriations are necessarily related to possible collections. Administration can not avoid the arithmetic without bankruptcy and bad debts. It is simple folly, and not faith, to appropriate millions, when hundreds only are obtainable. The safe and scriptural way is equidistant between these extremes. It is removed alike from wild fanaticism and cold materialism. It puts a premium upon the faith and courage that "laugh at impossibilities," the symbol of whose impatient zeal is an angel flying in the midst of the heavens, and at the same time has regard for the base of supplies—the commissariat that is to sustain the soldiers. And one is as much under divine appointment as the other—the hero who goes to the front of battle and the toiler who "tarries by the staff."

But that Exeter Hall speech, quoted above, is in harmony with the soundest spiritual philosophy—that aggression abroad is necessary to stimulate the church at home. There must be increasing demands in order to develop enlarged liberality. A nation will respond to the heaviest taxable burdens in order to meet the exigencies of war, but would repudiate and resist them in times of peace. And so the church will never pay a war tax unless we have war expenses to meet. A forward movement is the condition of a fuller treasury. And the church that fails to move will cease to be. If ecclesiastical history has taught clearly one single lesson it is the solemn verification of this statement: "If we set ourselves simply to hold our own, we shall soon have no own to hold." Aggression is the law of spiritual existence. The spirit establishes our "goings"—not our sittings and restings. And the history of our own mission work as a church for the past two quadrainiums, confirms the truth of this position. When the Board ventured to enterprise new missions and call for recruits to strengthen our foreign fields already occupied, contributions began to increase. The church responded to these larger demands with more liberal offerings. And the result is, while the country has suffered agricultural distress and general financial depression, our foreign missionary collections have advanced in seven years from \$70,000 to \$191,000.17. Had the policy obtained "to insist

upon having the money in hand before it begins to work," Lambuth and Allen would still be alone and lonesome in China, our great work in Mexico and on the border would have no history, and the Empire of Brazil would still be unknown to the faith of our church. And furthermore, the same meager offerings would have continued with a steady annual decrease. The going out of new men and women sprung from the zeal of the Connection and thrilled pocket nerves never touched before. And while the Board has been a little in advance of the church—the demands for new work somewhat in excess of treasury receipts—the courage of aggression has made possible the grand history of the past seven years.

## A Word to Presiding Elders.

We have observed a returning, old time appreciation of the presiding elders' office. The years of sharp criticism and suggestions of multitudinous modifications have passed. Its importance as a factor in our ecclesiastical organization can hardly be overestimated. Without it the history of American Methodism had not been written. The Wesleyan Methodists in England are discussing the propriety of divorcing their chairmen of districts from local pastoral work and sending them unencumbered out in the field as our presiding elders. But the value of the office depends upon the efficiency of the incumbent. If the man is unequal to the work, the position is brought into disrepute. Presiding elders, of all others in our itinerant ranks, ought to be men of consuming zeal and always burdened with the care of the churches. The work of the pastors and the *esprit du corps* of the entire district largely depend upon his zeal and fidelity. He must be a leader—planning new enterprises, giving emphasis at points where there is slackness, and watching with eager eye the possibilities of every open door. He must be *consecrated in spirit*—jealous for the integrity and success of every department of our service. It not unfrequently happens that pastors stress one line of work to the neglect of others. There his presence and guiding hand is needed. His duties are various and onerous, and his responsibilities very great.

But our purpose just now is to invoke the special efforts of presiding elders in increasing our missionary offerings. If they will it and work to it vigorously, this year will be the one shining exception in all history when the assessments will be paid in full. By special agencies and plans of their own devising they can aid the pastors and stimulate the church to do large things for the Lord. And to encourage them we quote the following from the Central Christian Advocate, only adding that we agree most heartily with the statement "that there are hardly any limits to the possible usefulness of the presiding elders":

"We note with greater satisfaction than we shall undertake to express at this time, an unusual activity among the presiding elders. They are becoming more abundant than ever in missionary work; in some quarters there are indications of a return so far as practicable to the older and larger quarterly-meeting services; they are addressing special letters to the charges calling attention to the various connectional interests. This activity will produce results of an enduring kind. There are hardly any limits to the usefulness of the presiding elders if they will push into the work with a whole-hearted service."

## Nashville Methodism.

Some weeks ago a paragraph went the rounds of the press, charging the several denominations in Nashville with complicity in the liquor traffic. In the list given Methodist occupied an unenviable place. We did not publish the paragraph, because we questioned its accuracy and did not wish to take up reproach against a neighbor. And now as the facts are given, the injustice of the statement is apparent, and much mournful moralizing has been misapplied. The homilies were good and proper enough, but from the wrong text. And what merry-making has been indulged by the enemies of Christianity! They have laughed and sneered at such Christians and paraded the statement as proof positive of empty professions. The correction they will never see or hear. We extract the following interviews with pastors in that city, from the Nashville Christian Advocate:

Dr. Barbee, of McKendree, says: "No member of McKendree Church, so far as I know, is a liquor seller. In some instances liquor has been sold in houses or rooms belonging to church members. McKendree Church has been involved only in this indirect way and a very slight extent—and I am glad to believe that it will soon be free from even this de-

gree of complicity with the evil thing."

The Rev. Gross Alexander, pastor of the West End Methodist Church, said emphatically: "Not a man connected with the West End Church is implicated in the liquor traffic."

The Rev. G. W. Winn, pastor of the North High Street Methodist Church says: "Not a soul belonging to my charge is implicated in the liquor traffic."

The Rev. J. D. Scott, pastor of the Foster Street Methodist Church, East Nashville, says: "There is no liquor selling among my people."

Dr. Leftwich, pastor of Tulip Street Methodist Church, says: "Tulip Street is not involved to the extent of a cent of money or gill of liquor, so far as I know."

The Rev. H. C. Tucker, pastor of Park Avenue Methodist Church, says: "Not a man connected with Park Avenue is implicated in the liquor traffic."

The Rev. Dr. J. P. McFerrin, pastor of Elm Street Methodist Church, is absent from the city at this writing. We will see him and get his statement next week.

A small number of Methodists in Nashville have been partners in wholesale grocery and provision houses in which liquor was sold. Under faithful pastoral influence these parties drew out some time ago, some of them at a sacrifice.

One of the largest property-holders among the Nashville Methodists said: "I always instruct my agents to let my houses remain unoccupied indefinitely rather than to let them for the sale of liquor or any other immoral purpose."

The Methodist druggists of Nashville, so far as we know and believe, do not abuse their license to sell liquors for medicinal purposes. (It behooves them to be careful, for whisky is an insidious devil.)

The grossest exaggerations have gone forth. A paper in Baltimore, hostile to Methodism, stated that there were fifteen Methodists in Nashville, who were keeping saloons. There is not one.

## Prayer as an "Undue Influence."

An interesting case is before the Supreme Court of Kansas. And as the lawyers say, "It raises a new question." That it should be seriously argued before an intelligent, dignified court of law in this Christian country, is a source of mingled wonder and amusement. The facts are these: After hearing the testimony and argument in a certain case, and receiving the instructions of the court, a jury retired to agree upon a verdict. One of the jurors proposed that their deliberations should be opened with prayer, and, no objection being made, offered a fervent petition for divine guidance. As the verdict was not favorable to the defendant, his counsel, ascertaining in some way the facts above stated, moved to set it aside because of "undue influence exercised by one of the jurors by means of public prayers in the jury-room." In his elaborate argument supporting the motion, he admits the right and propriety of private praying, but claims that public petitions are an "undue influence." He says: "One long practiced in the wielding of this subtle influence can play upon the feelings and judgment of his weaker brother; and, the more gifted in prayer the leader is, the more powerful will be his influence."

It is certainly significant that while Christianity, as a regenerative power is being controverted, and prayer as a positive agent is ridiculed as unscientific and untrue, that its "undue influence" should be learnedly set forth in a court of law as a ground for reversing a verdict. A lawyer, who is supposed to be skilled in the interpretation of testimony and acquainted with the influences that affect the hidden springs of motive and control the complex machinery of the human mind, gravely contends that prayer may be a powerful factor in determining opinions and reaching conclusions. That is a concession from an unexpected quarter. It is an admission of the fact that there is profit in praying—that it in some way controls the conscience and reaches the judgment. And so positive is its operations, that the learned counsel pronounces it an "undue influence." Instead, therefore, of its being a harmless, profitless pastime, it may be influential, even to excess.

Just how prayer affects the mind and conduct, the learned counsel does not attempt to explain. He accepts the fact without venturing upon its philosophy. From the teachings of revelation, however, and our observations of praying people, we know it tends to stricter conscientiousness and a holier purpose to do right. And what qualifications for jury service are more important? According to the law and testimony, without fear or favor, passion or prejudice, the jury is to render a verdict. They are put under solemn oath to do determine the case and if prayer will assist in eliminating every wrong spirit and intensifying the imperatives of conscience, it seems a very proper thing for a jury to pray. It may not be well for crime and criminals, but in that the country will rejoice. And such an influence could hardly be pronounced "undue." Indeed it is exactly due both to the law and the land.

## Platform and Pulpit.

Saturday and Sunday last were days of labor, pleasure and perapration to this editor. With the mercury up in the nineties and the blood bounding with the excitement of public speaking, the stream from the pores was rather more profuse than the flow of ideas. But, we trust, the days were not without positive blessing.

On Saturday the Prohibition Convention of Lincoln county met in the shire town of Brookhaven, and was well attended by representative citizens. The ladies were present in large numbers to lend the influence of their presence to the great reform. Judge Chrisman presided, and, by appointment, the editor of the Advocate, delivered a somewhat elaborate address. The enthusiasm of the day, was not noisy, but the expression of profound conviction sat with deliberation upon every brow. They were not men politicians, seeking the spoils of office, but patriotic citizens demanding legal protection for their homes and families against the curio of liquor traffic. Some stirring resolutions were adopted and thirty delegates were appointed to attend the State Convention, which meets in the city of Jackson, on the first day of July. This cause is growing with marvelous rapidity. The voice of Lincoln county is the sentiment of three-fourths of the counties in the State.

In the afternoon we took passage on a South-bound train for Summit, to preach the commencement sermon of Prof. Bethea's High School, the next day. In the beautiful home of Mrs. Atkinson, we found delightful hospitality. To share again the shelter of that roof-tree we hope will be our pleasure. The Sabbath was excessively warm, the congregation overflowing. In the center of the church sat the pupils of Prof. Bethea's school and the young ladies of Lea Female College. An earnest gospel message was delivered as heat we could under the oppressive heat.

Dr. J. W. Harmon, the laborious and eloquent pastor was present, as was also the much loved ex-pastor, Rev. H. Walter Featherston, at present president of Kavanaugh College. Dr. Harmon reports progress in his pastorate and Bro. Featherston is having gratifying success in his school. Prof. Bethea has demonstrated due capacity as an educator and is deservedly popular.

In the afternoon, we went down by private conveyance to McComb City, distant three miles, to fill an engagement for a sermon at night. The neat, new church, recently dedicated, is now occupied by our congregation, and pastor Nicholson is happy. It was a heroic undertaking, but he has succeeded beyond all expectation. The church is a thing of beauty and we hope will be a joy to many thousands of souls. An afternoon and tea at Bro. Hibbert's, a short prophesying to a large congregation at eight o'clock and a night spent with Bro. Bridges, an old college friend, filled up the hours of a pleasant visit. Before the gates of the morning were fully opened we were journeying toward the Crescent City at the rate of thirty miles an hour, and stepped into the office at 112 Camp street a little after nine o'clock, ready for a hard day's work.

After all the ominous and awful statements to the contrary Romanism is not growing in England. The going over of a few men like Cardinals Manning and Newman and the occasional perversion of a silly young lord, have set all Christendom to prophesying the conquests of Rome. We have fed on these solemn calculations since early childhood, but as a matter of fact the Pope is less a power in England to-day than thirty years ago. These figures are from a reliable source. The proportion of Roman Catholics in England has decreased from 5.09 per cent. in 1833, to 4.5 in 1882. In London, with a population of four millions, the number of Roman Catholics is only 150,000, and this mainly by Irish immigration.

A little child died at Gretna, just across the river, on Tuesday, of last week, with a disease resembling yellow fever. The five physicians called in to examine the case were not satisfied as to its nature, but thought it just to the public to report it as "suspicious." Vigorous sanitary measures in that neighborhood have been adopted, and as yet no apprehension is felt. If a strict quarantine is observed, we have no fears of an unhealthy summer.

The Gospel in All Lands, the most valuable missionary periodical on our exchange list, is offered to itinerant Methodist preachers in the United States or Canada for one dollar a year, postage paid. The regular price is \$2.00. Address the Gospel in All Lands, 805 Broadway, New York.

—Four colored men have been admitted to the bar at Columbia, S. C.

—Crop statisticians estimate that the total wheat supply for 1885 will show a shortage of 152,000,000 bushels.

—Boston University graduates this year one hundred and twenty-two. Twenty-seven of these are young women.

—The Methodist Church at Yewson, Miss., was destroyed by fire on Sunday morning last. The loss is estimated at \$2,000 above insurance.

—The peach crop of Delaware and Maryland promises to be the largest in ten years, if not the greatest known in the history of peach growing.

—Rev. E. Paxton Hood, of London, a voluminous and popular author of religious and historical works, died on Saturday last, at sixty-five years of age.

—The death of Rev. J. A. Anderson, of the White River Conference, and Rev. David Sturdy, of the Arkansas, is announced in the Arkansas Methodist.

—The Foochow Conference, of the Methodist Episcopal Church, maintains fifty-five preachers, and fifty of them are natives. Every presiding elder is a Chinaman.

—Mr. David Duncan, son of the late Dr. Jas. A. Duncan, of Virginia, is business manager of Christian Thought, the bi-monthly periodical edited by Dr. Deems.

—Bishop Wilson has been visiting Raleigh, N. C., and preached on Sunday in the Edenton Street Church. He also preached an able sermon at the University.

—Rev. Henry Evans, editor of the Irish Christian Advocate, one of our most valued exchanges, has received the honorary degree of Doctor of Divinity from Victoria University, Canada.

—Within the past three months the several Methodist Churches in Chicago have received over a thousand members. There has been a like ingathering in other denominations.

—The Centennial Conference volume approaches completion and is soon to be given to the public. It has about six hundred pages and is a book of permanent value to American Methodists.

—The Edgefield, Tenn., Baptist Church needs prominent and praiseworthy mention. For years it has not any time owed its pastor a week's salary. It pays him weekly.

—The entire Chinese exhibit at the Exposition has been presented to the University of Michigan. President Angell, of that institution, was Minister to China during the administration of President Hayes.

—Dr. L. C. Gariand, Chancellor of Vanderbilt University, has been on visit to Tuscaloosa, Ala., and delivered an address before the University at that place. He was once the president of that institution.

—The Centenary of the formation of the Presbyterian General Assembly in America will be celebrated in 1888. Appropriate action preparatory to the interesting event was taken at the recent Assembly at Cincinnati.

—Miss Helen Taylor, an advocate of woman suffrage, has accepted invitation to contest a seat in Parliament. Wonder if this Helen will inspire the genius of some Homer to give the world another immortal epic!

—Ginn, Heath & Co., of Boston expect to issue soon "Outlines of Practical Philosophy," by Hermann Lotze, translated by Prof. Geo. Ladd, of Yale College. Other works by this great author have received and take pleasure in announcing addition to the series.

—Mrs. Mary Read Goodale, of Baton Rouge, was in Lake Providence last week organizing temperance unions among the women. She has a long list of appointments in North Louisiana, and is demonstrating marked efficiency as a leader in that great reform.

—Nobody can accuse Sam Jones of being sordid or avaricious. Indeed he displays a strange disregard of temporalities. In one place where he had held a successful revival he took out \$1,500 was offered him, he took out \$200 and directed the committee to distribute the \$1,300 among the families of the saloon-keepers who had been converted and thrown out of business.

—Anything that the Rev. William Arthur writes is worth reading. "Tongue of Fire" is a classic and author worthy of the world's honor he receives. We therefore speak early for his forthcoming volume, which will be published in three parts, but will form one work. I. Positivism and Mr. Frederic Harrison. II. Agnosticism and Herbert Spencer. III. Deism and Sir James Fitzjames Stephen.



















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## THE PRAYER SPEAKER.

BY JOHN B. WHITTIER.

Along the aisle where prayer was made,  
A woman, all in black arrayed,  
Chose, kneeling, between the kneeling host,  
With gliding motion of a ghost,  
Passed to the desk and laid thereon  
A scroll which bore these words alone—  
"Pray for me!"

Back from the place of worshiping  
She glided, like a guilty thing,  
The rustle of her draperies, stirred  
By hushing feet, alone was heard;  
While, full of awe, the preacher read,  
As into the dark she sped:  
"Pray for me!"

Back to the night from whence she came,  
To unimagined grief or shame!  
Across the threshold of that door  
None knew the burden that she bore;  
Alone she left the written scroll;  
The legend of a troubled soul—  
"Pray for me!"

Gliden, poor ghost of war or sin!  
Thou'lt stay a common need within!  
Each tear, like thee, some nameless weight,  
Some mystery unarticulate,  
Some secret sin, some shrouded dead,  
Some household sorrow all unsaid,  
"Pray for me!"

How oft, the type of all thou art,  
Admitted to the common heart!  
With face in veil and seal on lip,  
To mute and strange communionship  
Like thee we wander to and fro,  
Dimly imploring as we go,  
"Pray for me!"

Ah, who shall pray, since he who pleads  
For want, perchance hath greater needs?  
They who make their loss the gain  
Of others shall not ask in vain;  
And heaven bends low to hear the prayer  
Of those from lips of self-depair:  
"Pray for me!"

In vain remorse and fear and hate  
Beat with bruised hands against a fate  
Whose walls of iron only move  
And open to the touch of love;  
He only feels his burden fall  
Who, taught by suffering, pities all.  
"Pray for me!"

He prays best who leaves unguessed  
The mystery of another's breast;  
Why cheeks grow pale, why eyes o'erflow,  
Or heads are white, thou needest not know,  
Enough to note by many a sign  
That every heart hath needs like thine.  
"Pray for me!"

## South-Western University.

BY REV. J. H. A. AHRNS, D. D.

MR. EDITOR: Born in a college, Methodism has always made common cause with higher education. Its universities and colleges rank second to no other in the United States.

In the Lone Star State, Ruterville College was chartered before the organization of the Texas Conference. This institution, whose property is now in the hands of the Germans of the Methodist Episcopal Church, was rapidly succeeded by McKinzie College and Soule University. The latter was endowed to the amount of \$50,000 by Cois. Feider and Kirby, each giving one-half of this sum. Never was a school in a more prosperous and hopeful condition than this, at its zenith, 1860. But the ravages of war and subsequent impoverishment of our people, together with yellow fever, brought disaster, from which it has vainly striven to recover.

The Southwestern University, by action of the various Annual Conferences in Texas, is the successor to the chartered rights and privileges of the three institutions named. It opened on October 6, 1873; thirty-three students matriculating. Since then there has been steady increase, until during last session the number of matriculants, including those of the Young Ladies' Annex, attained to 301. The university has two official Boards: one of trustees, to manage the finances; the other of curators, whose duty it is to elect the

regent and faculty and confer degrees, both honorary and regular. The initiative in matters of conferring degrees must invariably come from the faculty. The trustees are laymen; the curators, representative preachers of the six Annual Conferences of our church in Texas. During our recent convocation the university was honored by conferring the honorary degree of D. D. on Rev. Homer S. Thrall, of San Antonio, and on Rev. R. S. Finley, of Tyler.

There was much joy at Georgetown when the news reached there that Centenary College had bestowed similar honor on Rev. J. H. McLane, chairman of the faculty and professor of mental and moral science of the South-western University. Dr. McLane is a man of rare gifts and acquirements. Assisted by an able faculty, the institution under his management did not only not suffer on account of Dr. Mood's demise, but even made considerable progress, numerically as well as financially.

The new regent, Rev. J. W. Heldt, D. D., of Lagrange, Ga., will be received with open arms. I know of no position in our church in which a man's ability could be more exhaustively taxed and show to greater advantage than in that of this regency. It is a pity that the salary allowed to the occupant of this position could not be fixed at a higher figure than \$1,800 per annum.

I had the pleasure of meeting with our mutual friends of New Orleans, Prof. S. J. Jones, Ph. D., and wife, the latter a former missionary in the City of Mexico.

Of the addresses and sermons during commencement I dare scarcely speak. Rev. M. H. Neely, of the North Texas Conference, is a capital sermonizer and impressive speaker. The sermon on Sunday night, addressed to the young people, by the editor of the Texas Christian Advocate, on the "School of Experience," was indeed a noble effort. Thought, imagery and language of choicest quality united in securing from the large and cultured audience the unanimous verdict: "Well done!" The address to the literary societies, on Monday morning, by Rev. H. M. Dulose, of Houston, was strong, chaste, exquisite.

## Columbus District Conference.

The District Conference for Columbus district, North Mississippi Conference, Methodist Episcopal Church, South, was held at Sturgis, eighteen miles west of Starkville, June 6-9. The good people of Sturgis received us kindly, and by their many acts of hospitality gave satisfactory proof of their competency to entertain a Methodist Conference. The Rev. J. D. Cameron, P. E., in the chair. The opening sermon preached by Rev. T. W. Dye. All the preachers were present except one, and though some of them had received but a meagre remuneration for their labors still they seemed to be in good spirits and ready to rejoice that their names were registered in heaven.

The Conference exercises were pleasant both to preachers and people. The congregations were good from the beginning. Notwithstanding it was a busy time with the farmers, they left their work and attended the Conference, and, I trust, they were paid for so doing, for the business exercises were of a character to benefit them and the preaching was in power and demonstration of the Spirit. While every business interest of the district was carefully looked after, I am glad to state that the hours for preaching throughout seemed to be the most prominent and interesting hours of the occasion.

It was a disappointment in not having you with us. However, your interest was looked after. Bro. Leech was appointed by the Conference to wait upon the congregation and solicit renewals and subscriptions to our religious papers and especially the NEW ORLEANS ADVOCATE.

The following persons were elected delegates to the ensuing Annual Conference: G. Y. Woodward, Wiley Lewis, Dr. W. L. Lipscomb and Gen. N. D. Guerry. Alternates: Dr. S. S. Smithwick and R. W. Jones.

The next Conference is to be held at Brooksville.

The following resolution was presented by Dr. S. S. Smithwick:

Resolved, That we, the stewards of the Columbus district, North Mississippi Conference, use all the means in our power to raise all the collections assessed by our Quarterly Conferences for the support of this ministry this present year.

The following paper was presented to the Conference by Gen. N. D. Guerry:

This special committee appointed to suggest such changes in the working of our District Conference as in their judgment will enlarge its usefulness, beg leave to recommend to our Annual Conference to memorialize the next General Conference asking that body to make the following changes in our Discipline:

1. Take from the Quarterly Conferences the power of granting license to preach and require that the applicant shall first be recommended by his church to his Quarterly Conference and by that body to the District Conference, where, after showing an approved examination on the prescribed course of study by our Board of Bishops, and satisfaction given as to character and qualifications, license may be granted, and should the applicant desired it, may be recommended to the Annual Conference.

2. Give to the District Conferences the control of our local ministry, the examination of character and recommendation for orders, also the assignment of their work within the district in order to widen the field and enlarge the usefulness of this class of our brethren—all under the direction of the presiding elder.

R. M. SMITH, Sec.

To the Young Ministers of the Mississippi Conference.

Having just read in the NEW ORLEANS CHRISTIAN ADVOCATE the just and eloquent tribute to the memory of Rev. Joshua T. Heard by Rev. Dr. C. B. Galloway is the suggestive and proximate cause of this address which has been long contemplated by an old minister of said Conference.

In the year 1842 the writer was the successor of Bro. Heard in the Raymond and Clinton charge, Mississippi Conference, where he had labored the previous year with great acceptability and usefulness as was his custom everywhere. This result, as was attested by all, was not so much the sequence of special ministerial ability and elaborate exegesis in his pulpit ministrations, as it was the manifest display of an earnest and consecrated heart with flaming zeal for the cause of Christ in the salvation of souls. The elements of power in his ministry, which are distinctly set forth by Dr. Galloway, and on the great primal tests of ministerial character, were the distinctness of his conversion and call to the ministry. And these are the primal elements of power in the ministry of the gospel of the grace of God. No other qualifications, however extraordinary in human estimation, can give efficiency to ministerial labor. It is the *sine qua non* of pastoral power. As a corollary of this Divine endowment is the conviction of the heavenly mission of the minister which inspires him for his work and gives unflinching nerve in its performance. Nothing else can sustain him in the herculean labor of his calling. Every true minister realizes the utter inefficiency of all other qualifications and the pertinency of the apostolic exclamation, "Who is sufficient for these things?" In addition, as prerequisite and imperatively essential to success, is the entire consecration of all our ransomment powers through life to the one work of our high calling. No diversion, however plausible and seemingly imperative, will prove disastrous to the accomplishment of the minister's mission and prove utterly futile in respect to the object for which the diversion is made as illustrated in numberless instances. There is one other consideration which the writer would press with intense concern in this connection upon his younger brethren in the ministry. The culture and development of the specific elements of ministerial power with which the divine Redeemer has endowed you without seeking, to apportion any other preacher however attractive or influential. Your work is specific and mandatory, for which you are especially fitted by Divine appointment. Cultivate these gifts with all diligence. Be yourselves. Fix your mind upon your work and no power in earth or hell can prevent

its accomplishment. This counsel is given by your unworthy brother who realizes in the close of an imperfect and unfaithful ministry, protracted through near half a century, the solemn verities which he would emphasize.

H. M. BOOTH.

To the Bishops, Ministers and Members of the Methodist Episcopal Church, South.

DEAR FATHERS AND BRETHREN: At the annual meeting of the Board of Trustees, held in Augusta, Ga., in connection with the commencement exercises of Palus Institute, May 30 and June 1, 1885, the undersigned was directed to prepare a circular address, which should also serve as an official report to the Annual Conferences at their approaching sessions, setting forth the present status of our work, as also, our necessities, and the outlook for the future.

I beg, therefore, to submit to you this paper as an officer of the church, having in charge one of our connection enterprises. In view of the fact that hitherto no formal report of this work has been made to the Annual Conferences, it may not be amiss to give you a brief *resumé* of its history. In their address to the last General Conference our Bishops said:

The Colored Methodist Episcopal Church in America, organized by us a decade ago at the request of the remnant of our colored membership, has maintained its integrity and made some progress. They are in great need of facilities for providing themselves with suitable pastors and teachers of their own race. Whatever assistance we can render them in this respect especially, will be best bestowed, and we invite to this subject your favorable consideration.

At the same session of the General Conference, (the session of May, 1882,) representatives of the Colored Methodist Episcopal Church in America appeared, and after reciting their peculiar relations to our church, and the necessities and poverty of their church, said:

We therefore come to you, who know the value of an educated ministry, and who know our wants as well, if not better, and we respectfully ask that your ecclesiastical body do consider some plan whereby we may receive some aid in this direction.

These recommendations of our own Bishops, and this appeal of the Colored Methodist Episcopal Church in America were referred by the General Conference to the Committee on Education. That committee reported the following resolutions, which were adopted by the General Conference with great unanimity:

Resolved, That our Bishops be authorized and requested to appoint in consultation with the Bishops of the Colored Methodist Episcopal Church in America, a preacher or layman of our church, properly qualified for the work, who shall be a commissioner of education in aid of the Colored Methodist Episcopal Church in America, whose duty it shall be to solicit subscriptions, contributions, donations and bequests from whatever source he may find accessible, for the purpose of creating an educational fund for the benefit of said Colored Methodist Episcopal Church in America.

Resolved, That our Bishops be also authorized and requested to appoint three members of our church, who, together with the commissioner of education and three members of the Colored Methodist Episcopal Church in America, to be appointed by their Bishops, shall constitute a Board of Trustees, for the custody and control of this educational fund, when it shall have been raised.

Accordingly a Board of Trustees was appointed with Rev. J. E. Evans, D. D., as commissioner. As soon as sufficient funds had been collected, the "Paine Institute" was put in operation in rented rooms in the city of Augusta, Ga., where it was located upon the joint recommendation of the Bishops of the Colored Methodist Episcopal Church in America, and of Bishop Pierce, acting by appointment for the college of Bishops of the Methodist Episcopal Church, South. The school was placed in charge of Rev. Morgan Callaway, D. D., of the North Georgia Conference, assisted by Rev. George W. Walker, of the South Carolina Conference, and it was opened for the reception of pupils January 1, 1884. The hired house, which the limited finances of the Board compelled them to use, was soon as full of pupils as the teachers were able to instruct, the roll for that year showing an attendance of 125.

In December, 1884, for Providential reasons, Dr. Evans resigned the commissioner's place and Dr. Callaway resigned the presidency of the Institute. Prof. Walker was then elected to succeed Dr. Callaway and the faculty was enlarged by the election of Rev. W. C. Davis, of the South Georgia Conference, and his sister, Miss Sallie G. Davis, to professorships in the school. I was appointed by Bishop McTyeirs to succeed Dr. Evans. I entered at once upon the duties of the office, and have given my undivided time to the work.

While most of my labors have necessarily been bestowed upon Paine Institute, I have endeavored both by speech and pen to encourage and foster Christian education by the colored people among themselves, and especially have I tried to stimulate the zeal of our ecclesiastical officers, the Colored Methodist Episcopal Church in America. I am glad to be able to assure the church, through you as her pastors and representatives, that our work is growing upon the confidence and sympathy of our people everywhere.

The school thus far in the year has been increasingly prosperous. The attendance has increased, the enrolled numbering 146, and the pupils have made marked progress, mentally and spiritually. God has smiled upon us and friends have been multiplied to us. Pupils have come from South Carolina, Georgia, Alabama and Tennessee. We have been enabled to meet current expenses, with the exception of fifteen percent, on salaries. Still we are greatly hindered for lack of a suitable building of our own, and other necessary equipment for our work. If we were able to purchase certain buildings and grounds of which the Board has knowledge, the support of the enterprise would be easy and light, and our work could be more perfectly systemized, and much more and much better fruit be produced by it than even the excellent results already accomplished. These premises could be had probably for \$15,000, and certainly for \$20,000, a small amount surely to ask nearly a million Methodists to raise for such an important work. We beg the mention of the Conferences, by personal contributions and by appeals to our people within your bounds, to help us to secure these much needed helps. We ask also that the Conferences take such action, looking to this result as in your wisdom and piety you may adjudge best. Respectfully submitted.

W. C. DUNLAP, Commissioner.

## Our New Church.

MR. EDITOR: I informed you some time since of our purpose to build a new house of worship. I now write to report progress. Our Building Committee went on the principle of making haste slowly. We took ample time to decide what kind of a house to build. We had before us plans of city churches in all parts of the country. We discussed at length the merits and demerits of such architectural peculiarity. The proceedings of the committee were characterized by remarkable harmony, and the plan finally agreed upon was adopted by an unanimous vote. Having thus decided exactly what kind of house was needed, we then employed architects to draw the plan and superintendent the erection of the building—one of the first architects in the nation. This will be universally conceded when I give his name—G. M. Torgerson, architect of the main building at the New Orleans Exposition. We next advertised for sealed bids, and, having several bids before us, awarded the contract to the lowest bidder, Mr. C. M. Rubush.

Our house will be a two-story brick 50x80 feet, with rear projection 12x20 feet. The basement will be 12 feet in the clear; the auditorium 23 feet. The tower will be 150 feet high. The basement will have two rooms cut off from the Sunday-school room by sliding doors, so that all three rooms can be thrown into one for lectures, etc. The rear projection forms below a pastor's office; above it constitutes a chair recess just in rear of the pulpit; the inside finish will be very tasteful; the front will be of pressed brick with trimmings

of terra cotta, white stone and galvanized iron. The sides will also be of pressed brick. The windows will be of stained glass, modern in style and beautiful in appearance. It is the universal opinion of those who have examined this plan that this will be one of the handsomest church edifices in the State. The contract requires the completion of the building by the first of December; the committee, however, reserving the right to postpone the inside finish of the auditorium.

MR. EDITOR, I know you will open your eyes in wonder when you learn that we are to get this building completed, except seating and furnishing, for \$9,500, for there are many buildings in the State far inferior to this that cost more than twice that sum. Meridian has better facilities for building than any city I know of, builder's material being, if I may use the word, phenomenally cheap. This ladies of our aid society—a noble band of Christian workers—are enlisted in this new temple enterprise. They have already about \$200, and expect to raise about \$1,000.

Yours,  
W. C. BLACK.

## Another Soft Nut to Crack.

Only a few days since the great Baptist weekly, the Watchman, allowed a baptism by pouring in the case of a sick person who could not be immersed. *All right!* I just read the following notice:

## A SEVERE WINTER IN ICELAND.

HALIFAX, June 16.—News is just received by a vessel from Iceland that the past winter has been the most severe in fifty years. Nearly all the cattle perished from cold, and many persons were frozen to death. Vegetation was also destroyed.

Think of the thermometer forty degrees below zero for many months together and lower still long enough to kill vegetation and destroy nearly all their stock, and then talk of the New Testament requiring immersion for the remission of sins! Think of that! Of course the commission to go into all the world and preach and plunge, or dip men, women and children into water—if six feet thick ice could be cut away to get at water—a simple absurdity of course, I say that commission did not take in the Icelanders, the Esquimaux, Lapps and the thousands of dwellers in the lands where immersion would be death. The ordinance of the gospel must be such that they can be instantly obeyed on every spot of the earth where men abide. Immersion is not possible in the frozen regions. This would it would take to warm a tank of water to immerse ten converts would cost more than a year's wages of a Laplander. Warm a tank! Melt an iceberg to dip a sick Iceland! Then look at the hot countries of the equator and its vicinage. Why so much water as is needed to immerse a man can not, for love or money, be obtained in the Sudan country half the year round. Take it away. Do not say any more.

## A LOOKER ON.

MR. D. L. Moody, the great evangelist, has sent us the following notice of an interesting meeting:

A convocation of ten days will be held in Northfield, Mass., commencing August 5, and closing August 15, 1885.

The buildings of the Northfield Young Ladies' Seminary, and of the Mt. Hermon Boys' School, will be thrown open to visitors.

Accommodation can be had at the hotel, and at the houses of citizens of Northfield.

The railroads will run special trains to convey visitors to the adjoining towns of Brattleboro, Greenfield, Keene, etc., where ample accommodation can be found.

Christian workers are invited from all parts of the country. Applications for accommodation will be received until July 10, addressed to D. L. Moody, Northfield, Mass.

TO OUR AGENTS.—On the first day of July, bills will be sent to our agents for all orders received up to that date. Please remit promptly where accounts are found correct, and in cases of error please return bills for correction.

CARVER & JAMIESON.

The patient the wounded earth receives the plough's sharp share.  
And hastes the sweet return of golden grain to bear,  
So patient under scorn and injury abide—  
Who conquereth all within may dare the world outside.

—W. W. Story.



## Christian Advocate.

THURSDAY, JUNE 25, 1885.

"LIGHT."

BY WM. VITT FAIRBANKS.

From the quickened womb of the primal gloom  
The sun rolled black and bare,  
Till I wore him a vest for his chilly breast  
Of the threads of my golden hair.  
And when the broad out of the firmament  
Arose on his airy bars,  
I penciled the line of the manichian blue,  
And sang it round with stars.

I painted the flowers of Eden's bowers,  
And their leaves of living green,  
And mine were the dyes in the sinless eyes  
Of Eden's virgin queen.  
And when the dew on the trustful heart  
Had fastened its mortal spell,  
In the silvery sphere of the first-born tear  
To the trembling earth I fell.

When the waves that burst o'er a world accursed,  
Their work of wrath had sped,  
And the Ark's lone few, the tried and true,  
Came forth among the dead;  
With the wonderful gleams of my bridal gleams  
I bade their terrors cease,  
As I wrote on the roll of the storm's dark scroll  
God's covenant of peace.

Like a pall at rest in a seamless breast,  
Night's funeral shroud I lay,  
When shepherd's swains on Bethlehem's plains  
Their lowly visit paid.  
Then I fastened on their right the herald's bright  
Of Heaven's redeeming plan,  
And they chanted the morn of a Savior born  
Joy, joy to the outcast man!

Equal favor I show to the lofty and low;  
On the just and unjust I descend;  
Even the blind, whose vain spheres roll in darkness  
And tears,  
Feel my smile, the best smile of a friend,  
Nay, the flower of the gate by my love embraced,  
As the rose in the garden of kings,  
At the church's altar of the world's altar,  
And to the ray butterfly wings.

The desolate morn, like a mourner forlorn,  
Conceals all the pride of her charms,  
Till I add the bright light close the night from her  
Bowers.

And lead the young day to her arms,  
And when the ray roves seeks eve for his lover,  
And sinks to her balmy repose,  
I wrap the soft ray by the zephyr-fanned west,  
In curtains of amber and rose.

From my sentinel sleep by the night-dreaded deep  
I gaze with unslumbering eye,  
When the cynosure star of the mariner  
Is blotted from out the sky.  
And guided by me through the meridian sea,  
Through speed by the hurricane's wings,  
His compasses dark, lone, wailing bark  
To the haven home safely he brings.

I waken the flowers in their dew-expanded bowers,  
The birds in their chambers of green,  
And mountain and plain glow with beauty again,  
As they back in the maternal sheen.  
O, if such the glad world of my presence on earth,  
Though fretful and dwelling the while,  
What glories would rest on the home of the blest,  
Ever bright with the Deity's smile!

## When Does Judgment Day Come?

Mr. Green, of Jackson, La., has an article in the ADVOCATE, of June 4, the title of which is, "When Does Judgment Day Come?" He endeavors to show the inconsistency of "people, and especially ministers and public speakers generally," "invariably drawing frightful pictures of falling rocks and smoking mountains, of all earth's millions assembled before God, who is seated on a great white throne," to receive their irrevocable sentence; and then, when officiating at the funeral of some deceased brother or sister, representing the dead friend as going to his or her reward, being now in heaven among the angels." He at last comes to the conclusion that there is "no general judgment day." "First, if there is one," says he, "it certainly has never yet taken place. In the meantime where have all our dead friends been?" He decides that if there will be a general judgment day, as they can not be in heaven nor hell, they must be in purgatory or roaming along the banks of the Styx! Certainly the judgment day has not come; neither are our friends wandering aimlessly by the Styx; neither are they "lying inactive in their graves in dreary suspense."

God, in his wisdom, has prepared a place where Paul, Abraham, Lazarus, Moses, Elias, Stephen and the converted thief and all who have ever died in the faith are assembled, praising his name night and day. They are waiting for the general judgment day to admit them into the full enjoyment of heaven and its privileges. He has also prepared a place for such persons as "Dives" and the unconverted thief and all wicked persons to go and reap the fruits of their mispent lives until "death and hell shall be cast into the lake of fire," which is the second death (Revelation xx, 14), and they go with them.

He asserts, "There are many passages in the Bible to indicate that every man goes to his last account as soon as he dies." Mr. Bonson, a learned commentator, also asserts, "We do not find a word in the Scriptures of any particular judgment taking place immediately after death." Which statement is correct?

If we turn to our Bibles we will find that there will be a general and final judgment—that "then time will close, and eternity commence; the material world will be dissolved, and the assembled universe receive an irrevocable sentence from their righteous Judge." In Acts xvii, 30, 31, we read: "And the times of this ignorance God winked at; but now commandeth all men everywhere to repent: because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained." Here Paul, in his discourse to the Athenians, asserts that a day has been appointed for judging the world. Again, in II Peter ii, 9, we read: "The Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." In the third chapter and seventh verse we read again: "But the

heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men." When Christ had given his twelve disciples power over unclean spirits and all manner of sickness and disease, and sent them to the "lost sheep of Israel," he said: "And whosoever will not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily, I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah, in the day of judgment, than for that city." (Matthew x, 14, 15.) Sodom and Gomorrah had been destroyed nineteen hundred years when Christ uttered these words, and surely the inhabitants had not stood their "trial." For their wickedness, or it would not have been spoken of here as a thing of the future, and in comparison with something that was to take place at some future time.

In Matthew xxv, 31-46, we have an account of this awful day from Christ himself. All nations shall be gathered before him, "and he shall separate them one from another as a shepherd divides his goats." The wicked "shall go away into everlasting punishment, but the righteous into life eternal." Again, "And I saw the dead, small and great, stand before God; and the books were opened, and another book was opened, which is the book of life: and the dead were judged out of those things which were written in the books, according to their works." (Revelation xx, 12.) Etc. The Bible, then, tells us emphatically that there will be a final and general judgment, and the best thing for us to do is to be prepared for it.

B. F. LEWIS.

BOWEN, Mississippi.

## Look Forward.

While there is time and strength for new achievements look to the past for lessons only, and to the future for occasions to apply them. When receding time shall have cast a mellow light upon the things which bellow youth it will be pleasant to array those things and those days of brilliant hope in retrospective dreams; but the pleasure which this affords should be reserved for the hoary years to come. When youth dissipates thought in idle retrospection it plucks beforehand the flowers on life's decline, casts a shadow over the bright face of hope and narrows the limits of future possibilities. While the springs of energy are gushing in full force, and the head may be held erect, and the spirit sustained by phantoms, pause only to understand, look forward, move upward.

The world, however, loves the seeming, and in its hours of idleness will praise the fanciful; but it is the real and the substantial that forms the ground-work of all that is constantly good and that will hold the world in continued allegiance. Yet many are those who will forsake the path of rugged realities for that of flowers and music and sunshine, the pleasures of which are broken by every day of cloud and storm and last for a season only. Let life have one end thought and object around which feeling may crystallize into faith; then will conduct be uniform and effort fruitful and earnest. Aim to secure a high place until there is strength to reach it, and a foothold upon solid rock against the days of feebleness; for the wings of imagination will fail under the weight of years, and the aged mind must have in store the fond of reality. Reject, therefore, whatever sinks aspiration into half sleep and destroys the taste for practical attainments by engendering passion for a soft ideal existence.

G. D. PICKELS.

## The Church.

"I love thy church, O God!"

The word "church" may mean a house where God is worshiped. It may indicate all the good in earth and in heaven—that is, the church militant and the church triumphant. It may signify a "collective body of Christians, or of those who profess to believe in Christ, and acknowledge him to be the Savior of mankind," "united under one form of ecclesiastical government, in one creed and using the same ritual and ceremonies."

We have little faith in a creedless church. We know one such, and in its pale we know there to be Deists, Universalists, Unitarians, Arminians, Calvinists, and then all grades of skeptics—anything below theists. This church in different places distinguishes too often and too easily. With no oneness of theology and, possibly, none too much of the love of God and none too much of love for this heterogeneous mass of brethren, permanent prosperity is not the characteristic of this church, nor of any one like it.

I know that the ministers and members of these churches speak of our confessions and disciplines as "made creeds;" but we look upon them as an honest declaration of what we think the word of God teaches, and nothing more, and due to the world and especially to those who might think of uniting with us.

"But, then, you are a Methodist." Yes, and as much believe that the Methodist Church is a church of God as much as we believe that there is a church of God anywhere on the earth, or that there ever was one. We know how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished." In the third chapter and seventh verse we read again: "But the

There is nothing in the Bible which makes the continual laying-on-of hands (or apostolic succession) necessary in order to the existence of a church. Nor is there anything that teaches the successor of baptismal hands of any particular mode in order to the existence of a church; and if the Bible required it, those churches can not now show that they have it. The past, and especially the dark ages, present some dreadful flaws, had links, broken links in these boasted chains.

With glad charity we admit that other churches are churches—are churches of God's great army, and we "bid them God-speed;" but by so doing we do not unchurch ourselves. We think we see the unmistakable signs of a church in the Methodist Church. She has a creed—we think, a Bible creed. It has its ritual—ritual enough. It has its ceremonies. It has the ordinances—baptism and the Lord's Supper. It has its public, social and private worship. It has a large measure of love to God in its bosom and love and fellowship among its membership—a good amount of Christian fellowship. Then she has a church polity that is not anti-scriptural, and one which works like a giant, successful charm; and to some of us, who have been in this one hundred-year-old church for more than half of a century, she is the "house of God," a gate to heaven through Christ. Blessed be God! the gate so stands ajar that the glory often comes this way to enlighten and cheer us on our way to the city into which this gate introduces us, when the King of Glory and his saints go in.

"Brethren, the church is of God."

"Dear as the apple of my eye,"

And graven on his table."

It will be preserved to the end of time, and "the gates of hell shall not prevail against it." It is preserved "for the promotion of his worship and the due administration of his word and ordinances." Do you not all say with me:

"If ere to bless her sons  
My voice or hands deny,  
These hands let useful skill forsake,  
Thy voice is allance die."

## LOCAL ITINERANT.

## Plans for Raising Money.

MR. EDITOR: By your permission I wish to say a word or two to your readers, as it is said by some that not only our church, but others also, are less spiritual than in other days. This, in part, is true, and, as in other things, there is a cause for it. And this is one reason why we should attempt to look well at ourselves, find out the cause and attempt to remedy it. A want of means to carry forward all the interests of the church, and a covetous spirit that has hold of our people, has called out questionable (not to say, sinful) methods of raising money. Money is needed, and money must be had.

It is quite common for the churches of to-day (when the pastors will allow it) to endeavor to raise money by fairs, festivals, etc. These plans are having a deleterious effect upon the spirituality of our membership and cripple our efforts to save souls. God never intended that plans adopted by the church should militate against the spirit and simplicity of our holy religion, or that they should hinder the development of the spirit life that is within us. All things connected with Christian duty will work good both to the party and to the cause in hand. By adopting these plans we see at least three evils:

The church is not benefited by such collections. The party loses all the reward that God intended he should receive, as there is no development of the spirit of liberality, which is to be cultivated, and he feels in a measure relieved of the care of providing "things honest in the sight of all men," which is intended to be born and felt of all men.

Again, it opens up new ways for the world to enter the church. And it often fills the less religious with the spirit of worldly amusements. The church is enough like the world already. And, as an apology for such things, you will find many that are ready to say that these amusements "are innocent and remunerative, and no one ought to object to them." At such places, and often in God's own house, there is such lightness, frivolity, gaiety, etc., displayed as is unbecomingly named. These things will lead the church into the way of the world, and the world into the church. It is chilling the life in us; so that we are not winning the world to Christ, but vice versa.

Again, often the plan is a deceptive one. As the amount raised is not more than the cost and care that are bestowed by the few that get up the entertainment for the enjoyment of the many, hence it would be much better to contribute in a straightforward way the money God calls for, developing in the church the grace and spirit of liberality, and thereby causing the church to get such a hold upon the world and the confidence of all that the way is opened to the hearts of many who could be reached by no other means. The argument of some in defense of such plans is fully met by the apostle: "The end justifies the means," "whose damnation is just." Good is not the salvation of souls. The plan of salvation as taught in the Bible is complete, and the system of finances as taught there is complete, and must be adopted if the whole church would succeed in all its enterprises for the arrest and deliverance of our race. Its moral, spiritual and financial systems are but the one

system of God, and one part can not be worked detrimentally to another, and the whole succeed.

J. H. MCLENDON.

SICKLY ISLAND, LA., May 30, 1885.

## The State versus Whisky.

The people—the sovereign people—are the source of law and authority in this country. Hence if we have bad laws, and suffer in consequence, we are to blame if we quietly submit to these wrongs without making an effort to have our grievances redressed through our representatives in the State Legislature. Below will be found some facts and figures taken from the official returns of the Census Bureau, which I wish the voters, white and black, to study. I make an itemized account of the State against the liquor business. The figures are appalling, or should be, I think, to every honest, tolling taxpayer; yet the account I make out against the whisky business is correct, but can not be collected, for it would bankrupt the whole business to meet its liabilities.

Official returns show that in 1879 there were 153,618 licensed saloons and 4,497 wholesale liquor stores, besides breweries and distilleries, which, added to the foregoing, run up the figures to 162,652 liquor establishments in the United States—all in full blast. It requires a force of 511,210 persons to keep these establishments in working order. These—more than half a million men, women, boys, or demons—are the parties against which I make out this terrible array of figures in the itemized account which follows:

There were manufactured 311,040,000 gallons of fermented liquors, which, at ten cents a pint, cost the consumers \$272,832,793. Whisky and brandy manufactured, 339,623,680 gallons, at 80 per gallon, foot up the sum of \$1,277,742,080. The wages of men engaged in dealing death and damnation by the drink, at one dollar per day (a clear loss to the nation), amount to \$152,363,000. There are 1,494,325 tipplers, which, it is safe to assume, lose one hour each day from their business. Counting their wages at one dollar per day involves a national loss of \$42,129,600. This tippling force recruits an army of 600,000 drunkards, who lose half time through drink at a cost of \$90,000,000. To support the paupers caused by intemperance, \$80,000 in number, at twenty-five cents per day for each, costs the nation \$2,000,000. Their time lost to the nation, worth \$50 per year, costs \$1,000,000. Thirty thousand maniacs and idiots, the victims of intemperance, cost the nation twenty-five cents each daily, amounting to \$2,700,000. Their time is a loss of \$1,500,000. Sixty thousand drunkards die annually who ought to live five, ten, or more, years, earning at least \$100 a year, which involves a national loss for one year of \$6,000,000. On the same basis of calculation 450 suicides cost \$45,000. Seventy murders involves a loss of \$70,000. These items foot up a grand total of \$2,982,382,566.

This enormous amount charged by the State against the liquor business, if divided among the 50,000,000 inhabitants, gives to each man, woman and child \$58. It is but fair to say, however, that the liquor ring may offset a part of this huge account; but after all legal offsets are allowed there will be a vast unpaid balance against them.

D. G. W. ELLIS.

DE KALB, MISS., June 1, 1885.

## "Methodism and Temperance."

The above heading to an article in the ADVOCATE of the twenty-eighth ultimo, over the signature of Rev. J. M. Pugh, was a rejoinder to some strictures I offered some time since to a communication of his previously written, headed, "Report on Temperance." He says I misquoted him. Perhaps I did not quote quite enough to fairly represent him on some points. I wrote under the conviction that his wording, or the tenor of his communication, reflected on preachers, Conference, etc. I may have written carelessly, but to me that inference was plainly deducible. While I believed his heart in the right place, I thought that article needed some explanation. In his rejoinder he quotes thus from me, "No brother ever heard it advocated on any Conference floor, nor in any General Conference, nor has he seen it stated in any Methodist periodical (unless to be refuted), that the distillery was necessary and pardonable in order to consume the grain and create a market for the farmer." (Italics his.) I made this statement on general principles, but since he controverts I will emphasize the parenthesis, unless to be refuted. He intimates that my reading in Methodist periodical literature is limited. This is too true to be successfully contradicted. The article he refers to as having appeared some years since in the Nashville Christian Advocate. I am sure meets the exception my parenthesis was designed to make. I have no distinct recollection of the article he refers to, but have no question that it was published to be refuted. No editor holds himself responsible for all he admits to his pages. Other periodicals than the Nashville Christian Advocate have published communications certainly that they might be refuted. Some years ago, when the NEW ORLEANS CHRISTIAN ADVOCATE was under the editorship of Rev. L. Parker, D. D., since Bishop, now dead, an article appeared in its columns arguing that the Bible sustained the idea of distilleries and the manufacture of ardent spirits. This was over the signature of a Meth-

odist men of social standing. The communication was one of some others in a controversy being carried on in that paper on prohibition. To my regret that sophism was never exposed; but without a question that thing was published that it might be refuted. No one who ever knew Bishop Parker would ever think otherwise. I believe its refutation at that time would have done good.

In the abstract there is no difference between Bro. Pugh and myself on the subject of temperance. His happy style in some way seems to make the impression that there is. His peroration leads the casual reader to conclude that he has vanquished me on the temperance question. "Doubtless I am better posted on his temperance record than he is on mine. I am willing to acknowledge him a leader in that reform, and am ready to follow him in any clearer cut movement to drive the monster from the land. To rush it headlong down a steep place into the sea of oblivion or to command it to its place of darkness and suffering before its time. What drew me out in my first writing was, and my main object in this, to resist the idea of a necessity of a change of our general rules to specific ones. Bro. Pugh failed to quote any authority sustaining the inefficiency of these rules to deal with whisky makers and whisky sellers in the church. His article was utterly void of any such illustration. Our General Conference, the highest authority known among us, did utter an emphatic decision as to the efficiency of these rules. This decision was well endorsed by all the Annual Conferences voting in their capacity. Deep piety, profound learning and a fixed and unmitigated enmity to the whole whisky business voting in that expressed judgment. His quotations to show that some of the general rules are specific show most fully that they are not. For instance, "Buying and selling goods, that have not paid the duty." I claim this to be general, and that a member trading in tobacco without paying tax or a revenue license can be dealt with under this clause. "Singing those songs or reading those books which do not tend to the knowledge or love of God." The specific part of this is certainly very general. We may still ask which songs? what books? "Taking such diversions as can not be used in the name of the Lord Jesus." The brother thinks this can be very readily applied to dancing and some other things, yet dancing is not mentioned nor are other things. Again and again I have had intelligent church members to contend most earnestly with me that there was nothing in the discipline, not even in the general rules, against dancing or theatre going. If such offences are dealt with, they must be specified under a general rule. I have called whisky sellers' bondsmen for the good, moral (?) conduct of grog shop keepers and the signers of petitions for grog shops to account, not doubting then nor questioning now; but what expulsion in every such case would have been sustained by the highest authorities of law among us. Aside from the vote of the Annual Conferences on no change in the general rules on that clause nor can the good brother show from any authoritative decision in our church that such action would have been without legal warrant.

He quotes from my article as follows, "I think there are few Methodist preachers who would not lift both hands to their utmost height to hurl the whisky trade and manufacture from the face of the earth," and argues that the hands did not go up to hurl it from the church, that is, "not a sufficient number of hands were raised or votes cast to banish it from the Methodist Church." That vote was not to restrain whisky in the church, but on a change of the general rules. I have confidence in my brethren that they were ready then, and are now, to banish whisky from the church and to hurl it from the face of the earth. The hands were not ready then, nor do I believe they are ready now, to go up for a change in our general rules. He admits that certain offences may be reached by the rules, though not specified. But asserts that "No distiller, or dealer in intoxicating liquors, or the signer of a petition, to establish a grog shop could be reached under the rule; but now they can," that is, since the introduction of Chapter V in our book of discipline. Now, as strange as it may seem to him, I insist that the very wording of Answer 3, Chapter V, goes to show that the general rules are of themselves sufficient. The wording is, "Let all our preachers and members abstain from the manufacture or sale of intoxicating liquors to be used as a beverage, and if they shall engage in such a manufacture or sale let the discipline be administered as in case of imprudent or improper conduct." Paragraph 23, commencing on page 28, has this reading, "First, by doing no harm, by avoiding evil of every kind," etc. If Chapter V had never been inserted, if all in paragraph 23 was stricken out after the words above quoted, unless whisky selling, whisky making and the signing of petitions for grog shops, are sins are not included in "no harm" and "avoid evil of every kind," they can be specified under that preamble and dealt with accordingly. Certainly if that paragraph means anything, it is meant to deal with "imprudent or improper conduct" of every kind. When it is shown by decisions, illustrated with cases in point, I may write acknowledging my defeat.

JOSEPH D. NEWCOM.

Rev. R. T. Parish.

MR. EDITOR: I feel constrained to say something to you in regard to our good and much-loved brother, R. T. Parish. We have lost the best and most exemplary minister I have ever known. He was not inclined to him heavy burdens on others and not touch them with his own hand. No, he shined to the world that he did not shun labor neither at home on his farm nor among brethren as an ambassador for Christ. He never disgraced the cause of his Master by holding back and saying he would not preach because the people would not pay him. Nay, he proved to the world that his Master had called him and he felt bound to do his work, knowing full well that the Lord would sustain him.

Now his Lord has taken him to himself to his long sought and blessed home where his labors will forever end, and I trust, his example will have a blessed influence on his family as well as on all who knew him. Oh, Lord, help them to imitate his example and follow him as he followed Christ. I think if there was ever any one pure in heart, it was Bro. Parish. I knew him before he professed religion. It was at my grandfather's (Rev. Jesse Gibbs) class meeting that he was happily converted. His heart was filled with thanksgiving and his mouth with praise. Oh, may we all try to meet him in that good world where we shall be forever at rest. I humbly pray.

M. E. WILSON.

DOWNTOWN, LOUISIANA.

## Prof. T. B. Winston.

Preamble and resolutions adopted by the second Quarterly Conference of Ripley and Blue Mountains station: "Whereas, Bro. T. B. Winston, of Blue Mountain, Miss., is about to remove from Ripley and Blue Mountain station to Iyballa, Miss.; and whereas, he has been for a number of years one of the most devoted, zealous and influential members of the Methodist Episcopal Church, South, within the bounds of this Corinth district, having sustained some official relation to the church with great acceptability and usefulness continuously for the last ten or fifteen years; and as a Sunday school superintendent, has but few peers and is superior to be found anywhere. As an educator, Prof. Winston is admitted to be one of the very best in this section of the country; therefore, be it

Resolved, That it is with universal regret we are forced to part with Bro. T. B. Winston; but our loss in reference to same will result in great gain to another community.

Resolved, That we heartily commend to the people wherever he may locate, our worthy brother, Prof. T. B. Winston, as a gentleman in every way deserving their confidence and support both as a Christian and teacher.

Resolved, That this preamble and resolutions be entered in the minutes of this Quarterly Conference; that our church papers be requested to publish same, and that a copy in manuscript signed by the presiding elder and attested by the secretary, be furnished Bro. Winston. Respectfully,  
J. O. V. MURPHY, for Committee.  
New Hope Church, May 20, 1885.

## A Leaky Parsonage.

MR. EDITOR: What is to be done when the parsonage begins to leak? Most people have some way of repairing or recovering their houses, but the preacher has no land, no timber and but little money at this season of the year to mend such leaks as have been recently discovered at this parsonage. It leaks in dry as well as wet weather, for wagon loads of corn have poured on us lately with many nice luxuries from the country such as are needed and appreciated every day. I do not know what others would do with such a house, but I propose to leave the leak unrepaired. We are looking forward with interest to our coming camp meeting, which will embrace the fifth Sunday in August. Mr. Editor, we would be glad to have you with us again. Come, if possible.

MRS. MOLLIE J. CANNACK.

LAKE, MISS., June 12, 1885.

## The Thermometer of the Church.

The past winter was very severe in this latitude, and one more severe than usual. Out of my library window, where I can read it from my chair, I watched often and anxiously through these weary and dreary months, but there no indication of warmer weather. It is as cold this morning as it was yesterday. So we kept waiting and waiting until, at last, the spring came in its beauty, and the spring tide is heard in the land.

I have heard the weekly prayer meeting called the thermometer of the church. It is said that the numbers attending it indicate the degree of spiritual warmth purveying the congregation. A crowded room would be an infallible sign of revival, as any one who shows the state of religion to be very low—below zero. A distinction is to be made between duties and privileges. All privileges are not duties, and all duties are not privileges. It is a duty to meet at public worship on the Sabbath day, but it is not a duty to attend church times and days, though under some circumstances it may be a privilege. Our people would attend public worship in the middle of the day and spend the rest of it, including the family, in the religious instruction of the Sabbath and in the culture of the soul, the Sabbath would be more profitable than times and to two or three meetings on sides. There is a religious distaste to be shunned as not good for the individual or the soul. The tendency, however, is the other way. And it is so hard to persuade men to do their duty, it is hardly worth while to caution them not to overdo.

To a prayer meeting is one of the privileges of the Christian life. A duty when circumstances do not prohibit, and there is far more hope of inducing people to go to it as a privilege than



OMNIPOTENCE NECESSARY TO  
VISION.—See hence the reason of  
difficulty of conversion, and the  
difficulties of the great work. All  
in the world will not change na-  
men alive against the Spirit, and  
not come under his power, if they  
have their own will. "Can you be  
unbelievers ever reconcile a wolf's  
habits?" Can you, by rational argu-  
ment, persuade a man to give up the  
new world the nature of a fierce  
or morally depraved stop the tide  
the sea? Through man be a natu-  
reasure, yet corrupt habits in him  
be, to more nature in the beasts  
by these habits we are made  
against God, and God's divorces  
never set a man straight that is  
crooked. It is no easy thing for  
heart of man possessed so long by  
curled principle of rebellion, to  
render itself upon God's summer  
Men are not easily reconciled with  
bated hath been hereditary in  
family; this has been of as long  
standing, within a few hours, as  
himself. To turn to God in wa-  
ter baptism is contrary to the  
of corrupt nature, and, therefore,  
must be overpowered by a flood  
almighty grace, as the stream of  
see.—Charnock.

I can not close my notice of this book better than by quoting his advice to readers:

"If my friend, I have such an opinion as I have portrayed, do put your trust in physicians to the exclusion of other remedial agencies. They have no monopoly over disease and I personally know them diseased and there are ever so many ailments which I could far prefer that the patients should go to Heaven direct from their powerless hands than that they should be saved to earth to use any of my 'unauthorized' medicine. And that the Lord's commendation be true, how many thousands duped, and yet rescued, as he was, personally testify?"

[illegible]

The next day Jules started for F with his kind new friend. We followed them to a workshop in the Boisfort. Twenty-four blind youths were busily at work; some used brushes and brooms, others used chisels, and others again making use of the most delicate workman's tools. They were a gay, happy set of workmen, singing, whistling, chatting, while their busy fingers never stopped second.

"Good-morning, my friends," Mons. Clarke said. "I've brought you new comrades."

At the sound of his voice the bearded faces were turned to him.

"Ah! it is our good monsieur," cried together. "Welcome back, monsieur; we thought you were never going to leave us."

"Yes, monsieur, we have received such a large order for trunks," said one, a bright, intelligent-looking fellow.

"As many as the English Administration ordered from its blind workmen," Mons. Clarke asked, laughing. "A hundred and sixty thousand at one time."

often afflicted with bathousness disease that must have made his perfect, sensitive nature shudder, and still—pleased not himself."

How shocked and hurt these good Christians would be, should they hear it! It would news that kept them away from the sick-bed, of course, they were needed at prayer-meeting where there are others able and willing to fill any gap in his absence. Whom were they pleading, then, Christ or themselves if we ever got out into the wilderness and his willingness that is leading us to our bigger duties, it take many a hard blow from the elbow of the great Sculptor to dislocate static inside. Supposing he shaketh statue to the very foundation, the totters and almost falls, with sickening shivering, will you not sympathize? Will we have no content to give for all these lost opportunities? When we cross the threshold and go into the mansion awaiting how glorious shall we be to remember how often we might have smoothed

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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND  
NORTH MISSISSIPPI CONFERENCES OF  
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CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ARNER. REV. J. T. SAWYER.  
REV. W. L. O. HUNNICUTT.

THURSDAY, JUNE 25, 1885.

Pay what thou owest.  
Tell less than thou knowest.  
Know more than thou showest.  
Have a care where thou goest:  
So shalt thou live long  
And never go wrong.

The press is a poor place to expose or remedy private grievances. In the first place it reveals to the many what would only have been known to a very few. And then, again, we suspect the justice of a private cause that needs public defense. The persistent power of right will assert itself and, sooner or later, command recognition.

Since the invention of the art of printing more persons are engaged in the manufacture of books than under the old slow process of copying. And more horses are employed in carrying passengers to and from railroad trains than in the days of stage coaches. And so all progress has its compensations and adaptations. Labor-saving machines increase the demand for labor. There is work for every man, and it takes but little diligence to find it. The great army of the unemployed and discontented is made up of those who don't want work, or only certain kind of work at the highest wages.

Mr. Beecher is regaling the public with his theological vagaries. He denounces orthodoxy with indignation that is anything but righteous, and really raves at the thought of a hell. He says:

The worst thing in the old theory of sin is the theory of eternal punishment, and men were made to believe it or be damned. I say you are damned if you do believe it. It is hideous and horrible, and makes creation a stumble, and God a slaughterer, and men worse off than animals.

We have never seen it stated anywhere that belief in eternal punishment was the condition of salvation. The Bible very plainly teaches that repentance and faith are the conditions, and it is so formulated in the creed of every evangelical church. But the question is, not, as an exchange says, whether the doctrine is horrible, but whether it is true.

The course of the Conservatives in the English Parliament since the resignation of Mr. Gladstone is not altogether creditable. They formed a combination that overbore the Liberals, but are unwilling to assume the reins of government unless Mr. Gladstone gives assurances of support. They are endeavoring through the influence of the Queen to extort certain concessions which will enable them to make capital for the autumn elections. Such "dickering" is veritable weakness. When Mr. Gladstone overthrew the Beaconsfield ministry, he succeeded to power without asking or demanding anything. If Lord Salisbury was unwilling to assume the entire responsibility of the government, it was unmanly to approve a combination with the Parnellites that secured an adverse vote. The negotiations thus far have only added to the enthusiastic popular favor in which the retiring premier is held. His entrance into and exit from the House of Commons and his passage along the streets are signals of wild cheering from the populace.

In referring to the change of church relations of a young minister of the Northern Methodist Church, in that State, the Colorado Methodist makes a judicious observation:

We honor Mr. Arundel for going out of the Methodist Church, and we would have honored him much more had he gone several years ago. \* \* \* He ought to have gone before he felt constrained to preach many things contrary to Methodism.

Surely, in all honor and fairness a man should not use the privilege of a pulpit to declaim against its authorized and recognized teachings. If he is at variance with its theology, he should surrender his credentials, go out and then speak his convictions in all good conscience. We heard several years ago of a Methodist preacher, who had determined to leave the church, appointing the following Sabbath to explain his reasons for the proposed step. The congregation assembled and the pastor began; but a level-headed steward, speaking for his brethren, commanded him to desist. The brother was compelled to retire. A nice little sensation was thus prevented and the dignity of the church maintained. There is ample room outside for all theological adventures and ecclesiastical tinkers.

## Whitworth College Commencement.

The closing exercises of this popular institution of learning began on Thursday evening, of last week, with an exhibition of the preparatory department. Mrs. Leila Cummins, the principal of this department, received well-merited praise for the charming exercises by her little pupils. On Friday evening the classes in elocution, taught by Miss Heury, gave an entertainment which was much enjoyed and warmly applauded by the patrons of the college. The commencement sermon, on Sunday, was preached by Dr. C. K. Marshall, of Vicksburg. At a rather advanced age the Doctor is as eloquent as of yore. The large congregation was intensely delighted with his discourse. Some of the points were as striking as they were timely and practical. In the evening this editor addressed the Christian Association for a weary while. The graduating essays on Monday, the grand concert on Monday night and the commencement exercises on Tuesday, including an address by Dr. C. G. Andrews, were well-compelled to miss. Attendance upon the Board of Trustees, at the University of Mississippi, compelled us to leave on Sunday.

The college has had a successful year, and Dr. Johnson is to be congratulated.

The following note from Rev. Dr. J. W. Lambuth will be read with much regret. Our laborers in the foreign field are in need sorely, and, if possible, recruits ought to be sent out this year. Bro. Minglehoff has made full proof of his ministry, and we sorrow over the affliction that compels his return.

"MR. EDITOR: I am sorry to say we are to lose in a day or two another missionary from our already small number of efficient workers. Bro. Minglehoff has not been well since his attack of measles last summer, and is now to leave us not to return. He has had another severe attack of bronchitis, and his lungs, being in a very bad state, necessitate a change from this climate at once. It is a sore trial to us to give him up, for he is one of our very best workers and engaged in the itinerant work. He must go at once or die in China. We hope the change will restore him to perfect health, and that he may be able to engage in the work at home or go to Mexico. I think the climate there would suit him. I presume Bro. Royall will have to take his district work, and thus leave me alone in my district except Dr. Dukes, who is with me. We are meeting with some encouragement from all our churches; but the unsettled state of things in China is very much against the spread of Christianity. Our itinerating everywhere is suffering from the want of foreign missionaries. I have plenty of work on my district alone for ten itinerant preachers, which includes a tract of country of some sixty or eighty miles, with some fifteen walled cities and hundreds of towns. Only three of these walled cities are occupied by us, and only three or four larger villages. Preaching the gospel to these people is and will be the great work which must be faithfully done before we can expect to see them converted to God. Faithful work has been done by faithful and earnest men of God, and great good has been the result. We have some able preachers of the gospel in China from among the natives who have been educated in our Christian schools. We have also some able and good men who have never had the advantage of a good school education, and these men are doing a good work."

SHANGHAI, CHINA, May 15, 1885.

The center of Methodist population and power is changing. As our foreign mission work enlarges and wins new victories, ecclesiastical frontiers are delimited and centers of influence are shifted. Who knows but that the greatest glory of Methodism will yet be found in the far East? Bishop Hurst says: "If from all lands where our people are now singing centennial psalms our church were euddeuly blotted out, there is aggressive force enough in India Methodism alone to sail to all the continents and islands and plant it over again."

The following from the Standard, Chicago, indicates that light is dawning in the upper parallel. We commend it to brethren who fancy they have solved the great Southern problem: "Men at the North, underestimate the difficulties in the work among the colored people. A Northern man whose training was in warmest sympathy with the slaves, but who is now pastor in one of the largest white churches in the South, said, 'I confess that the further we get from the South the easier this question seems. Proximity to it makes it a very difficult thing to manage. The colored people will not permit us to help them.'"

## The Stars of the Twilight.

It is hardly possible that there is a language so prosy as to be without a poetical expression for that time of the day when day and night seem to blend. The Hebrew was not, of course, that prosy language. In it "twilight" is derived from the verb signifying "to blow gently, or to breathe," as we often speak of the zephyrs of evening and the morning whispere. But a slight stroke of the pen would change this verb to another signifying "to kiss," as if the blending of lights and shadows were the kisses of parting or of greeting. But still more tender and poetic would the expression be if it referred to the kisses of children who as the twilight deepens come "to whisper good-night and be kissed." And the sadness of Job could be imagined when he could wish that day to be commemorated by the suspension of all children's good-nights, leaving the parents to chilly night of freezing affections and children to a restless and undefined sense of loss and foreboding of evil.

The stars of the twilight are not very many; but they are particularly brilliant. They are generally two or three of the principal planets and six or eight of the largest fixed stars. In Genesis we are told that they are "for signs, for seasons, for days and for years." So especially do they serve in twilight. The evening star and the morning star are so familiar that we need but allude to them. Yet if we pause to reflect that these are planets which revolve around the sun within fixed periods, we can still better understand how they are for seasons and for years. So, too, when it is remembered that the earth itself traverses its annual orbit, we are reminded that certain fixed stars occupy certain positions in the heavens according to the season of the year. Further reflection upon the fact that these large fixed stars are not uniformly distributed over the zodiac will remind us that at certain periods of the year the stars of the twilight are much more numerous than at other times. One who has studied the heavens also has noted the fact that at certain seasons of the year twilight lingers much longer than at others on account of the zodiacal light, of which, perhaps, no one has yet guessed the real cause.

The stars of the twilight are not for mere love poetry or reverie. The mariner thanks his stars or curses his stars. Why? Not because he is superstitious; but the twinkling of the starlight has a meaning in weather forecasts. Even the old poets represent the pilot as going out to study the stars. Full well did he know the meaning of the merry dance of the bright orb in the broad blue belt spreading fan-like over the sky and the delusive music of the south wind. Though no cloud appeared, he reeled his sails and anxiously kept watch. Again, how often has the farmer from his day's toil gone home and sat upon the eop and thought of the Divine blessing exuding from the twilight upon his crop! There he has lingered dreaming (thank God that even the weary laborer can dream sometimes, though life's hard realities jostle him awake) until deep sleep has dropped from the heart's ease in angel hands, and sweet rest cut off the long, rough road between him and heaven and slipped his pillow against the posts of the gates of pearl.

There are stars of the twilight in the morning. To the watcher for the morning the first lifting of Lucifer over the hills in the gray east is especially joyful. Who has not waited for the morning—perhaps, the morning of all life's day dawns? That morning, fraught with light or sorrow for all days, has found us awake and watching. One by one the great stars and constellations of the night have rolled overhead and gone down. We know it is near. It comes, and after it a broad belt of red. Only here and there are seen the larger stars. One by one they fade. Then only the largest. The sky grows blue around them. Already birds are singing; nature is awake. The watcher looks to the stars for his inspiration. They have vanished; but golden sunlight floods the world instead.

Everywhere we are reminded that we tread upon a turning world—everywhere twilight hopes and memories are fading or rising. Hope tells us what might be; memory tells us what might have been. Doubt lingers with its twilight haze, hesitating to say whether what might have been were best unrealized or whether what may be does not sound the knell of all that is worth hoping. There, too, rise the long, finger-like shadows from what has been and what will be; the dark streaks here where once the silver-flooded cloud swam in air, and here the bright gleams which to-morrow thicken and huddle in the thunder storm. Yet who would not linger

under these stars; some with the sweet influences of Pleiades, and others with the bands of stormy Orion? For even here life extends and multiplies itself. The soul lingers to catch the footfalls of the funeral cortege of the past mingling with the heyday clatter of the future's children. Reflections come from the darkest clouds that make earth lovelier in its sorrow. Tearful adversity waits but a little till some rising sunlight transmutates the briny drops to diamonds. The lost come back under the stars, and the wished-for leap full of life from the womb of the future. Faith grows and gropes in twilight. But if she grows, it is to take in more of that heavenly light which traverses such abysses of cold night to shine upon this world. If she gropes, it is to reach out her hand and feel the touches of another hand that will lead her through even the valley of the shadow of death.

Figuratively, life has its two twilights. How gloriously shine all the stars of our morning twilight! How dark, indeed, must that life be that could wish them blotted out of the calendar! Stars single and in clusters, how they gleam even yet in the far horizon of memory! They had much to do in fixing destiny, for they had so much to do with thought, fancy, wonder, conception, hope, resolve, endeavor. Toddling babies, we prattled in star language, and ambitions that were too high for the old were commonplace with the yearling child. Ever through life we seem to have come down and still down until the clouds have hid the stars, and where glowed their morning splendors now only glare the lightnings. O ye stars, whose forgotten songs I would learn again, shine on till hope's morning dawns once more!

But if the morning twilight stars shall not come, there is an evening. Life passes. Hopes are realized and blighted. Days of triumph and of defeat blend, and in the flying years we see a picture in which we hardly know where triumph ends or defeat begins. Our bodies grow full and round, stoop and fall; but we can never tell what particular good rounded our form or what specific sorrow bowed it. But we know that one by one the black hairs have stolen away and the gray have crept into their place. One by one the stars of the morning hid their faces, and the angels of the children talked to us only in our dreams or memories. Slowly, but surely, day has glided by, and the sun, glorious for his light, sometimes parching with his heat, has gone down, and the twilight of life is upon us. The pilgrim of threescore and ten has traversed the road and waits at the gate of the house with many mansions. The hireling in the vineyard has been called from his labor and stands by waiting to receive the penny for which he has toiled. It is well to linger a little before turning to the cot where wife and children wait. Ah! yes, let me look over the vineyard as the yellow twilight of the sky blends with the stars of life's evening, and catch the footfalls of him who still at eventide walks through his more than Eden. Shine out, then, O ye stars, that have been hid by day and even yet are struggling, mayhap, with clouds. The day of life is done. Is it well, O stars of the twilight? Have the promises and prophecies woven into the song of the morning stars been realized? What songs await me now? Whispering stars, stoop and tell your secrets so long held back. Breezy stars, fan the aged brow and bid the weary rest. Kissing stars of the western skies of immortal longings, stoop, kiss me good-night. Then go down with me to sleep while the merry chorus of night's constellations dances on till resurrection's morn calls to eternal day.

T. A. S. A.

## Selecting a Text.

To many it may seem strange that a preacher should find any difficulty in selecting a text. Is not the Bible full of texts, and is not all Scripture given by inspiration of God, and left not profitable for doctrine, for reproof and for correction in righteousness? True, texts are abundant; but that very abundance only increases the difficulty of making a choice. The more texts, the more liability to error and the greater the perplexity of the mind in choosing. This is the method of preaching is adopted. Whether the text furnishes the theme or the theme suggests the text the difficulty of selecting remains. All Scripture can not be presented, but only a very small part on a given occasion. The question is, What part? The preacher is to go before his congregation professing with a message from Heaven to them. A voice, as from the eternal throne, says to him, Cry! And still the preacher asks, What shall I cry? Christ instructed his disciples not to study beforehand what they should

say when arraigned before magistrates on account of their religion, for, said he, "It shall be given you in that very hour what ye shall say." But in regard to preaching Paul says to Timothy: "Study to show thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth." Propriety in the selection of a text is often of more importance than profundity in its exposition.

A few years ago I walked till I was weary, almost every day for a week, through the great Centennial Exposition, at Philadelphia, looking all the time for something of striking importance, and pressing constantly forward lest I should spend more time on some portion of the Exposition than it deserved. Everything was intended to interest; but I desired to glance at much and see the best, and so walked up and down the twenty miles of aisles from day to day without being able to decide what should engage my attention for any length of time. Similar perplexity must be experienced who would select a text from the sixty-odd books of the Bible. The text must be suited not only to the preacher's mind and heart, but to the condition and wants of his congregation. The salvation of souls may depend upon his selection of a text.

On Monday the preacher's rest is somewhat marred by the easily, but often banished thought of a text for the next Sunday. On Tuesday he begins to inquire what his text shall be, and on Wednesday tries to fix his mind on something appropriate. On Thursday, finding no light on the theme in hand, he tries in vain to find another. On Friday determines to settle, on something, but finds he cannot. On Saturday, in agony of soul, he prays for a text. The possession of a hundred approved skeletons or fully written sermons helps not the preacher in this case. To select from the hundred is still to select, and may be a guilty limitation of choice. The minister of God, uninstructed by his sovereign, still groans for an answer to the all-important question, What shall I cry? As of old, so now, no doubt God, by his Spirit, furnishes the answer to this question; for he, the Spirit, says Christ, shall take of mine and shall show it unto you.

How often has a text, with many of the particulars of a sermon, flashed as with the quickness of lightning into the preacher's mind while he has been wrestling with God for a message to the people! The canon of revelation is closed; but the office and functions of the Holy Spirit are not suspended. Does not God, by the Spirit, virtually reveal a sermon to every true minister every time he preaches, whether he preaches an old sermon or a new one? If the Spirit make not the old one new, it is a skeleton of dry bones indeed. Mr. Beecher may study and polish his sermon with laborious pains each day in the week; but Mr. Spurgeon wants but an hour or two on Saturday evening to get his best sermon ready for Sunday morning. Such a preacher keeps his furnace warm all the week, raising it to the melting point toward the close, and then brings forth what the Spirit makes of the molten metal, fresh and burning, on Sunday. One preacher presents a polished statue; the other, a living being.

The best sermons are the fruit of much labor, both of study and prayer—the text as well as the sermon being the special gift of God to the preacher. Ask God for a text, for it shall be not only a seed from which a sermon may grow, but a word of more power to the hearer than all the sermon.

W. L. C. H.

## Preachers and Games.

The following has been sent us by an elect lady. Had not our correspondent Gilderoy discussed the subject so thoroughly in a recent issue, we would have something to say as requested. Brethren will see that their conduct is watched and their influence compromised by light imprudences. We should all take heed as workmen that need not to be ashamed. Our daily life should comport with the dignity of our calling.

Mr. Editor: If it is not out of order or asking too much, will you please give us your views through the ADVOCATE about preachers going out into the world, mixing and mingling with sinners in their various amusements, their sports and games, and spending all their leisure time lounging around town playing marbles and croquet? I do not mean a game at home in their own yards for recreation, but out in public, with sinners and the world promiscuously. Some come home from an appointment or the marble yard first, and not infrequently leave these places to go into the pulpit. Think you that preacher carries power and influence with him? Some of our young preachers (and some that are not so young) indulge in these things and contend it is no harm, and some of them even go to shows, tableaux and play parties. I have been associated with ministers a great deal, and I

know whereof I speak. If you disapprove this course, I would be glad to hear from you very pointedly on this subject. I love the church. I love her ministers, and have always been their friend. It is only for good that I make this request; for I love a holy consecrated church, and ministry, and the church will never rise above the preacher. Dear brother, I do think an article on this subject from you, would be timely and opportune. It might cause our preachers to think, for their influence for good is paralyzed by this imprudence.

—Of the 57 parishes in Louisiana, our Baptist brethren are without a church in fifteen.

—The Rev. John H. Dye, junior editor of the Arkansas Methodist, has also been doctored. This Arkansas Industrial University did it.

—Washington and Lee University has conferred the degree of LL. D. on Bishop A. W. Wilson. Bishop Wilson has been twice honored with that degree.

—Rev. J. B. H. Woolridge, of the South-West Missouri Conference, is dead. He was a good man and true, and a workman that rightly divided the word of truth.

—On a recent Sabbath one hundred and fifty sermons were preached in London Methodist chapels in behalf of missions. These English Methodists are true to the spirit of Thomas Coke.

—Rev. A. P. Linn, a valued and well-known member of the Missouri Conference, died peacefully June 10. How many of our brethren are being called to their reward! This is a year of conversions.

—Rev. Phillips Brooks, of Boston, had the degree of Doctor of Divinity conferred upon him by the University of Oxford, England, last week. This is a rare honor, but Phillips Brooks is one of the greatest preachers of the age.

—Rev. Thomas Harrison is holding meetings in Denver, Colorado. The "pink" where the services are held has a seating capacity of 2,500, and every evening hundreds have to be turned away. Already quite a number have been converted.

—We made a mistake in publishing the name of Bro. Bradley's little son, who died recently at his home in St. Charles, La. His name was Ed Earle, and not Edward Earle, as printed. The name is Scriptural, as will be seen by consulting Joshua xxii, 34.

—In referring to the completion and dedication of a handsome Methodist Church in the city of Lynn, Mass., Zion's Herald concludes: "The most noticeable fact connected with this consummated church enterprise is that it is not ornamented with a mortgage, or burdened with even the smallest indebtedness."

—When a man has to ride six or eight miles to an appointment," said Bishop Merrill, "what excuse can he have if he has not a sermon thought out and wrought into his soul, struggling for deliverance by the time he reaches the people?" That depends. If the brother begins his sermon with the ride, it will be a "poor preach."

—We regret to hear of the continued serious illness of Mrs. Keener, wife of Rev. John Keener, presiding elder of the Mobile district. She is at present at Bishop Keener's Ocean Springs home. A bright, lovely young Christian, many prayers are offered, that length of days and large usefulness may be her earthly portion.

—The editor had a very pleasant duty to perform on the evening of the eighteenth instant, at the residence of Mr. Jesse Warren, in Brookhaven, Miss.—the celebrating the marriage of his youngest daughter, Miss Anna and Mr. Charles McNair. We wish our young friends years of the truest happiness and most blessed usefulness.

—In a letter to the Holston Methodist from Bristol and Sullivan College, Rev. D. S. Hearn makes pleasant mention of Rev. S. H. Wertheim of this city, who took prominent part in the commencement exercises as follows: "I could indulge in the superlatives of strong words in writing of the oratory of this, my gifted friend, but I forbear!"

—Mrs. Mahala Porter Ames, wife of the late Bishop Ames, died after a brief illness in Austin, Texas, on the first instant, at eighty-four years of age. She was converted and joined the Methodist Episcopal Church in girlhood, and must have remained in its communion quite seventy years. She died in peace with her Savior's name upon her lips.

—Rev. J. W. Hounell, presiding elder of the Greenville district, North Mississippi Conference, writes of a gracious revival at Indianola. The pentecostal spirit seems to be abroad in all that land. He says: "Bro. W. Dorman is having a good meeting at Indianola. The best element of the country are joining our church. The whole charge is on a boom, and all the connectional claims will be met at Indianola and Falsouth."



Emory and Henry College has conferred the degree of Doctor of Divinity on Rev. T. A. S. Adams, President of Centenary College, and Rev. J. P. Garland, of Lynchburg, Va. Dr. Adams is an alumnus of Emory and Henry College, and we doubt if that honored institution has a more scholarly son. This is an honor richly merited.

Miss Frances E. Willard's first book, "Nineteen Beautiful Years," has been very popular. We read with delight in the younger years of our ministry and yet retain the blessed impressions its perusal made. A new edition is now to be issued with a chapter added, entitled, "After Twenty Years," and the book is to be sent out as a summer premium for all subscribers to The Union Signal.

President J. H. Harrison, of the Southern University, located in New Orleans, has our thanks for a copy of his catalogue for 1884-5. This is a catalogue for the education of the colored people, and under the organization of Prof. Harrison has become a potent factor in our educational system. Our profoundest sympathies are with him in his great work, and our heartiest commendations for his marked success.

Our old friend, Rev. Josiah Bancroft, presiding elder of the Greensboro district, Alabama Conference, writes the editor a private letter, in which he says: "Just in from a long trip on the district. Matters somewhat in advance of last year. Preaching all well, working faithfully. You have a most cordial invitation to attend the Greensboro District Conference." Thanks. If other engagements did not forbid, we would be present.

Rev. R. M. Blocker, writing from Birmingham, La., under date of June 15, reports a gracious meeting in his charge. He says: "We protracted our meeting here from last Sunday night week, and closed to-night with thirteen accessions to the church and many conversions. There were about twenty persons still asking for prayers. The church has been greatly blessed. I don't think I ever attended a better meeting. Glory be to God."

We are glad to see that Rev. E. E. Rose has been elected President of Emory and Henry College. He has for several years occupied a chair in the institution and served as vice-president. He is a progressive man and marvellously full of books. Emory and Henry commences a new year under favorable auspices. The endowment fund is growing—nearly ten thousand dollars having been subscribed. In 1886 the semi-centennial of the founding of the college will be celebrated, and committees have already been appointed to arrange for the interesting event.

Major Joseph T. Hardie, of Selma, Ala., has for years been a prominent and active Christian worker. While conducting a large business he has found time to do much evangelistic work and with gracious success. We shared in his labors and their results both in Jacksonville and Vicksburg, and have prized his Christian friendship. In 1880 he settled in business and compromised with his creditors at twenty-five cents on the dollar. Then followed harsh criticisms. Because of his previous prominence in Christian work, his integrity was assailed and his Christian professions caricatured. But without recrimination he set to work and has so far regained his integrity as to pay the remaining seventy-five per cent. of his indebtedness. Though not legally liable, he has obeyed the voice of conscience. The Selma Times well says, that "he is a man of the strictest integrity."

Rev. Sam Jones passed through the city on Friday afternoon last for New Orleans, to conduct a series of meetings. He is accompanied on this trip by Rev. W. C. Dunlap, agent of Palmetto Institute, and Rev. J. A. Bowen, of the North Mississippi Conference, who has himself rare gifts for evangelistic work. Indeed it is an open secret that Sam Jones would like to associate Bro. Bowen with him in this apostleship. Dr. Carter, Rev. B. F. White, Bro. Carver, Jamieson and Evans, and the editor met Bro. Jones at the depot and endeavored to detain him for a day or two, but his engagements were imperative. He agrees, however, to come to New Orleans in January or February. Until then his time is fully occupied. We would be glad to have him earlier, but will arrange for his coming at the time suggested and pray for Divine blessing upon his labors. Though constantly at work, he is looking well and is overflowing with good cheer.

SERMONS AND SAYINGS OF SAM JONES. A copy of this work by Dr. Hardie has been received. It is a compilation of eighty pages, containing short-hand reports of several sermons and many striking proverbs by the great Georgia evangelist. Price, fifty cents. Address Rev. J. J. Lafferty, Richmond, Va.

## Books and Periodicals.

THE WOMEN OF THE REFORMATION. By Mrs. Anne Wittenmeyer. Price, \$2.00. New York: Phillips & Hunt.

We are greatly obliged for a copy of this superb volume, and have read it with real profit. The author has been a diligent, painstaking student of history, and with rare discrimination has grouped the stories of this book. Joan, mother of Richard II, Anne of Bohemia, queen of Richard II, Marguerite of Valois, Jeanne d'Albret, the illustrious queen of Navarre, Anne Boleyn, Elizabeth Knox and others are photographed with the skillful hand of a genius. We quite agree with Mrs. Kate Brownlee Sherwood in her graceful introduction to the volume, when she says: "It is a brave story, touchingly told, and a precious bequest to mothers and daughters of America."

CHRISTIAN UNITY AND CHRISTIAN FAITH. New York: A. D. F. Randolph & Co. Price, \$1.00.

This is a series of discourses delivered in St. George's Episcopal Church, St. Louis, by ministers of various churches. The rector, Rev. Dr. John Fulton, conceived the idea and extended a cordial invitation to certain ministers to deliver discourses in his church on the Sunday evenings of Lent. The Bishop of the diocese approved the plan and presided on two occasions. Dr. Fulton contributes an introductory essay of broad catholic spirit. The sermons are by Dr. J. D. Nicolls, Dr. W. W. Boyd, Dr. C. P. Madden, Rev. J. G. Merrill, Dr. M. Rhodes and Dr. W. V. Tudor. The whole make up an excellent and valuable volume.

The Century Co., of New York, will accept thanks for a bound volume of their quarterly magazine. It embraces the numbers from November to May, and includes some of the finest articles, illustrated and other, that have appeared in the Century during its entire history. The volume is well bound and is a library of choice literature within itself.

Cassell's Family Magazine, for July, is on our table. We look with pleasure to the monthly coming of this valuable and readable periodical. This number is one of the best of the series. The editorial department is exceptionally good. Besides some capital serial stories there are articles in this number of scientific, historical and literary value. The frontispiece "Poles Apart," is exquisite. \$1.50 per annum. Fifteen cents single number. Cassell & Co., 730 and 741 Broadway, New York.

The Quiver, for July, is on our table. This is a valuable illustrated magazine for Sunday and general reading. The first article in this issue is entitled "Sunday Thoughts in Rome," and is from the pen of Rev. J. Stow, Lord, D. D., Not Done in Rome, The World and Christ, The Children of the Bible, A Peep at the Old Convents in Cairo, The Holyed Disciple, etc., together with several charming serials make up a very readable number. The price of this monthly is only \$1.50 a year. Cassell & Co., 730 and 741 Broadway, New York.

The North American Review, for July, has been received, and has an excellent table of contents. Land and Taxation is discussed by David Dudley Field and Henry George. Two Years of Civil Service Reform is an admirable paper by Dorman B. Eaton. "Is Christianity Declining?" is a question asked and answered in a vigorous article by Rev. Dr. C. H. Parkhurst. Prohibition in Practice is a second paper by Gail Hamilton against the third-party movement. Extradition of Dynamite Criminals. An Enklist Imperialist Bubble. The Subterranean History of Man and European Influences in Asia, are other articles that make up the first issue of a second volume. The number is a second volume. The price of this monthly is only \$1.50 a year. Cassell & Co., 730 and 741 Broadway, New York.

The third year of Electra's existence begins with no diminution of interest. The first number gives us, among other interesting articles, a charming sketch of Charlotte Brontë, under title, "A Flower of the North," from the gift pen of Miss Rosa W. Fry. A realistic short story, "The Sandal-wood Necktie," by one of the best story writers of the Northwest, "The Notes on Colonial Florida," which begin in this number, are carefully gleaned and entertainingly told by "Ceel Keith." The serial, "Daisy and I," shows a continuously increasing power in the talented young author, back part. Pals under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, weariness, Dizziness, Flushing at the Heart, Dots before the eyes, Headaches near the right eye, Restlessness, with giddiness, highly colored urine, and CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to assist the sufferer. They increase the Appetite, and cause the body to take on flesh, thus the body is nourished, and by their tonic action on the Digestive Organs, Regular Stools are produced. Price 25c. 44 Murray St., N.Y.

## BARGAINS FOR SUNDAY-SCHOOL WORKERS.

To close out remainder of stock on hand I offer 4 Sunday-school Libraries (Union), comprising each 100 volumes, 18 mo., illustrated, from 72 to 288 pages each, muslin backs, all different—price, \$20 each. Will sell one or more for \$10 each. Also one \$25 Library, containing 100 larger volumes, cloth bound books, of Nashville Publishing House, comprising nearly all the juvenile publications, at from 40 to 75 cents, for 15 cents each until sold. A variety of Union and Methodist Question Books, Catechisms, Song Books, etc., at half price. Six copies Complete Church Record, the best ever issued—original price, \$5. Will sell for \$2.50 each. A complete line of stationery at lowest prices. Address G. T. LATIMER, 103 Canal St., New Orleans.

Sam Jones.

"Sermons and Sayings of Sam Jones." The volume is made from shorthand reports of the unique and powerful discourses of the famous Evangelist. Price, fifty cents by mail. Stamps, of two-cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Lafferty, Publisher Christian Advocate, Richmond, Va.

## NEW ADVERTISEMENTS.

## Mansfield Female College.

The Thirty-second Session will begin on Wednesday, the Ninth Day of September, 1885.

The College is under the patronage of the Louisiana Annual Conference, of the Methodist Episcopal Church, South, and gives free tuition to the daughters of members of that body.

The new Catalogue giving ample information concerning the history of the Institution, its present work, changes, future prospects, etc., will be furnished on application to either of the undersigned.

F. M. GRACE, President.

F. M. GRACE, Professor.

## Emory and Henry College, EMORY, VA.

This College, situated among the blue grass hills of South-west Virginia, has the most attractive and most healthful location in the land. It has fifty years of history back of it, and has already educated nearly 6,000 young men. The Faculty is composed of carefully selected men, the most of them being graduates of the University of Virginia. The course of study is extensive, and is thoroughly taught. The moral influences are of the same sort.

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## Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Bros., Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

The vacation season is coming on apace, and the usual large orders for canned goods are being filled for the proprietors of Summer resorts, where fresh fruits and vegetables right out of the orchard and garden are the chief attraction.

W. L. CUSHING.—The advertisement of this well known machinery agent will be found in this issue of the Advocate. The entire list of articles advertised are the product of first class manufacturers in the line of goods, this fact combined with the well known reputation of Mr. Cushing for his straight forward manner of all his dealings, guarantees to the purchaser every facility against imposition and shoddy machinery. Write for price lists and testimonials, 160 Gravier Street.

Extremes meat—Ox-tail soup.

In this issue will be found the notice of Mr. G. T. Lathrop, offering at less than actual cost the remnant of his stock of religious literature, removed from the old Depository, 112 Camp Street, the majority of these books are issues of the Southern Methodist Publishing House. See notice.

The fiery charger—The red-headed hotel clerk.

SANITARIUM, Riverside, Cal. Tho dry climate cures. Nose, Throat, Lungs, full idea, 35c. route, cost free.

The Revised Version will, no doubt, have a great effect on modern theology.

The signature which should be the plainest part of a letter is frequently the most illegible. An Eberdorp pen would help to remedy the defect.

It's stepping up the step that isn't there that shatters man's faith in the integrity of the human organism.

If there is life left in the bulbs, Parker's Hair Balsam will promote a new growth of hair. It costs but little to try it. See.

Rev. A. C. Crain, 222 St. Joseph St., New Orleans, the well-known agent of the Am. Bap. Pub. Socy., in a statement dated June 16, '85, says: "I have used the New Le. Remedy in my family for chronic catarrh and tetter. Both were cured. The best constitutional remedy I have seen. It is a better anti-periodic than quinine."

A GOOD INVESTMENT.—While visiting our Exposition Mrs. Tryphena Farmer, of Stone Hill, O., Chickens county, Ala., having so often read in the Advocate of the great bargains in pianos offered by Philip Werlein, 135 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having viewed the sale for one of those lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request that who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$100, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein invites all when visiting the city to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Mahusius, Bennett, Mason & Hamlin and Hale pianos at very low prices and on the easiest terms. Old pianos repaired and taken in exchange for a new one. Good second-hand pianos as low as \$50.

W. C. Shepherd sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

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## MISCELLANEOUS.

**DR. PRICE'S  
CREAM  
BAKING  
POWDER**

MOST PERFECT MADE

(Prepared by a pharmacist with special regard to health. No Ammonia, Lime or Alum.)



Gathering Grapes for Making Cream of Tartar for DR. PRICE'S CREAM BAKING POWDER.

SCENE IN FRANCE

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## Weekly Market Review.

(For Week Ending June 23, 1885.)

## COTTON.

Low ordinary	7 0-10 @
Ordinary	8 9-10
Good ordinary	9 9-10
Low middling	9 13-16
Middling	10
Good middling	10 1-16
Middling fair	10 1-16
Fair	10 15-16
Galveston middling	10
Mobile middling	10 1-16
St. Louis middling	10 1-16

## SUGAR.

Inferior	44
Common	44
Good common	44
Fair	54
Good fair	54
Fully fair	54
Prime	54
Strictly Prime	54
Choice	54
Seconds	54
Yellow clarified	54
Gray clarified	54
Choice whites	54
Granulated	54

## MOLASSES.

Syrup	54
Fair	54
Strictly Prime	54
Choice	54
Fancy	54

## RICE.

Fancy	54
Choice	54
Prime	54
Good	54
Fair	54
Ordinary	54
Common	54
No. 2	54
Rough	54

## FLOUR.

Minnesota bakers	5 00
Minnesota patents	5 00
Extra fancy	5 00
Winter wheat patents	5 00
Choice	5 00
Fancy	5 00
Extra fancy	5 00

## CORN PRODUCTS.

Corn meal	3 15
Corn meal	3 15
Grits	3 30
Hominy	3 25

## GRAIN, ETC.

White	73
Yellow	61
Mixed	60

## OATS.

Western	42
Texas rust-proof	43

## BRAN.

Choice	22 00
Prime	19 00

## PORK.

Moss	11 37 1/2
Prime moss	11 00
Rump	10 25

## BACON.

Fancy breakfast	94
Shoulders	42
Sides, clear	68
Sides, clear rib	68

## HAMS.

Sugar-cured	94
Old salt meat	44
Sides, clear	54
Sides, clear rib	54

## FISH.

No. 1, in bbls.	14 25
Half bbls.	7 75
No. 2, in bbls.	13 75
Half bbls.	6 25
No. 3, in bbls.	13 25
Half bbls.	7 00

## GROCERIES.

Coffee	94
Rio, choice	12
Cordova, choice	12
Java, choice	22

## BUTTER.

Western dairy	14
New York dairy	14
Country	12

## LARD.

Choice	64
Choice	50
Fair	25

## OILS.

Coal cases	17
Coal, bbls.	12
Cotton seed	35 1/2
Lard	65

## VEGETABLES.

Cabbages	9 00
Country, per 100	12 00
Potatoes	1 25
Western	1 25

## KIDNEY.

Choice	4 00
Choice	5 00

## ONIONS.

Choice	2 25
Choice	2 25

## BALING STUFFS.

Baling	104
Baling	114
Baling	15

## TIES.

Choice	1 25
Choice	1 25

## SUNDRIES.

Poultry	4 50
Chickens, Western	5 00
Young	1 25
Chickens, South'n	3 00
Young	1 50
Turkeys, Southern	9 00

## EGGS.

Western	9
Southern	11

## WOOL.

Lake	17
Louisiana	15
Burly	74

## HIDES.

Green salted	7
Dry salted	104

## NEWS OF THE WEEK.

## DOMESTIC.

## NEW YORK, June 16.—Wm. Vanderbilt's private car was the last of the three which made up the special train which was to convey Gen. Grant to the depot about 9 o'clock, and at once entered the Vanderbilt car and took his seat on a sofa. Mrs. Grant, Mrs. U. S. Grant and Mrs. Sartoris were also in the car, while the children of the household were under the care of Col. Fred. Grant in a forward car. Gen. Grant passed a restless night, and this morning looks much depressed and emaciated.

## MEMPHIS, TENN., June 16.—All the public gambling houses were closed this afternoon at 4 o'clock by order of the Criminal Court in session to-day and President Hadden was a witness before that august tribunal. President Hadden said he had them well regulated, and that the city was receiving quite a revenue from the houses. It was the unanimous desire of the grand jury that the houses should be closed by the city authorities, and in obedience to that request an officer was detailed to notify proprietors to close up. The order was promptly observed.

## WASHINGTON, June 20.—The United States steamship Iroquois, of the Pacific Station, has sailed for Panama for Guayaquil, Ecuador, under sealed instructions from the Secretary of State in regard to the case of Santos, the American citizen, held there under arrest. It is understood that the Iroquois is instructed to make a formal demand in the name of the United States for the prompt release of the prisoner and to afford him all possible assistance.

## WACO, TEX., June 21.—Evangelist Sam Jones opened his services here to-day, preaching to a congregation of 4000. No one was hurt.

## SHERBROOK, DAKOTA, June 22.—Every building in this town is being burned over Saturday except the county building, which was held down by the safe. No one was hurt.

## FOREIGN.

## LONDON, June 17.—The Queen has ordered Mr. Gladstone an earldom in recognition of his services to the Queen and the country. Mr. Gladstone asked that he be allowed to forego the honor.

## LONDON, June 19.—It is known that 140 persons were killed by the explosion in the Pendlebury colliery, near Manchester, yesterday. The chamber in which the explosion occurred is so filled with debris that thus far only forty-five bodies have been recovered.

## MADRID, June 19.—The cholera returns, official, for yesterday are as follows: Madrid—new cases 36, deaths 12; Valencia (city)—new cases 26, deaths 10; Murcia (city)—new cases 26, deaths 10; Murcia (province)—new cases 26, deaths 10; Castillon de la Plana (province)—new cases 85, deaths 44.

## LONDON, June 20.—By an explosion to-day in the Burley pit, at Appleton, North Staffordshire, ten persons were killed.

## LONDON, June 21.—Lord Salisbury had a narrow escape from injury while going down to his country seat last evening. Just after he arrived at Hatfield Station a goods train came into collision with the engine of the train he had just left. Both locomotives were badly wrecked and several trainmen and passengers were injured, but no one was killed.

## The disaster in the Pendlebury colliery, near Manchester, proves to have been more terrible than was at first reported. The number of miners now known to have been killed is 163, and many more are still unaccounted for.

## LONDON, June 22.—The political crisis is ended. Lord Salisbury will be formally proclaimed Premier to-morrow. The following is an authentic list of the new Cabinet: Prime Minister and Secretary for Foreign Affairs, the Marquis of Salisbury; First Lord of the Treasury, Sir Stafford Northcote; Chancellor of the Exchequer, Sir Michael Hicks Beach; Lord High Chancellor, Sir Hardinge Gifford; Lord President of the Council, Viscount Cranbrook; Lord Privy Seal, the Earl of Harrowby; Secretary for the Home Department, Sir Richard Assheton-Cross; Secretary for the Colonial Department, Col. Frederick Stanley; Secretary of War, Lord Wm. Henry Smith; Secretary of the Admiralty, Lord Randolph Churchill; First Lord of the Admiralty, Lord George Hamilton; President of the Local Government Board, Arthur James Balfour; President of the Board of Trade, the Duke of Richmond and Gordon; Vice President of the Council, Lord Edward Stanhope; Secretary of the Treasury, the Duke of Devonshire; Secretary of the Admiralty, Lord George Hamilton; President of the Local Government Board, Arthur James Balfour; President of the Board of Trade, the Duke of Richmond and Gordon; Vice President of the Council, Lord Edward Stanhope; Secretary of the Treasury, the Duke of Devonshire; Secretary of the Admiralty, Lord George Hamilton; President of the Local Government Board, Arthur James Balfour; President of the Board of Trade, the Duke of Richmond and Gordon; Vice President of the Council, Lord Edward Stanhope; Secretary of the Treasury, the Duke of Devonshire; Secretary of the Admiralty, Lord George Hamilton; President of the Local Government Board, Arthur James Balfour; 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MY NATIVE LAND.

BY WHITTIER.

Land of the forest and the rock,  
Of dark blue lake and mighty river,  
Of mountains reared aloft to mock  
The storm's career, the lightning's shock,  
My own green land forever!  
O never may a son of thine,  
Where'er his wandering steps incline,  
Forget the skies which bent above  
His childhood like a dream of love.

Foot Washing.

BY REV. ANON. BOWLING.

By the phrase of foot washing, I mean a ceremony of washing feet as practiced in some churches in this country. This ceremony is held more than once a year, and is an occasion of much curiosity by the outside world. The churches that celebrate this rite usually celebrate the Lord's Supper at the same time. The members of the church couple their feet, and wash each the other's feet. Men wash men, and women wash the feet of women. This manner of church service is held by the Primitive Baptists wherever they have organic life, and it is believed to be conducive to humility and brotherly love. In doing this they affirm that they obey the words and follow the example of Christ. They believe that by the words and act of Christ he enjoined foot washing as a church service and duty.

To understand the words and act of Jesus Christ in washing the feet of the disciples, several things must be considered. In considering his act it must be remembered that he performed the act of a servant, not that of a brother. Hence, when he had washed their feet, he said to them, "Know ye what I have done to you? I call me Master, and Lord; and ye say well, for so I am. If I then, your Lord and Master, have washed your feet; ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his Lord." Did the disciples understand Christ as enjoining church service? If so, the inspired record is silent in giving any account of their obedience. This fact is not to the theory. Not only is the record of God silent in regard to the disciples observing the example of Christ in foot washing, but church history also makes no mention of its observance by the apostles and their immediate successors. Then the words and act of Christ must be understood as not enjoining foot washing as a church service.

From statements in the Bible in regard to washing feet the act of Christ may be expalned. When the servants of David informed Abigail that they were sent to take her to be the wife of David, "she arose and bowed her face to the earth and said, let thine handmaid be a servant to wash the feet of the servants of my Lord." This was not a church, but house service. Simon, a Pharisee, desired Jesus to eat with him, and yet neglected some of the duties of hospitality. This lack was supplied by a woman, who was a sinner. It surprised the Pharisee that Jesus should allow such service to such a person. Jesus said unto Simon, "Seest thou this woman? I entered into thine house, thou gavest

me no water for my feet: but she bath washed my feet with tears, and wiped them with the hairs of her head." This washing of feet took place in the house of Simon during eating, or while waiting to commence eating. The office of washing feet was that of a servant. The woman became a servant to Jesus by washing his feet. Speaking of widows who should be entitled to church charity and support, St. Paul says, "They must not be under sixty years of age, must be destitute of help by blood relations, must have been married but once, well reported for good works, brought up children, lodged strangers, washed the saints' feet, relieved the afflicted and diligently followed every good work." In this cluster of virtues and graces is found that of feet washing as belonging to home hospitality. This work the widows did at home.

Finally, it must be remembered that when Jesus washed the feet of the disciples it was before or during the feast of the Passover. To be consistent, therefore, those who hold to foot washing as a church ordinance must of necessity hold on to the old paschal supper. To hold to the paschal supper is to reject the Lord's Supper. But the paschal supper and foot washing were celebrated together by Christ and the apostles. Hence they are inseparable. No Christian of to-day can hold to the paschal supper and the Lord's Supper at one and the same time.

The Primitive Baptists are the only church people in this country who hold to foot washing as a church service. In this particular this church has departed even from the practice of their ancestors. Speaking of the Anabaptists of 1637 Masheim says, "The ceremony of washing the feet of strangers, who came within the reach of their hospitality, is looked upon by them as a rite of divine institution." Washing the feet of strangers is more in accord with the word of God than the practice of washing the feet of each other as a church service. Hence foot washing in the church is a departure from the word of God and practice of the ancient church.

GAZER, ALA., JUNE 18, 1885.

Primitive Methodism and Modern Revivalism.

BY REV. JAMES H. RIGG, D. D.

There are many differences among revivalists to-day. That was to be expected. "There are diversities of gifts, but the same Spirit. There are differences of administration, but the same Lord. There are diversities of operations, but it is the same God which worketh all in all." But there are some features in the work which are common to the great majority of revival workers to-day, and as to which their work differs from the revival work of John Wesley. The Wesleys were before all else preachers, and all their spiritual results flowed directly and manifestly from their preaching. Except in a comparatively few cases, and these chiefly the cases of some Anglican or Wesleyan minister, it is otherwise to-day. Brief exhortations, carefully organized prayer meetings, often protracted, the penitential form, the inquiry room, these are the ruling characteristics of revival work to-day. The Wesleys followed up their preaching by prayer, and sometimes the prayers that followed were long-continued, where the effects of the preaching had been great and deep; but still the preaching, usually long preaching in the case of great movements, sometimes amazingly long, was the grand means and instrument to which the subsequent prayers were the natural, the inevitable sequel.

Revivals to-day are, in effect, organized on system; in Wesley's time they burst forth from under the reasoning and the testifying of the mighty preachers. We have now the weeks of careful preparation, the widely diffused placards, the revival arrangements made beforehand in the chapel or church or preaching-room. All this was known to the Wesleys. No doubt the difference in social conditions and surroundings is sufficient in part to explain the difference I have now noted. In the middle of the last century, outside of

London, there were no towns larger than would to-day be regarded as middle-sized country towns. Earnest preaching, besides, was in itself something strange and startling. The coming, to any place, of the Wesleys or of Whitefield could not but be known. The preacher was recognized as he rode into the town; the news spread swiftly all around; the event came upon the still life of old provincial England like the sudden peal of an alarm. No amount of preparatory advertisement and organization at this day can produce as great an excitement as was produced in 1745 by Wesley's riding into the market-place of a provincial town or through the heart of a mining population. Still, the difference of which I have spoken is a point to be noted, and stands in close relation to other distinctions of tone and of method between the original Methodist revival work and the revivalism of to-day. There are indeed differences yet more marked than those I have already noted, between certain forms of modern revivalism and the work of the Wesleys. The very word "revivalism" which I have just used, is suggestive of a generic distinction of tone and method between the work of the two periods, or at least some of our modern work and the ancient.

It seems to imply that the work has now become a regular system, with its own professional technique. But waiving that collateral observation which has come in merely by the way—the other differences to which I refer are those which have been carried to their most novel and striking development by the "Salvation Army," and more recently, although hardly to the same extent, by the "church army." I mean the use of public processions with instrumental bands and with banners, and, still more, the use of quasi-military forms and methods and nomenclature, in dress and drill and organization and official style and title. The early Methodists when compelled to move together and cling to each other in times of fierce persecution—or when following to the grave their brethren and sisters who had "died in the Lord"—or when filled with grateful triumph, because of signal deliverance from cruel assaults, or of signal manifestations of spiritual and saving power would join in singing, especially as they went along country roads, through field or wood or village, their singing, it should be observed, being very sweet and harmonious, the singing, for the most part, of Charles Wesley's touching or triumphant lyrics to inspiring and appropriate melodies. But of such processional organization, such instrumental parades and such quasi-military exhibitions, as have become familiar to us to-day, nothing was known in early Methodism. If, therefore, it be said, as it is often said, that our modern revivalists are doing the work which Wesley did in his day, the saying, so far as it is true, must refer, more or less, to the moral and spiritual effects produced on the character of the converts. So far as respects the methods employed, our modern revivalists, stand for the most part, in strong contrast to the Wesleys and their coadjutors. For, as it noted, the Wesleys founded a school of preachers, the general characteristics of whose preaching and evangelistic work strikingly resembled those of the preaching and work of the Wesleys. They were pre-eminently preachers, one and all, the men of whom I speak. The preaching was very sparingly enlivened with anecdote. Nor was it, in general, broadly or predominantly sensational. It was theological, it was expository, it grappled with the conscience, it dealt with character in detail, and with pointed and piercing analysis. Long preachers, indeed, these early Methodist preachers were not, except a few of the greatest among them, such as Wangh, who killed himself by his long preaching and his screaming and the gifted Bradburn. They were not unqualified, like the Wesleys themselves, on great occasions to hold vast crowds for hours together hanging on their lips. But still they were, before all things, preachers, and many of them were accustomed to deliver sermons of extraordinary power, both of exposition and application.—Sunday at Home.

Address of the Central Centenary Committee.

To the Preachers and Members of the Methodist Episcopal Church, South.

DEAR BRETHREN: The church is entitled to the most definite information respecting what has been done in commemorating the first completed century of American Methodism. Two years have elapsed since the meeting in May, 1883, of the General Centenary Committee, appointed by the authority of the General Conference. The "Plan of Centenary Observance," as adopted by that committee, was widely published, not simply in our church papers, but in pamphlet form, and was placed in the hands of every minister and layman at the ensuing Conference sessions. An address to the members of the different Conferences was read at their several sessions, fully explaining the character of the several Conference Centenary Committees. In that address was the following language:

While the leading object of this Centenary observance is the spiritual improvement of our people, by reviewing God's signal mercies during the century, it is most important that we show our gratitude in such form as to make the church far more efficient for the future. It will be borne in mind that the usual regular collections should in no wise interfere with the Centenary contributions. These latter are a thank-offering in acknowledgment of the Divine blessing upon the labors of the past hundred years. Coming but once in a life-time, they should be on a commanding and monumental scale, that future generations may know how we celebrated our greatest event. Moreover, while the General Conference expressed a willingness to include in the aggregate Centenary collections such special local contributions as might be made to relieve church property of burdensome debts, and to erect or greatly improve churches or parsonages, yet our people are everywhere urged to keep chiefly in mind the great leading objects of our Centenary celebration—namely, a loan fund of \$500,000 to be administered by the Church Extension Board, the special mission buildings for educational and other purposes in China, Mexico and Brazil, and the strengthening of our schools and colleges with the most liberal aid and the creation of a "Centenary Educational Fund."

These special objects for the liberality of the church are recommended after the most mature consideration. These being realized, we will be able to plant and strengthen our Methodism in all her fields, both at home and in heathen lands. While these three objects will share alike in the distribution of all undesignated funds which come into the hands of the Central Centenary Committee, yet donors may give full direction to their gifts. This enables patronizing Conferences to concentrate upon such educational institutions as they may prefer. The strengthening of those already in existence appears much more important than the creation of new ones, a bare of dollars are needed to properly equip and endow existing institutions. It is to be hoped that much may be done in the way of creating a Centenary Educational Fund, to be administered by the next General Conference. Let the church plan and do large things for Christian education during her Centenary year.

To assist in carrying out this observance, a Central Centenary Committee, consisting of three ministers and three laymen, was appointed, and their duty was defined to be "to correspond with the Annual Conference Centenary Committee; to prepare and publish all necessary documents, and to secure the intelligent and hearty co-operation of the whole church, particularly in the matter of collections for connectional objects." That committee secured the services of a competent clerk, whose whole time for more than a year was devoted to giving the widest possible circulation to the matter prepared under the direction of the committee. Hundreds of thousands of copies of a circular letter were placed in the hands of the preachers, so that one might be found in every family and home of our Methodism. A Centenary manual was sent out by the thousands to ministers and others.

Bishop McTear's "History of Methodism," prepared at the request of the Centenary Committee, had a sale of over 5,000 copies within six months after publication, and has been received with great favor both in England and America. Gracious revivals of religion crowned the efforts of faithful pastors, and the net increase of membership in our church

in a single year was fully 37,000. Over and above the regular collections for missions, church extension, Conference claimants and ordinary local improvements, which amounted to \$805,122, what was reported as distinctively Centenary contributions amounted to \$1,322,785. These Centenary thank-offerings, or those so far reported, were as follows:

Missions—Foreign, 833,520 63; Domestic, \$1,377,834,807 63	
Church Extension Loan Fund, 29,445 80	
Education, 181,362 32	
Sunday-school Fund, 7,458 76	
General Fund and undistributed, 11,069 60	
Local objects, 4,001,716 00	
Total, \$1,322,785 00	

This sum does not represent all that has been contributed for Centenary purposes. While the Woman's Board and the Parent Board have each already received some \$16,000 from the Centenary Fund, yet the \$33,520 63 reported for foreign missions, it is believed, does not represent all that has been subscribed for that purpose. We beg for fuller reports from all the Conferences, and ask for prompt collections of any outstanding subscriptions, whether for education, missions, Church Extension Loan Fund, or Sunday-school Fund. The reports of the several secretaries of Conference Centenary Committees are all carefully tabulated and await any additional items. The reports in the papers show much larger amounts given for education than have been reported officially to the secretary of the Central Centenary Committee.

We rejoice in the fact of such large advance being made in equipping our churches at home. Great success has attended all efforts to remove burdensome debts and to build new churches and parsonages. This was earnestly desired as one of the great results of our Centenary observance—the building of better houses of worship and strengthening of our institutions of learning. Money given to these objects was wisely bestowed. We urge, however, that increased attention be given between now and May, 1886, (when the final report of the Centenary Board of Trust shall be made,) to foreign missions and church extension. While the necessities of the Board of Missions were such that they needed to anticipate the Centenary thank-offerings for missions, let them not be disappointed in receiving the full amount for the needed buildings in Shanghai and Mexico. Let no pastor be content without a Centenary thank-offering from every member of his charge. Any uncollected subscriptions should receive prompt attention, as the connectional Boards are needing funds for their important work.

Signed in behalf of the Central Centenary Committee.  
E. R. HENDRIX, Ch'n.  
W. P. HARRISON, Sec.

From Wesson.

MR. EDITOR: You saw from the dispatches that we lost our church in this place by fire on the fourteenth instant. The church was ignited by flames from burning frame stores in close proximity to it. The origin of the fire is a mystery yet to be solved. About twenty business houses were destroyed. No one can fully appreciate the condition in which we are left, except those who are acquainted with our circumstances. Some of my predecessors know what an effort and struggle it was to build and furnish that church. I think the pews were placed in it only about one year ago. Our estimated loss above insurance is \$2,000. But, notwithstanding our heavy loss, we will rebuild at an early day. We are financially weak; but not in despair. We are cast down; but not destroyed. On account of the close proximity of our church lot to the business portion of town, the trustees have been authorized to sell the property and purchase a lot in a more retired neighborhood. If any of your many mercantile friends would like to invest in real estate in Wesson, send them up, and I think we can accommodate them to two or three as desirable business lots as there are in this town.

It gives me pleasure to state that, if we are *houseless*, we are not *friendless*. Our Baptist brethren, through

their pastor, Rev. R. H. Purser, very promptly and cheerfully tendered us the use of their church two Sabbaths in each month, and also every Wednesday night for prayer meeting. The Presbyterians also offered the use of their church. So you see there is brotherly love among us up here. "O! how good and how pleasant it is for brethren to dwell together in unity." We are moving right along without any intermission in any of our services. We hope to occupy our own church and parsonage in a short time.

Mrs. Chrisman's High School for Girls closes next Monday night with a musical concert by the pupils. Medals will also be awarded for deportment, penmanship and music. The examinations during the past week reflected credit alike on pupil and instructor, and showed thoroughness, progress and application. Mrs. Chrisman is a teacher of rare ability, with an experience that reaches over several years. She is assisted by her accomplished daughter, Miss Clara.

The examinations covered that course of study embraced between the spelling book and astronomy. As we listened to these different examinations, and noted the discipline and systematic training of the scholars, we thought this school richly deserves the patronage of all parents who wish to have their daughters thoroughly prepared for Whitworth College.

Yours fraternally,  
JUNE 27, 1885. B. F. JONES.

From Arcadia, La.

There is very much at Minden to encourage the zealous pastor, Rev. James J. Billingsley. We were glad to find among the young particularly, but by no means confined to them, a deep, religious seriousness. Bro. Billingsley's searching sermons and faithful pastoral labors are being felt and surely there shall be much fruit unto God before the Conference year closes. There were large congregations at each service on Saturday, at eleven A. M., as well as at the night services. There is evidently an awakening among the people, and last night, under the warm exhortation of the pastor, very many mourners presented themselves for prayers. We can not doubt that our God will work mightily by his spirit in Minden and on every circuit of our district where the pastor will submit to be a man of one work and will do that one work.

The annual exercises of the Minden Female College began with the sermon in Concert Hall yesterday at eleven o'clock. The guest of the president, Col. George D. Alexander, were happy to learn that the session now closing has been in every way a most prosperous one. Assisted by Prof. George O. Thatcher and other able teachers. Our Bro. Alexander presides over an institution of learning in which not only the good citizens of Minden, but of all North Louisiana, may take a just pride. The lady-like appearance and exemplary carriage of the pupils of Minden College were noticeable and pleasing and the institution has an enviable reputation for carefulness of training, and thoroughness of instruction. We wish all success to the Minden Female College and its affable and scholarly president.

S. JUNE 15, 1885.

Rev. J. L. Futrell, writing from Minter City, thus cordially endorses a recent work by Rev. R. Abbey. We have already noticed the pamphlet and reproduced several criticisms of Northern papers:

I have just read "Peter; not an Apostle, but a Chatter," by Rev. R. Abbey, D. D., from Southern Methodist Publishing House. Price, 25 cents. I am not given to writing book notices, so you need not look for one in this. But I wish to bespeak a large reading for this work. It is largely a review of a work of 600 pages, by Dr. Wakely, of New York, 1858, in which the strange fact is revealed the old John St. Church was a slave holder for a number of years, and the revelation is not from hearsay, but from a journal strictly kept by the church for nearly forty years, which book was strangely missing from 1799 till about 1858. Every item from the beginning of that church in 1760 till 1790, was rigidly kept. Now, why the concealment of this record, and why the strange "out of print" of so valuable a work as Dr. Wakely's? But, reader, get this pamphlet.



## Christian Advocate.

THURSDAY, JULY 2, 1885.

For the New Orleans Christian Advocate.  
BY ELLS THREE.

BY MARY F. D. MOORE.

"Behold, bless ye the Lord."—Psalm cxxxv.  
Father, when resting under the shade  
Which the shadow of thy wings hath made,  
Away from the glare and out of the dross,  
By faith beholding the beautiful Cross  
Leaning down from the lowering sky,  
Reared from the valleys where the shadows lie,  
Shedding an effulgent, hallowed glow  
Over the "crystal sea" below,  
Whose shining waters sweep the strand  
Near where the "Rock of Ages" stand,  
When the thought came to a purer sphere,  
And the heart in meekness drawing near—  
Near to the living fount of Grace;  
Nearer, still nearer, seeking thy face;  
When the soul flushed in silent prayer,  
And the spirit drank from the fountain there,  
Low at the foot of the Cross, O Lord,  
We bow and adore thee, O our God!  
Holy Spirit, bless us!

## Preachers versus Whisky.

MR. EDITOR: Prof. J. M. Cherry, of Collierville, Tenn., writing in the St. Louis Christian Advocate, of Sam Jones on the whisky question, quotes him as saying that "the liquor traffic in the church" is "the chief of the evils which has been cursing and corrupting Nashville for many years." The day he (Mr. Cherry) left Nashville the day following the above utterance—Dr. McFerrin was appointed by Sam Jones to preach for him, concerning which the writer says: "To-day will be the most eventful in the life of Dr. McFerrin and in the history of Nashville."

My parting request to the preachers and laymen of Nashville was to urge Dr. McFerrin to endorse Sam Jones fully and especially on the liquor traffic by church members. If he does, whisky must go. If he fails, I tremble for the result. (It takes mine.)

Now, Mr. Editor, this last sentence went through me like a two-edged sword, because it expresses a doubt as to the attitude which a Methodist minister would take with reference to one of the features of a great evil. It was equivalent to saying: "We know what he ought to say and do in the matter; but as to whether he has the courage of his convictions or not, and will act accordingly, we are not sure." This to me is simply a fearful thought, and especially so as it is related to the whisky traffic in the church. And as Dr. McFerrin stands prominent in the Church, South, especially as one of its defenders and a stickler for its old ways and primitive simplicity, it ought to make the balance of us, one and all, get down on our knees in the presence of the Most High and go over our present attitude and past conduct in reference to this curse of curses—the liquor traffic in the church.

That the ministry has great power and influence in the matter of controlling and suppressing the liquor traffic, both in and out of the church, is a fact which no one can possibly doubt. This Mr. Cherry fully recognized when he said that if Dr. McFerrin did his duty in the matter at Nashville, "whisky must go." As a matter of history, we know that it was the power of the Northern pulpits, as much or more than anything else, which aroused the people of that section against the practice of slavery and precipitated the war of the rebellion upon our land in 1861. If the pulpits there had ignored or been silent on the question of slavery, the uprising which took place would have been indefinitely postponed. But they pursued a different policy. They preached in public both from pulpits and rostrum, and worked in private against the traffic, and thus became potent factors in waking up the nation on the subject and polling an immense Abolition vote at the ballot-box. So much was this the case that the church was accused of being transformed into a club-house and the preachers into politicians. In that great moral reform the power of the pulpit was fully recognized and duly appreciated. Shall it be so in that which is now beginning to move and agitate this great nation of ours?

I fully believe that if the pulpit, far and near, shall wake up as one man and throw all their influence on the anti-whisky side and in favor of prohibition, preaching, lecturing, talking and praying for the liquor traffic to go down, and, as a last and final resort, casting it and the liquor men together out of the churches under their charge if they prove incorrigible to milder means—if they do this without fear and partiality, acting in the fear of God in the matter, it will not be long till the whole land is waked up on the subject, and a mighty and ominous pounding heard on the door of the White House, in Washington, calling for national reform in the matter. The people will have become awakened and educated on the subject, and will cry out with such indignation and determination against the traffic as to make even the politicians hear-aye, and heed too. All the people need to-day in order to produce a concert of action against the liquor business is to have the facts in the case burnt into them by men fully awake to these facts. When this is done they will act; not before. But who will do this if the ministry fails to take hold of the matter? Certainly not the politicians of the existing parties. If we will do our whole duty in the matter, "whisky must go." If we fail, "I tremble for the result."

But, first of all, before we can even put on an air of sincerity in this matter we must tackle this traffic where we

have both a legal and an ecclesiastical right to do so. If we find it in the charges over which we are pastors, there must we begin our work. We must grapple with it in the pews before we touch it elsewhere. In fact, we can not consistently say aught against the whisky devil at any time or in any place—not even so much as to lift up a finger against it—as long as we refuse to enter a war of extermination on it in our charges. We must clean the house of God of distilleries, bar rooms and liquor men of every size and description, or proceed to do so, before we have a right to speak or to be heard even on the subject. If it be said that we will raise mud by so doing, we must reply with Sam Jones that it is our mud that we are raising. If we lay to our hands and begin to stir the mud, we are responsible only for the stirring; not for the mud. And if the pool needs stirring, it is our duty to stir. It matters not how much mud appears. God Almighty wants the fountain clear and pure, and certainly would he rid it of mud—especially black mud. Nor have we any right to halt one moment in the matter. No consideration should make us falter for one instant. It makes no difference how respectable or rich the pew is before the pulpit, if it is allied to the liquor traffic in any way, or is performed with the breath of a liquor man occupying it, our duty is plain. We can not dodge it. We deserve not the name of ambassadors of Christ and ministers of the New Testament if we do.

If the evil-doer after having been labored with and urged to quit his drinking or selling intoxicating liquors refuses to do so, the knife must be used and the vine pruned of the offending member. This is our plain duty, and no social influence or standing of any man can be taken into consideration for a moment. The church can afford to lose members and money and so can her preachers, her official agents; but neither can afford to keep whisky in the pews because of either men or money. Hence that whole affair in our churches in Nashville is a burning shame and a most disgraceful thing to Methodism. With "Rusticus," in the St. Louis Christian Advocate, I can truly say: "I feel heartily ashamed of it. With the chapter in the Discipline expressly against the sale of intoxicants, and the general rule forbidding the use of them as a beverage, how is it that in Nashville, the home of one of our Bishops and the very center of all our general interest, this thing is tolerated? If this is to go out to the world as an example of Southern Methodism, then I think the best thing the Southern Church can do is to sell out and begin afresh. I do not believe in practicing a farce on the world in this way. Men engaged in the liquor business have no more right in the church than they have in heaven. Those who allow such things are to be held responsible, and ought to be held up to the gaze of the world. The church ought to spew out those abominable rum sellers." These are strong words, but true; and I believe the large majority of Methodist preachers can adopt the sentiment expressed by them without modification. Let us henceforth stick to that little book, the Discipline, and to that book of books, the Bible, and we shall have no further cause of blushing about our attitude towards the liquor traffic in the church, for it will not be there.

JAS. J. BILLINGSLEY.

## Immigration.

MR. EDITOR: To an observer it looks as though the idea prevailed that a continued and increased inflow of immigration from any and all sources—no matter where or of what type, so it comes (particularly in this sentiment prevalent in the South), would be a panacea for all commercial, financial and agricultural lack of full and complete success. "The more hands, the lighter the work." The more the country is supplied with labor, the faster it will develop. Perhaps so! I do not deny it, but often think that this incessant craving for immigration is not altogether based on patriotic motives or a desire to ameliorate man's condition, politically, religiously, financially or for the honor of God, although it is sometimes said—"Open the door (John Chinamen, perhaps, excepted); let them come in. It is better than all your vaunted missionary efforts; it is bringing the heathen to the gospel!"—but that it proceeds from personal, selfish considerations—especially since the abolition of slavery in the South. More laborers to cultivate my broad acres or more operatives to work my capable-of-extension factory or workshops. I once heard a gentleman of Tangipahoa parish say: "We do not need immigration. Our land will be wanted by our children and their descendants." And I have about come to the conclusion that he was wiser than we who "would all the world embrace," provided they would work in our fields, shops and factories. The idea that some will start on their own account we sanction because we can not help it, but prefer brewers of wood.

Let us look at some facts. The population of the United States is said to be fifty-five millions. Its area, including Alaska, is stated to be about 3,604,000 square miles, giving a population of nearly fifteen and a quarter souls to each square mile. Excluding the cities having more than 25,000 inhabitants, in the entire nation would give an average of about eleven to the square

mile. These two averages are made without estimating the territory covered by river and mortar, swamp, sea marsh, river, lake, sterile mountain, desert or frozen region. If this part of the area was taken out of the count, it would increase the average. Say that our average is sixteen to the square mile, or forty acres round to every man, woman and child. Now, how many decades will pass ere the natural increase will fill every corner without any immigration? How many decades before the territory can not feed its population?

Another view more important than the too rapidly filling up of our country is, Are we the same people we were fifty years ago? Whence come strikes and discontent? Where does communism come from? A little leaven leaveneth the whole lump. Is not everything religious and moral strongly diluted and weakened by the continued influx of foreign thought and manners often antagonistic to our very best institutions? Who rules this country—the city throngs or its rural denizens? Where do most of the immigrants locate—in town or country? Is it the native or the foreign born in a majority of cases who build up and maintain the vice-breeding dens of the country? Who the active opponents of Sunday laws and prohibition? We have enough such of our own. Where do they get their backing and the votes they control to defeat everything tending to morality—from the dregs or cream of other nations?

Immigration may be to some extent necessary. But what sort? Promiscuously gathered by State or immigration society agents, or should it be selected? Should the Protestants of this country still allow it to be given into the hands of the papacy? Our native Catholics do not desire it. I know a man, sixty-five years of age, a member of the Methodist Episcopal Church, South, who has been here since eighteen years of age. Suppose he could be sent as an agent to solicit immigration, to whom would he naturally apply? Why, to Methodists. So would a Baptist apply, or an Episcopalian to those of the same creed and practice. I think, sir, if immigration is necessary, the churches should privately attend to this thing, so as to help morality and, religiously, to prevent the continued deterioration of our country.

Sir, I do not preach or intend to intimate any opposition to foreigners coming here. Let them come if they will help us develop the moral and spiritual as well as the material interests of the country. I am foreign born, and I think I see the necessity of having the honor of God and the interests of humanity a little mixed with our motives in our invitations to immigrants. If we still deem them necessary to us, my own opinion is that we are more necessary to the virtuous circle of the virtuous and the virtuous of the virtuous to our soil is mutually injurious, and to civilization a crime.

NON EGO PASTOR.

KIMBALL CHAPPEL, LA., June 19, 1885.

## Port Gibson Female College.

MR. EDITOR: As one of the Visiting Committee to Port Gibson Female College, I desire through your columns to make some report of the recent closing exercises of that institution.

Rev. T. S. West, of Woodville, preached the commencement sermon on June 4. This I did not hear; but it was commended as being an earnest and excellent gospel sermon; running clear of what many attempt on such occasions—philosophic and scientific disquisitions. What is needed at such times is a presentation of the great truths of religion as the light and hope of the young hearts that are addressed. Of this latter character was Dr. West's sermon on "Christ, the Desire of All Nations."

All the exercises of the two following days and nights evinced careful culture and diligent training. The attendance of people both from far and near was much larger than usual, and everybody was highly gratified.

There were three graduates—Miss Marie Newell, of Louisiana, and Misses Ada and Lucy Key, of Fayette, Miss.—the last of whom read the valedictory. The essays of these young ladies were each marked by strong and elevated thought, expressed in the purest English, while the rendering of them was in a style exceeding good; so that it was a real pleasure to listen to them. The college has reason to be proud of these accomplished graduates.

President Bradford, himself an excellent educator, has associated with him superior teachers. This I do not say, repeating it from others, or as the result of recent impressions; but some of them I have known for a period, giving me an opportunity to judge concerning them. This report would not be a just one were I to fail to say that Miss Austen in the Literary Department, Miss Christian in the art, and Miss Duck in the music have been much of the success of the past session. Success is the test of merit according to the judgment of the public, and, estimated in this way, Port Gibson Female College is worthy of all honor, for it is a miracle of success.

The school is fortunate in its location—in the midst of a community long known for its culture and refinement. A pleasant peccatore of four years in

Port Gibson made me acquainted with its people, and I know them to be unsurpassed in all the elements of real worth. The place is healthy too—a fact which no one would ever doubt after seeing the fine-looking girls under President Bradford's care. In the college physical and mental training are cared for, and religious culture is neglected. Our resident pastor, Rev. D. P. Bradford, is earnest also in looking after the spiritual interests of the pupils. During the past session many of the young ladies were converted and united with the church.

Hitherto the boarding department has been full, so that no more could be received; but by the beginning of the next session other rooms will be fitted up, and all who come will be accommodated. I hope they will not be slow in applying.

The outlook for the college is highly encouraging, it being now accessible from all quarters, situated on a great trunk line, the Louisville, New Orleans and Texas Railroad.

President Bradford is doing a noble work, in which the church and the whole country should rejoice.

E. H. MOUNGER.

Natchez, Mississippi.

## Retrospective.

TWENTY-FIRST PAPER.

"Gather up the fragments that remain, that nothing be lost."

MR. EDITOR: Since the writer commenced his retrospective papers, incidents which were not mentioned will now be gathered up before taking leave of the Mississippi Conference.

Rev. J. I. E. Byrd, well known as one of the veteran preachers of the Mississippi Conference as a truly consecrated man and of good preaching ability, was one of the early transfers from the South Carolina Conference. He was well acquainted with the talented Georgia preacher and educator, Rev. Hope Hull, favorably known in Methodist history. Mr. Byrd said that some of our timid young preachers were very much embarrassed in preaching in presence of Mr. Hull, notwithstanding he would give them encouragement and make allowance for their inexperience.

Mr. Byrd mentioned the name of one young man who was appointed to the circuit embracing the society near the distinguished preacher. To encourage the young man he was early in attendance with his family at his first appointment. The young man positively declined to preach and insisted that Mr. Hull should occupy the pulpit. No persuasive argument could induce the circuit rider to fill his appointment. Preach before Mr. Hull he would not. At his next appointment he and his family came rather late, hoping the young man would have commenced services. No sooner had he closed the introductory prayer than he motioned to Mr. Hull to come to the pulpit, when he again declined to preach. "My brother," said Mr. Hull, "you must preach; our people expect it, and it will not do for you to disappoint them, you have been sent to be our preacher and pastor." Preach, he would not; rather then displease without a discourse Mr. Hull gave them another sermon. At the third appointment Mr. Hull essayed to outgeneral the young man. At the usual hour his family entered the church, while he, unobserved, seated himself outside in rear of the pulpit. The timid preacher, thinking that he would not favor (?) him with a hearing, took his text and was getting on very well with his subject, but eying the door, as though he feared he might enter in the midst of his discourse, as he turned his watchful eye caught a glimpse of Mr. Hull through a crack of the logs, and with fearful surprise started back, breaking the thread of discourse, crying out, "There he is now." Right there he reached the finish.

DANIEL MORSE.

MARSHALL, TEXAS.

## The Conference Brotherhood.

I see an article in the Advocate, of June 4, by Bro. Weems, in reference to the Mississippi Conference Brotherhood, in which he makes some important suggestions, and I hope he will continue to ventilate the matter until he gets the preachers and people interested in the same. In connection with Bro. Weems' proposition, that the amount he made to reach at least one thousand dollars, and the constitution so amended as to pay the amount to a preacher when he is called upon to superannuate, so that he may be able to provide for his family while he is alive, one advantage in this is that many old worn-out preachers would be willing to take that relation at a time they ought to take it, and not hold on to the active life while they are virtually superannuated because they can not see how to live if they give up the pastorate in their condition. There are likely many preachers in that condition right now. I know one, that is, any way. Of course there is no danger of any preacher taking that relation for the sake of the money he might get if he wanted to do so, because the Conference could not grant him that relation until the committee report him a fit subject for that relation and will likely cause the Conference to look more closely into that matter than it has done in the past. Now I propose how the amount of one thousand dollars can be raised. There is over one hundred pastoral charges in our Conference. Now let each preacher secure at least one honorary member from his charge by next Conference. I think

that could be done. It may be true that there are many circuits that would agree to pay the five dollars upon the death of each preacher, but the whole circuit would obligate to pay it. I am on a circuit now I do not believe one person could be found to do it, but I have one church out of seven that has about seventy or eighty members. The most of them in good condition. Fifty of them paying ten cents each would pay the five dollars, and I have no doubt but they will do so, and it may be much more than that, they shall have the chance any way. I might get other churches to do the same; so I propose we try it any way and risk it. And now I want to hear from Bro. Weems and Bro. L. W. Cooper as they appear to take a lively interest in this most benevolent object, and yet they are among our younger preachers who bid fair to live a long time. As such, I respect them the more, as it is a labor of love with them.

A. B. NICHOLSON.

FANNIN, MISS., June 17, 1885.

## From the Work.

MR. EDITOR: I have been waiting until I could give a favorable report before I wrote up our circuit. I am proud to say that I am able, with perfect truthfulness, to give a report of that kind at this time. At our first Quarterly Conference our presiding elder appointed Rev. George Anders, local preacher, assistant preacher on the circuit; this left me with four appointments and gave him four. Under our joint efforts the work has been gradually going up until now we are on the "high places" at some points. We have good attendance at our regular appointments; have two regular prayer meetings, three Sunday-schools in successful operation, with a good prospect of two more prayer meetings and one more Sunday-school.

At Gloster City (do not forget to call us Gloster City) we have a good prospect of moving our church from Sharon to Gloster; the contractor is now at work taking down the building preparatory to moving it over to the city. We have two hundred and fifty dollars subscribed to meet the expense of moving and rebuilding the church. The railroad gave us a title to their interest in a lot on the highest point of ground in the city. Bro. John Cassel gave a title to his interest in the lot and gave us fifty dollars more to help move the church. If you want to see a live place, come up to Gloster City.

Prohibition is gaining ground not only on the circuit, but throughout the country. Even the politicians are beginning to "follow the scent" of public opinion. I think we have reason to hope that Amite county will be represented in the next Legislature by a staunch friend and advocate of prohibition. The crops in this section are looking well, the oat crop is nearly all housed, and we have had an excellent harvest, there has been more oats planted and gathered in Amite this year than ever before in her history. It makes all nature rejoice to have a good oat crop; men, horses, cattle and even the pigs and chickens have a more satisfied, well-fed appearance than usual. I commend the oat crop to every lover of fat stock.

Liberty has been made to rejoice over the outlook for a shoe factory to be established there this month; a branch house to one now in successful operation in New Orleans. With a cross railroad from the Illinois Central to Gloster City on the Louisville, New Orleans and Texas railroad through Liberty, our town would recover its former place in the business of the country.

We have had two very hard years on this circuit, and we labor under great disadvantages at present; but I hope and pray the Lord will grant us for this year a bountiful crop and a revival of all the interests of the church.

H. BRADFORD.

PICKENS, MISS.

MR. EDITOR: We are entering upon the third week of a most remarkable revival at Pickens, Miss. I have never seen any community so powerfully moved. So far as I can ascertain there have been nearly thirty conversions; with twenty-five accessions to our church. Sister Parrott, of McCool, Bro. Lewis, of Lexington, and Singleton, of Canton, have greatly endeared themselves to us by all their valuable labors in the meeting. Our dear old Bro. Wado, who is a host himself, is now quite sick, but greatly rejoiced that the revival he has so long prayed for has come at last. Yours truly,

T. CAMERON.

JUNE 22, 1885.

## Sam Jones' Prophecy.

Sam Jones was a five-year-old lad, too young and too small for even the primary class, when the principal of the school at Oak Hovewry, Ala., received him into his own room among the big boys, and taught him his A, B, C's at his leisure.

Sam early showed a fondness for declamation, and was appointed a speaker for commencement, and repeated a parody on the well known

You'll scarce expect one of my age

To speak in public on the stage.

When Sam was called he was wrapped in sweet sleep, lying on a bench at the rear of the stage, regardless of the time and the occasion. The teacher, rubbing his face with a wet handkerchief, lifted him to the table on the stage, when Sam, wide awake and not in the least abashed, spoke his piece to the great delight and amusement of the audience. The closing lines were:

In coming years and thunder tones

The world shall hear of Sammy Jones.

Thirty years after this event this same teacher, now of Atlanta, wrote a postal to Sam, quoting these lines, and adding, "If you are my Sam, come to see me."

Sam went at once, saying, as he walked in with extended hand, "Howdy? I am your Sam."—Nashville Advocate.

## The Soldier's Widow.

BY REV. E. A. RAND.

Old Simon Brinkerhoff laughed, but a good, round, resonant laugh, such as might well come from a stout stout as Simon's. He had good reason to laugh, just to see his newly polished shoes and his newly arranged rows of bottles, and to think how he would eclipse "Mr. Stinson" in the apothecary over the way, even as the sun overpowers a candle at noon. "People did not say 'mister' to him, but it was 'Dr. Brinkerhoff.' A very popular apothecary he was, for he knew enough about the human body, or thought he did, to prescribe for it as well as sell it to." "What did you say was the matter with your child, madame?" he would ask some dainty woman, howling as courteously as to the queen. "Ahem, just so, just so, I see exactly what the trouble is. I will give it a little—ahem—something."

"Thank you, doctor," was the answer you not only had your medicine for your money, but a doctor's bill thrown in, all settled? Very popular was "Dr. Brinkerhoff."

In another apartment the "doctor" had an agency for collins. A very nice arrangement. If in one store customers could not find the medicine that would heal, in another they could find the paratus needed for those whom medicines could not possible reach.

True it was that the Stinson party said the drugs you found in one room would bring you to the collins you found in another, but that was bilious slander.

Simon now gave his shelves, his collins, his counters, another look of satisfaction. Suddenly a cloud swept over his face.

"That right hand window," he said, "is a little bare, a very little."

There was not a large stock in this window, as he could have put a small collin in it and thus have advertised his agency for such desirable ware while tilling up an empty niche. This he knew would never do. The Stinson party would be circulating more energetically their old slander about drugs and collins.

"Take one end you will fill the other," Stinson senior said, there were two of those contemptible individuals on the opposite side of the street.

Simon did not have any more time for reflection. A young woman sorrowfully draped in black approached the store.

"A widow!" thought Simon, "the soldier's widow, Mrs. Wilson, I think. Poor thing! I pity her."

Yes, she deserved pity, this Mrs. Kate Wilson. Her husband had been a soldier. One day in the spring she gave him to his country in the midst of a waving of banners, a gleaming of a regalia of military dress, the hundred of voices. Oh, from that altar of sacrifice, she walked away in all the pride of a queen, little realizing what she had done. One day for all that had gone into that mocking cloud of glory. She took back her mutilated body, a face scarred and all but dead, hands that stirred not, while lips that spoke not. She took back her return the great, crushing sorrow of sorrow, and besides the satisfaction of having made an offering for her country—knew this was all. Only this she said:

"What next?" she said, bewildered and stretching out helpless hands for guidance, up toward God, out toward man.

"Come home," wrote father and mother. "Plenty of room and a big door of welcome into it, dear Kate. Come home. Enough there now. And has gone since her husband's death, and two forlorn widows won't do. No, I must stay and fight it out." She was facing the black inevitable. She was accepting her cross. "It is best to do something," she said, "than to sit on one's hands and let the world go by."

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## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D.D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS. REV. J. T. SAWYER.  
REV. W. L. O. HENRICOTT.

THURSDAY, JULY 2, 1885.

Much valuable "copy" is crowded out of this issue. Next week we will publish communications from President Hoss, Dr. Ahrens, Dr. Adams, Miss Annie Linfield, and others.

There is only one licensed saloon in the bounds of the Corinto district, North Mississippi Conference, and all Israel has risen up against that. Never has that great State felt so profoundly the spirit of reform.

We bespeak the active co-operation of the devout women of Methodism in circulating our ADVOCATE. If each sister will induce one friend to subscribe, our mail books will be materially enlarged and the influence of this journal greatly increased. We want to visit every Methodist home in our patronizing territory.

Six of the ten presiding elders of the South Carolina Conference were present at the Wofford College commencement. There is significance in that item of news. When so many of the leading men of a Conference manifest such interest in, and fostering care of a church institution, its prosperity is assured. Our brethren of the multi-try ought to attend college commencements. They enlarge their conceptions of church obligation to the cause of education, stimulate thought on new lines, and bring them into more immediate sympathy with young life.

The Exposition managers are pushing forward their plans for reopening with commendable zeal. About \$270,000 have already been subscribed, and the canvassers are still actively at work. We wish the enterprise all possible success. If wisely conducted, it may perpetuate the good results of the Exposition last winter. The Board of Directors have shown fine judgment in electing to its presidency Mr. S. B. McConico. He was a college classmate of this editor, has been a business man of marked success, and is altogether worthy of this honor. If under any management success can be attained, his executive hand will achieve it. We advertise the Board of Directors now, however, that the people of the States will not tolerate the Sabbath desecration of last winter. It was a poor investment for the old management, as the attendance on Sunday did not meet the expenses of the day. If repeated by the new Board, it will be even less remunerative. If the gates are to be opened on the Sabbath, the entire influence of this journal will be wielded against the enterprise. We will leave no stone unturned to withdraw from it the Christian sentiment of the country.

In a thoughtful and suggestive letter to Zion's Herald, Rev. Dr. Abel Stevens discusses the threatened *casus belli* between England and Russia, and pronounces an eloquent eulogy upon the Christian statesmanship of Mr. Gladstone. The course of Russia in the matter, he says, was heedless, reckless and presumptuous—a policy "usual to semi-barbarous peoples." On the other hand, England was forbearing, though conscious of her superior strength. Though she has an immense population, Russia is financially bankrupt, while England's credit is unequalled in the family of nations. Dr. Stevens gives some facts as to Russian finances that will doubtless interest our readers:

"Money is the sinews of war. The phrase has passed into a proverb. Now, of all the great nations of the old world, Russia is the least prepared, financially, for a great war. Her credit is notoriously low. Practically, she is bankrupt. She has carefully withheld any official statement of her debt since 1880. At that date it amounted to \$3,240,590,500. And the financial world well knows that there has been no reduction of it since that time. With an avowed silver basis for her currency, she has forced on her people a paper circulation of more than one billion and fifty millions of dollars, with a shrinkage of thirty-five per cent. on the par value. The amount of this depreciated currency remains undiminished. The value of her best gold coin is intrinsically about four dollars; but its value, in her paper money, is at present nearly \$5.50. She interdicts the quotation of foreign funds at the St. Petersburg Exchange, because they would disparage her own.

## The Vocation of Methodism.

"The Vocation of the Wesleyan Methodist Church" is the title of an able and elaborate article in the Methodist Times, of London, by Rev. Joseph Agar Beet. Mr. Beet is one of the finest scholars among English Wesleyans, and the author of commentaries which have already become standards of interpretation. In the suggestive discussion referred to he says:

"The strength of the Methodist revival was the gospel preached by the Wesleys, as by Luther before them: the proclamation of present conscious forgiveness of sins obtained by faith in the promise of Christ, resting not (as some object) on mere emotion, but on his sure word, and accompanied by the life-giving presence of the Holy Spirit in the hearts of all believers, witnessing that they are children of God and working in them a new life of constant victory over all sin. Of this gospel, and its power to save, the Methodist Churches throughout the world are a visible embodiment. Of it, most of the peculiarities of their polity are a natural outflow. And to proclaim it, with the intelligence and confidence of men who have examined its foundations and have felt its power, is the chief vocation to-day of the Wesleyan Church."

The rapid spread of the revival under the Wesleys, Whitefield and their coadjutors was due, as Mr. Beet observes, to the fact that they insisted upon a "present conscious forgiveness of sins obtained by faith in the promise of Christ." The pulpits of that day, both in England and America, preached a religion of form and service, without an experience of grace and peace. Mr. Whitefield said on his first visit to America that "the preachers talked of an unknown and unfelt Christ," and that the reason why the churches were so dead was because they had dead men to preach to them. When the Wesleys and their coadjutors began preaching the blessed doctrine of the witness of the Spirit—a present and immediate attestation to the soul of pardon and salvation—it was denounced by unconverted clergy as a heresy, but was hailed by the masses as a new revelation. It was light out of great darkness—an evangel of hope to a people long used to the dull, weary platitudes of a comfortless, purposeless pulpit. Religion was no longer a dreary drudge, but a joyful experience—a vital and vitalizing power in the soul. It quickened every noble impulse, ennobled every sentiment, beautified every relation, transformed the Christ of history into a conscious presence and experience and converted the heaven of vague desire and dogma into a blessed reality. No wonder it awoke a slumbering nation and shook the foundations of a Christless church. Such a message at such a time was like the alarm-peal of a fire bell at midnight in a sleeping city. Conscious of their unsaved condition and infinite peril, having been fed on ministrations that neither aroused fear nor satisfied hope, they at once turned to those that preached the comforts and joys of a present salvation.

And that characteristic of Methodist preaching has been the glory of its history. God has made us a great people because we have been a witnessing people. Our itinerants, from Wesley to the present day, have preached doctrines attested by their own experiences. Not always have they spoken in the terminology of the schools or with the precision of dialecticians, but out of full hearts and by the constraint of Christ's love. There has been a religion of knowledge. Each could say, "I know whom I have believed." They declared the truth with an absolute confidence of tone and manner that eliminated the faintest suggestion of possible doubt or contingency. And their very positiveness of speech was a chief factor in their marvelous success. Nothing so readily disarms criticism and compels candid investigation as the expression of entire and unalterable confidence in the truth and virtue of our teachings. And so the preaching of the early Methodists was the positive declaration of a blessed fact and not the skillful, subtle proving of something from a working hypothesis. The voice of the pulpit and the pew was expressed in the thrilling lines of Charles Wesley:

"What we have felt and seen  
With confidence we tell,  
And publish to the sons of men  
The signs infallible."

And such is the vocation of Methodism to-day—the proclamation of present conscious forgiveness of sins. What has been the characteristic feature of our success must be our future vocation. With enlarged educational facilities for our people and the broadest culture in the pulpit, there must be no forsaking of this salient doctrine. So long as we preach a present salvation, and emphasize as of prime importance its

clear experience, the power of Methodism will never wane. But if we wink at spiritual ignorance, become ambitious for numbers, make free use of the drag-net and discard the winnowing-fan, weakness and retrogression will mark these latter days. It is well to master the philosophy of the Christian religion, but better to enjoy its experience. We are in danger of feeding our congregations upon the dry husks of labored arguments to prove the truth of God's revelations when, in fact, they only need the word of exhortation. Methodism's method is chiefly hortatory. A conscious salvation expresses itself in appeal and warning rather than in cold argumentation. The preacher who declares the gospel is most successful in winning souls. If true to our vocation, the second century of Methodism will be more glorious in spiritual blessing and power than the first.

## Our Alma Mater.

The editor spent most of last week at Oxford, attending the commencement exercises at the University of Mississippi and the sessions of the Board of Trustees. Each year the town seems to improve, and the university campus more beautiful. The lately buildings are arranged in the form of an octagon, leaving an ample space within generously shaded by magnificent forest trees and covered with luxuriant lawn grass. The large dormitories have been greatly improved in appearance and comfort by the erection of spacious, three-story verandas. We rejoice that the accommodations are better than in our student days. But how vividly the scenes of other years pass in review! Those warm, noble young friends, how handsome their faces appear, and gentle the friendly tones of their voices! How we walked and talked together of plans and ambitions for the future! Alas! many of them sleep beneath the sod, and all have had experiences that were not in their youthful fancies. We are led by ways we know not, and life's currents flow in channels unseen to the prophetic eye of youth. We are reminded of Bishop Keener's epigrammatic saying that "every man has his apocalyptic period." With most of us it comes with the extravagant ambitions of youth.

The commencement sermon, on Sunday, was preached by Rev. Dr. Darby, of Evansville, Ind. We failed to hear it; but it was everywhere commended as an earnest, practical presentation of the pure gospel. He is a minister in the Cumberland Presbyterian Church, and ranks among the foremost of her younger generation. On Monday the sophomores declaimed. That is always an exciting day, and never fails to attract a fine audience. The declamations were excellent and the flowers were profuse. Right generously do the ladies encourage the young gentlemen with their beautiful floral offerings. At night the senior debate took place and society degrees were conferred. There was a vigorous discussion of the question as to the necessity of property and educational qualifications in exercising the right of the elective franchise.

Tuesday is always set apart for the junior orations, and is generally considered the least interesting day of commencement week. This year the addresses were happily delivered and enthusiastically applauded. Two or three had conspicuous merit. In the evening the Alumni Association held its anniversary, the chief feature of which was an able oration from Mr. W. R. Harper, of Jackson, on "Sumptuary Laws." While some of his positions were not altogether acceptable to ardent prohibitionists, it was in the main a masterly argument in defense of their cause. The right, propriety and feasibility of such statutes were established beyond the suggestion of a doubt. Mr. C. H. Alexander, of Starkville, was elected the orator for next year, and Miss Sallie Vick Hill, of Macon, the essayist.

On Wednesday the annual oration before the literary societies was delivered by Hon. C. E. Hooker, of Jackson, Miss. Col. Hooker is known as the "silver-tongued orator of Mississippi," and in grace of diction and faultless declamation he well deserves the distinction. His address was carefully prepared, but lost much of its charm to the audience by being closely read from manuscript. A man who has the graces of oratory should always declaim and never read. At the conclusion of his address the medals were presented to the successful sophomore prize declaimers by this editor. In the evening Chancellor Stewart and his wife held their annual reception at the chapel. The campus was illuminated with Chinese lanterns, and the whole scene had the appearance of fairy land.

Thursday was commencement day, and it will always be historic in the

annals of the university. On that day she conferred her first degree upon a young woman. The valedictorian of the large class was Miss Sallie Vick Hill, of Macon, Miss.—a position she had won by superior merit. Her essay on "Woman's Place in Civilization" excelled any similar production we ever heard on that rostrum. In strength of argument, facility of illustration, richness of thought and vigor of expression it was worthy of any mind, however masculine. She completed the entire university course and distanced all of her competitors for the highest honor. The young gentleman accepted defeat gracefully, and one of the speakers paid the valedictorian a chivalrous compliment. There were two other young ladies in the class who acquitted themselves with distinction. It is the judgment of all, faculty, trustees, visitors and friends that co-education at the university has been a success. After the conferring of degrees by the chancellor, including the honorary degree of LL.D. upon Hon. William F. Melien, of New Orleans, the exercises closed, and with them a very prosperous term. Not a single case of discipline had occurred during the year, and the moral tone of the university was never better. The Board of Trustees will meet on the first Wednesday of September, in Jackson, to elect a professor of chemistry—a chair made vacant by the resignation of Prof. R. W. Jones, LL.D.

## Comity of Missions.

There is a tacit agreement among the great missionary Boards that denominational rivalry in the foreign fields will be avoided as much as possible. Much waste has been occasioned and loss sustained by a violation of this spirit. Evangelical denominations that teach the same essential doctrines of salvation, in the presence of a heathen world, should so deploy their forces as to reach as speedily as possible the greatest number of benighted souls. So when one society has entered a certain field, a different one is selected by another Board. Of course in great cities, when centers of operations are to be established, this can not be observed. But the spirit that prompts such a course is Christ-like, and the purpose to conserve it worthy of all commendation. So vast is the field of heathendom, and so urgent the demand upon the general church, that all possible waste of effort should be prayerfully avoided. There is room, and to spare, for each great Christian denomination for years to come. And, with our most liberal contributions of men and money, many places will yet sit in darkness.

For this reason we have condemned proselytizing in foreign fields. If there is any virtue in the Christian comity that unites denominations in distributing the Bible, in resisting encroachments upon the sanctity of the Sabbath and in selecting different fields for missionary endeavor, we must deplore any practice that will divide and disturb a mission congregation. Certain facts published in this and other Advocates from Mexico are a sad commentary upon the spirit that prompts some men to become missionaries. And that they should be encouraged in it by the home church is the crown and consummation of ecclesiastical bigotry. Referring to a case reported from Arabkir, the Watchman, of Boston, a staunch Baptist paper, condemns the conduct of their missionaries, pronounces it "a reproach upon the Christian name," and then asks, "Is this a mission worthy of the great Baptist denomination?"

We are quite sure that a true, intelligent missionary liberality can not be developed in any church by reporting proselytizing achievements. Indeed, it is never very safe to boast over proselytes. Most generally something other than theological convictions prompts a change of church relations—among preachers especially. And to parade the housing of a few disaffected persons from another mission is rather perilous. Such facts have the enchantment that distance ever lends. Those heroic labors at Saltillo were heralded as the most wonderful ever known in any mission field; but the true history reveals only an exaggerated account of a little successful proselytizing from a Presbyterian congregation.

At a recent meeting of the Baptist Publication Society, at Saratoga, a brother enlisted the congregation by telling of a "providential conjunction"—the simultaneous conversion of a Congregationalist Church of seven hundred members in Armenia and of its Congregationalist pastor, who was at the time in this country, to Baptist views—each being ignorant of the change which was taking place in the other, and each afflicted, in spite of the new-found light, by the reflection that the change must sever the enduring relation of pastor and people. The

incident was thrilling, and the audience was no little enthused when someone proposed to raise there and then the money to send "the Baptist pastor back to his Baptist Church in Armenia." But, alas! for the cold, white light of truth. How it scatters airy dreams and exposes pleasant delusions! The church of seven hundred members at Arabkir it transpires numbers only ninety, and only some of these are disquieted by proselyters from Erzroom "distributing Baptist tracts and preaching immersing. That is their way of converting the heathen—marauding the flocks of other laborious, godly men.

As to the pastor who was simultaneously converted we will let the Watchman speak:

Since the meeting at Saratoga we have learned some facts which have a little dampened the enthusiasm and a little stimulated the misgivings which, even then, were rather quieting. We have learned, for instance, that this man introduced to the Saratoga audience has been for some years the pastor of a church in Arabkir, a considerable city in eastern Turkey, consisting of ninety members; that he left them between five and six years ago to raise money for repairing or enlarging their chapel; that he has ever since been wandering in Egypt, England and America, ostensibly seeking to raise the sum of \$500 for this purpose; that he has applied to Congregationalists to little purpose, though with such persistence that Dr. Hayden, the district secretary of the American Board in New York, urged the Prudential Committee in Boston to give him the money and send him home; that he applied to the Presbyterians, intimating that he was more Presbyterian than Congregationalist in his traditional views and personal sympathies; that he has disregarded the advice of the Board to return to his church, though the advice was reinforced by the assurance that when his people had done their part in raising the money needed, the balance would be supplied according to the rule of the Board in such cases, and, finally, that when the appeal was made to him as a Baptist, he had not been baptized and was not a member of any Baptist Church. We desire to exercise all charity; but if it should seem to anyone who learns the circumstances that this brother, with the shrewdness which characterizes his race, has been careful to reserve the freedom and mastery of his ecclesiastical relations till he has secured his object, it would not be easy to repel the imputation.

## Grenada Collegiate Institute.

A visit to Grenada Collegiate Institute during the examinations and commencement exercises convinced me of several things:

1. The property we have at Grenada is far more valuable than I supposed it to be. The building is of brick, large, substantial, commodious and well adapted to the purposes for which it was erected. The grounds are ample and beautiful. The whole devoted in fee simple to the Methodist Episcopal Church, South.

2. Rev. T. J. Newell, A. M., President, and his accomplished assistants are doing a great work, and they are doing it thoroughly. They do not cram their pupils, but they draw them out and teach them to think for themselves. All the teachers are religious, and they seem to be concerned for the spiritual welfare of the pupils as well as for their intellectual culture. The character of the teachers is more important than the curriculum of the school. Some people do not know this, but it is true. The religious influences at Grenada Collegiate Institute are of the best kind.

3. The boarding department is well kept and the table well supplied with the best the market affords. There is plenty of room for one hundred boarders without crowding any one of them.

4. Parents and guardians in the bounds of the North Mississippi Conference can not do any better by their children and wards than to send them to this institution. It is near home, in our own State and under the control of the North Mississippi Conference. Distance often lends enchantment to schools, as well as to views, while there is a world of solid worth close to home, at our very doors. In the matter and manner of teaching I have yet to see better work than I saw at Grenada.

5. The preachers and laymen of the North Mississippi Conference, particularly on the west side of the State, ought to rally to the support of the Grenada Collegiate Institute, both by their prayers and their patronage. If this were done this institution would soon be the pride and glory of our Conference and people, and it would be a great power for good in our bounds.

6. Too many preachers and too many laymen overestimate the amount of money made by teaching. Bro. Newell is receiving less money for his work at Grenada than he would get in any one of forty or fifty pastoral charges in our bounds. He was appointed to this work by the Bishops just as other preachers are sent to pastoral charges. He sticks

to his work because it is the post of duty assigned him by the authorities of the church. This is not a private enterprise for the accommodation of a certain man. It is a part of the work of the church. Nor is it a convenient pocket in which to lodge an inefficient man, for the President was one of our most efficient pastors, as he is now one of our most successful teachers.

7. Our schools and our teachers do not have the place in the sympathies and prayers of our people that they ought to have. Too many people underestimate the character and importance of the work they are doing. The influence of a school and of Christian teachers is one of the silent forces working in many places for the elevation and salvation of the people. The results of honest work for God in the school room are not apparent to human eyes as the results of some other kinds of work, but they are none the less visible to God, who sees the end from the beginning; and he will reward the faithful teacher for the far-reaching influences of his faithful toil. Honest teaching yields the sweetest fruits for many years and through many generations.

8. Bro. Newell realizes the need of Divine help and guidance in the school room and hoarding department as much as he did in the pulpit and pastorate. He teaches for Christ, and teaching is part and parcel of our commission.

9. Teaching is hard work, requiring hard study, great patience, consummate skill and tact, and is lacking in the stimulus and excitement of pulpit and pastoral work.

10. As long as I live I intend to give every Christian teacher the right hand of fellowship and bid him God-speed as a fellow laborer in the great vineyard of our Lord.

11. In the Conferences of which I may be a member, I will not allow if I can prevent it, any teacher to be snubbed or overlooked who comes to represent the interest he has been called to serve.

VERONA, MISS., June 22, 1885.

## After the Revival.

If Methodism had all the converts it made, its numerical strength would be double what it is. If Methodism made an intelligent, earnest work out of half it does hold, it would speedily bring the world to Christ. As a revival church, we lead all the rest. But after the revival comes the work of assimilating, training and utilizing the new converts. Here is a task that will tax the skill and energy of the wisest. The day begins when the revival ends. It starts a dance, opens a saloon, organizes a club and puts in motion the whole machinery of temptation. The church must bestir itself to protect the weak, to confirm the unstable and lead all into a higher life.

The "Oxford League" will prove a very useful help to this important work. It is simple, cheap and practical. It puts the young Methodist on a course of reading that will inform his mind, fortify his convictions, quicken his zeal and make an intelligent worker in the church of God. What a wonderful blessing we have! There is an inspiration in its records of lofty, daring, heroic suffering. But very hard is the thrilling accounts of the danger and triumph. Give the "League" a trial. Write to the undersigned at Memphis, Tenn., for circulars, constitution, etc., and tug how to start the work. I have no interest whatever in it except that I believe the church needs it and every pastor will find it a great help to his people.

The Interior, our sprightly cotemporary of Chicago, has a word to say in favor of applause in religious assemblies and for old-fashioned Methodist shouting. We have been sympathized with the idea that Methodism is synonymous with shout; but if persons are so disposed we have no objection. The Interior says:

"Let us read the news from Palestine on the subject of applause in religious assemblies. A king has been crowned there amid the solemn ceremonies—prayers and praise and psalms—and they clap their hands, and said, (God save the king!)" And when the ark of covenant of the Lord came into camp all Israel shouted with a shout until the earth rang again, a solemn covenant with God was made in the days of Azaiah, son of Obed. And they swore to the Lord with a loud voice and with shouting and with trumpets and with cornets, for all Israel related the oath. The foundations of a new temple of the Lord was laid. And they sang together by chorus, praising and giving thanks unto the Lord, because he is good, for his mercy endureth forever, and all the people shouted with a great shout when they praised the Lord."



seems to have been a division, by mutual consent, of the joyful things of that grand old church of David and Isiah and Elijah between the Methodists and the Presbyterians. The Methodists take the shouting for their share, and the Presbyterians fall heir to the clapping of hands. Applause has been unsuppressible in our assemblies ever since the reunion, and will be to all coming time—because our people love the dear old ways which have come down through the long ages, in the sauntering of the Lord.

## Parker Memorial Church.

Thankful and encouraged with responses from the brethren, we urge all to send in their assistance as soon as possible, for we wish to move right ahead to the completion of this worthy enterprise.

B. F. WHITE, P. C.,  
Louisiana Avenue Charge.  
NEW ORLEANS, June 22, 1885.

## McTyeire Institute.

Rev. George H. Martin and myself, being appointed by the Bishop, at the last session of the Memphis Conference, the Visiting Committee of McTyeire Institute, put in an appearance in due time for the commencement exercises of the institution. The commencement sermon had been delivered the day before by the Rev. R. M. Standifer, of the North Mississippi Conference. We enjoyed the examinations for two or three days, and exercises of speaking and reading at night. On Wednesday night, June 3, the literary address was delivered by the Rev. Julian C. Brown, of the White River Conference. Bros. Standifer, Brown, Goodloe (one of the principals) and myself were together at the Vanderbilt. So we "boys" had a good time together again.

Doctor, this is a good school, well managed by two energetic, growing young men—men of work, because of their Christian principles, as well as thorough preparation for this special work. Messrs. Goodloe and Williams are succeeding in establishing a youth's training-school. They claim no more for it, and I am glad to say it is all of that. We need more and better training-schools and fewer and better colleges.

To one seeking a training-school I advise—investigation of the advantages offered at McKenzie, Tenn.

McKenzie, Tenn.  
H. W. KIRWIN.

Sermons and Sayings by Rev. Samuel P. Jones.

As book agent I have made a contract with the Rev. Samuel P. Jones for the publication in book form of his sermons and sayings. The sermons will be mainly those delivered during the progress of the late meeting in the gospel tent at Nashville. Reports of these sermons have gone out through the public press which are imperfect and incomplete, and do not fairly represent the discourses as delivered. Mr. Jones has carefully revised the sermons to be published in this volume. They have been copyrighted, and constitute the only authentic sermons offered to the public by this distinguished evangelist. The volume is now passing through the press, and will be ready for distribution at an early day, and will contain a handsome steel engraving of the evangelist.

Newspapers friendly to Mr. Jones and his work will confer a favor by publishing this notice and calling public attention to it.

J. B. McFERRIN, Agent.  
Nashville, Tenn., June 20, 1885.

## Vicksburg District Conference.

Will all the pastors of the district please ascertain immediately which members expect to attend. Then, brethren, will you as quickly drop a postal to Judge J. Millsaps, of Lee (postoffice), Miss., chairman of our Reception Committee, giving him the names of all who intend to be with us. This will greatly facilitate arrangements.

Cane Ridge, the seat of the Conference, is very near to Hayes' Station, on the Louisville, New Orleans and Texas railroad, at which point we hope to meet all delegates coming by rail either Wednesday, five o'clock P. M., or Thursday, eleven o'clock A. M. As it is a "country" church, the people have more room in their hearts and homes than they have means of transporting delegates to and fro. Therefore, we invite country brethren who live in striking distance not to be afraid to bring their own horses if convenient. We will try to secure reduced rates on the railroads for return trip. Let all delegates who can come.

Cordially,  
J. P. DRAKE.

Emory and Henry College has conferred the degree of A. M., in course, on Rev. Thos. B. Holloman, of the Mississippi Conference.

—Dr. A. M. Shipp, late professor in Vanderbilt University, has removed to Cheraw, S. C.

—The State Prohibition Convention, of Mississippi, met in the city of Jackson yesterday. An account of its proceedings will be given in our next issue.

—Dr. Jas. H. Carlisle canceled some of his summer engagements for lectures and addresses on account of physical prostration, but is now much improved.

—The State Agricultural College at Corvallis, Oregon, has conferred the degree of Doctor of Divinity upon Rev. T. B. White, recently returned to the Columbia Conference.

—Bartholdi's Statue of Liberty, the gift of France to the United States, arrived in New York on the anniversary of the battle of Bunker Hill. A suggestive and beautiful coincidence.

—The Mohammedans have ninety-nine names for God, but among them all they have not "Our Father." That endearing title, with all its blessed significance, belongs only to Christianity.

—Mission work in Madagascar is enjoying uninterrupted prosperity. There are 1,200 churches and 71,555 communicants. The native churches have given \$1,000,000 in ten years for the spread of the gospel.

—A notice from Rev. James A. Godfrey, on the eighth page, will be of interest to the preachers in the Meridian district. We are glad to learn that Bro. Godfrey is improving and hopes to re-enter the field very soon.

—On the twelfth ultimo, the one hundred and sixteenth Conference of the Methodist Church in Ireland assembled in the city of Cork. Rev. Frederic Greaves, D. D., president of the Wesleyan Conference in England, presided.

—The graduating class at Wesleyan Female College, Macon, Ga., numbered forty-four, the largest ever sent out from that excellent institution. Dr. Hopkins preached the sermon and Rev. J. W. Lee delivered the annual address.

—Dr. A. A. Lipscomb, the venerable Methodist educator and literate, heartily endorses Dr. Haygood's views on the subject of a shorter collegiate year. He favors an eight months' term and the making of Saturday a regular schedule day for study and recitation.

—We regret to hear that the residence of Bro. Robert Babbington, at Franklin, La., was destroyed by fire last week. It was a total loss without a dollar's insurance. Bro. Babbington is one of the Advocate's most valued friends. We extend our sincerest sympathies.

—The Rev. E. E. Jenkins, Ex-President of the Wesleyan Conference, and at present one of the Missionary Secretaries of his church, passed through Chicago last week on his return from an official visit to the missions of Ceylon, India and China. He is one of the truly great men of English Methodism.

—The Grenada papers give a full account of the commencement exercises of the Grenada Collegiate Institute. The sermon by Rev. R. G. Porter is spoken of in terms of high praise, and the annual address by Rev. W. B. Murrah must have been a superb effort. We are glad to hear that the institution is prospering and that President Newell is hopeful for the future.

—The San Marcos Sunday-school Assembly and Summer Institute will open on the eleventh of August and continue twenty days. It is located at San Marcos, Tex., at an altitude of 1000 feet above the Gulf of Mexico and overlooking San Marcos Lake, river and town. We are indebted to Rev. H. M. DuBois, of Houston, for an invitation to attend, to whom letters for information should be addressed.

—Randolph-Macon College commencement is fully reported in several of our exchanges. The past has been a successful term in all respects. The financial exhibit was an improvement on previous years, showing a small surplus to aid in extinguishing a floating debt. The available endowment is about \$50,000, and efforts will be made to increase it to \$100,000. We are glad to see a good report from that ancient and honored seat of Methodist learning.

—On Monday evening, of last week, the Chinese Mission School, of this city, gave a reception to Rev. A. N. Wycoff, the former pastor of Canal Street Presbyterian Church, who is now visiting amongst us. There was a handsome collation and a pleasant evening spent in conversation, music and short addresses. Dr. Palmer spoke in a happy way to the pupils, and the Chinese all voted that Mr. Wycoff should not leave New Orleans. This is a good work, and those engaged therein deserve all praise.

—The "Oxford League" idea is in full force at Felicity Street Church, this city. Rev. S. Halsey Werlein, pastor. Every Monday evening the lecture-room of that church is crowded with young people and their friends, for literary and religious exercises. There is a programme of music, recitations, essays and a debate, and each occasion overflows with good cheer. We approve most heartily the enterprise of Bro. Werlein as a practical and commendatory expression of the Oxford League movement.

—Rev. Sam Jones and Rev. J. A. Bowen passed through the city on Tuesday returning from the revival meeting at Waco. There were hundreds of conversions and probably 300 will be added to the several churches. The constant strain of the past year has somewhat prostrated Bro. Jones. He was sick much of the time while in Waco, and will be compelled to cancel some of his summer engagements. It would be wise to give that laborious man a rest during the heated term. Unless his husband's strength more, his career of usefulness will be too short. Bro. Bowen has his hands full in Mississippi—is indeed unable to meet the demands upon his time.

—The Seashore Camp Meeting will begin next Wednesday afternoon, the eighth instant. Many families have already occupied their cottages and others are moving in. The trustees are providing for a large attendance and a grand meeting. The presiding elders of the New Orleans, Mobile and Seashore districts will have charge of the public worship, and a number of ministers will be present. All preachers are cordially invited and will be well entertained. A week by the seaside will be refreshing to overworked brains and overtaxed nerves, while at the same time the best spiritual associations may be enjoyed. We unite with our brethren in praying the Master's blessings upon this feast of tabernacles. As in other years we shall look for many conversions and liberal ingatherings.

—The collapse of Mormonism seems to be imminent. She can not much longer resist an indignant national sentiment. The late decision of the United States Supreme Court, affirming the constitutionality of the so-called "Edmunds bill," has struck terror into their ranks. Polygamy can not long escape its provisions. It was framed to pursue and convict polygamists and will succeed. It is now reported, by way of New York, that the leaders have made a definite proposition to several large capitalists in the East to dispose of the property of the church, preparatory to moving into Mexico. The agent in the negotiation is John W. Young, a son of Brigham Young by his first wife, one of the contractors for building the Union Pacific road, and a sharp business man.

Sam Jones.

"Sermons and Sayings of Sam Jones." The volume is made from shorthand reports of the unique and powerful discourses of the famous Evangelist. Price, fifty cents by mail. Stamps, of two-cent kind, taken. Discount to the trade or persons taking a dozen copies. Address, John J. Laferty, Publisher Christian Advocate, Richmond, Va.

To OUR AGENTS.—On the first day of July, bills will be sent to our agents for all orders received up to that date. Please remit promptly where accounts are found correct, and in cases of error please return bills for correction.

CARVER & JAMIESON.

Address all mail matter to New Orleans Christian Advocate, New Orleans.

## Books and Periodicals.

—We have received No. 133 of the Standard Library, published by Funk & Wagnalls, of New York. The title of the book is "Prayer and Its Remarkable Answers," by Wm. W. Patton, D. D., President of Howard University, Washington City. It is the twelfth edition, revised and enlarged by two supplementary chapters on "The Credibility of Skepticism," and "The Relations of Science to Revealed Religion." This is an interesting book on a subject which at the present occupies a large share of the thought of the time. We commend it to our readers. The price is remarkably low, as are all the publications of this company. Price, fifty cents.

—The Pulpit Treasury, for July, has a good table of contents. The variety offered to pastors, Christian workers and families in this monthly, gives it an excellent place and the flavor is exceedingly enjoyable. Published by E. B. Treat, 771 Broadway, New York.

—The Woman's Magazine, for June, is full of interesting articles on topics connected with woman's work in industries, missions, charities and reforms. The reading women will find this magazine attractive and beneficial in many ways. Its cheapness puts it in reach of all. Price, \$1.00. Published by Frank E. Housh, Bradoboro, Va.

## Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

PUBLISHERS' AGENTS.—To order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Co., Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

SEASHORE COTTAGE FOR RENT.—We call attention to the advertisement of Rev. H. J. Harp in this issue, of a desirable cottage on the Seashore Camp Ground for rent, for the season. The cottage is within easy reach of tabernacle, beach, and bath house.

A bright story in grammar is told of a little school girl. "Quarrel," she asked, "is plural." "Why?" because it takes two to make one.

Their works prove their merits; as for instance, after a quarter of a century of established success, the Esterbrook's Steel Pens, sold everywhere.

"Yes," said Jones, "when my wife gets mad she reminds me of a vessel under way." "How so?" inquired Smith. "Because she's got her rancor up."

If there is life left in the birds, Parker's Hair Balm will promote a new growth of hair. It costs but little to try it. See.

We have known some occasions when it did not pay to be parliamentary; as, for instance, when a Fairhaven, Mass., fire engine company stopped in the street to elect a member from the front putting a stream on a burning building.

Rev. A. C. Crain, 222 St. Joseph St., New Orleans, the well-known agent of the Am. Day Pub. Society, in a statement dated June 16, '85, says: "I have used the New La. Remedy in my family for chronic catarrh and fever. Both were cured. The best constitutional remedy I have seen. It is a better anti-periodic than quinine."

A GOOD INVESTMENT.—Willie Whiting, our Exposition Mrs. Tryphena Farmer, of Stone P. O., Pickens county, Ala., having often read in the Advocate of the great bargains in pianos offered by Philip Werlein, 135 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was most delighted after having closed the sale for one of those lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$30 to \$40, and also be convinced that wherever pianos are required or taken in exchange for new ones, Good second-hand pianos as low as \$25.

W. C. Shepard sells dinner and tea sets, refrigerators, bath tubs, ice boxes and cream freezers.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connection, and accommodating officers.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Send fifteen cents to stamps for a copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

## Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, acroft and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured than by the use of the ordinary oil. It is sold by the patient by a single teaspoonful of this jelly and the most delicate stomach will not reject it. For sale by all druggists, and R. H. TRAUB, N. Y.

## NEW ADVERTISEMENTS.

**MALARIA**  
Enters the system from unknown causes, at all seasons. Shatters the nerve, impairs Digestion, and Enfeebles the Muscles.

**BROWN'S**  
QUANTITY  
NOT QUALITY

**THE BEST TONIC**  
Quickly and completely cures Malaria, Chills and Fevers. For Intermittent Fevers, Late Malaria, Loss of Energy, it has no equal. It enfeebles and irritates the blood, stimulates the appetite, and strengthens the muscles and nerves. It does not injure the stomach, causes headache, or produce constipation—unlike other malaria medicines.

It is used by the army and navy, and is the only reliable medicine for Malaria, and as a preventive of Chills and Malaria, and will always keep it on hand as a ready friend.

Consult the above trade mark and crossed red lines on wrapper. Take no other. Made only by BROWN CHEMICAL CO., BALTIMORE, MD. Large list of prices for recipes, information about this medicine, given away by all dealers in medicine, or mailed to any address on receipt of 25 stamps.

## FIRE INSURANCE.

## SECOND ANNUAL STATEMENT

## OF THE

## Southern Insurance Company,

## OF NEW ORLEANS.

Office.....No. 21 Camp street.

In conformity with the requirements of its charter, the company publishes the following statement for the year ending December 31, 1884:

## PREMIUMS RECEIVED.

On fire risks.....\$29,005.50  
On river risks.....13,412.75  
On marine risks.....11,211.01  
\$53,629.26

Add unearned premiums of 1884.....47,355.11

Total premiums.....\$100,984.37

Less—

Reinsured.....\$100,000.00

River losses paid.....2,551.32

Marine losses paid.....1,750.57

Total losses paid.....\$4,301.89

Cancellations and reinsurance.....36,907.07

Rebates and commissions.....\$9,550.07

Taxes and licenses.....3,957.00

Expenses office and agencies, Board of Underwriters, Baltimore, and other expenses, rent, advertising, contributions, etc., etc.....\$7,706.07

Surplus.....\$10,626.83

Retained for unearned premiums.....\$9,279.58

Reserve for adjusted and unadjusted losses.....16,336.39

Interest dividend paid in July, 1884.....8,475.99

Interest dividend payable in January, 1885.....8,736.39

Reserve for doubtful accounts.....1,210.50

\$10,626.83

## ASSETS.

\$50,000 United States 4 per cent. bonds.....\$36,000.00

\$62,000 city consolidated bonds (Crescent issue).....62,430.00

\$1,000 Louisiana consols.....8,900.00

Stock notes payable at fixed dates.....50,100.00

Demand loans on pledge.....102,225.00

Loans on pledge with interest.....22,350.00

Loan on B. & O. mortgage improved city real estate.....5,000.00

50 shares capital stock World's Industrial and Cotton Centennial Exposition.....500.00

Bound St. Bernard Steam Fire Engine Company.....50.00

Premiums in course of collection.....37,004.31

On furniture and fixtures, sales, mortgages, etc.....3,333.81

Unearned dividends.....3,740.50

Cash on hand.....5,297.35

\$101,700.97

## LIABILITIES.

Capital stock.....\$50,000.00

Reserve funds.....\$101,331.31

Unclaimed dividends.....3,101.33

Reserve for unearned premiums.....49,279.58

Reserve for adjusted and unadjusted losses.....16,336.39

Interest dividend payable in January, 1885.....8,736.39

Reserve for doubtful accounts.....1,210.50

\$101,700.97

The foregoing statement is a true, full and correct transcript from the books of the company.

SCOTT McGEHEE, President.

SCOTT McGEHEE, Secretary.

Sworn to and subscribed before me at New Orleans, La., this fourth day of January, eighteen hundred and eighty-five.

W. J. CASTELL, N. P.

NEW ORLEANS, La., Jan. 11, 1885.

At a meeting of the Board of Directors, held on the 13th of January, 1885, it was resolved to pay to the stockholders, on demand, out of the profits of the year 1884, the regular semi-annual interest dividend of FOUR PER CENT. on the capital stock paid in to the 31st of December, 1884, making EIGHT PER CENT. for the year.

SCOTT McGEHEE, Secretary.

## MECHANIC'S &amp; TRADER'S

## Insurance Company.

14 CARondelet STREET, New Orleans, La.

Solicits Fire, River and Marine Risks.

AT LOWEST TARIFF RATES.

GEO. H. FROST, LLOYD R. COLEMAN, President, Secretary.

F. C. GREGORY, J. M. CRAWFORD, Asst. Sec. and Fire Clerk, Marine and River Clerk.

R. C. SHORTRIDGE, (Late Sec. Union Ins. Co.) Inspector.

## TRUSTEES:

J. A. Braselmann, Simon E. Marx, J. D. Britton, E. J. O'Brien, T. J. Carter, F. J. O'Donnell, W. A. Phillips, W. H. C. Phillips, R. O. L. Hayne, G. W. Sewell, N. H. Coleman, A. N. Silbermann, J. R. Frankenburg, W. B. Thompson, W. A. Villerman, J. M. Vignes, C. H. Waller, J. M. Walsh, T. S. Waterman, F. R. Williams, W. W. West, W. G. Wheeler, Lloyd R. Coleman.

## Factors' and Traders'

## INSURANCE COMPANY.

49 CARondelet STREET.

Paid Up Capital.....\$1,000,000.

ED. A. PALFREY, President.

JOHN PHELPS, Vice President.

THOS. F. WALKER, Secretary.

Issues Policies Covering Fire, River and Marine Risks at the Lowest Tariff Rates.

## TRUSTEES:

John I. Noble, John Chafe, Richard Miliken, Sam'l Friedlander, B. M. Wainwright, W. A. Wainwright, Samuel H. Boyd, Wm. J. Behan, B. F. Kahlenman, C. H. Givoni, C. J. Jurey, Wm. Hartwell, C. J. Lewis, A. T. Janin, A. M. Rickham, H. C. Brumby, Louis Burt, Wm. Chittenden, John I. Adams, R. T. Crocker, Chas. E. Black, Chas. E. Black.

## CRESCENT INSURANCE COMPANY.

Incorporated as a Mutual Company in 1849—Reorganized as a Stock Company in 1860.

CASH CAPITAL.....\$100,000

Has paid over NINE MILLIONS for losses

Annual and Term Policies Issued on Desirable Fire Business.

W. R. LYMAN.....President.

CHAS. H. DOLSEN.....Vice President.

CHAS. E. RICE.....Secretary.

## TRUSTEES:

Joseph Bowling, Sam'l H. Kennedy, George W. Ziebell, Alfred Moulton, W. R. Lyman, W. A. Wainwright, Charles H. Dolson, H. H. Fisher, J. J. Lewis, James T. Ridd, Lorian DeRose, H. H. Fisher, R. D. Wallace, R. J. W. Bachman, C. K. Davis, A. R. Davidson, John D. Fisher, Chas. E. Rice, Joseph Kohl, M. O'Brien.

See our Agents throughout Louisiana, Texas, Mississippi and Arkansas.

## MISCELLANEOUS.

## LOUISIANA STEAM

## Sash,

## Blind and

## Door

## FACTORY.

229, 301, 303, 305, 307, Oravier Street.

## NEW ORLEANS.

## ROBERTS &amp; CO.







## Christian Advocate.

## Marriages.

STUBBS-LEE. At the residence of the bride's father, in Hancock county, Miss., on Thursday evening, April 1, 1885, by Rev. N. D. Goff, Miss Mimi Stubbs, daughter of J. M. Lee, Esq., and Rev. James G. Stubb, of Livingston parish, La.

## Obituaries.

JACKSON—As the gloomy winter merged into glowing summer, the messenger of death, coming for our dear, sweet friend, and sister in Christ, Mrs. M. A. Jackson, occurred April 21, at her home in Mandeville, where she was raised and educated. She was thirty-seven years old. Nor was there any unexpected. Oh! no! for she had told long before that she was patiently awaiting it.

Four years ago, death deprived her of her husband—the broad breast and strong arm upon which she had leaned for comfort and support. And in her young widowhood came the great grief of giving up her only boy, to whom she had learned to look for help and support.

She could all her trials, she was characterized by that meek submission which comes of an abiding trust in our heavenly Father. Oh! how my heart swelled with admiration for her noble spirit, by her dying hope, bidding him to "trust in Jesus."

And that Jesus who sustained her in all her trials, forsook her not in death, for her last words, when asked by her sister if she could sleep, were: "Yes, sleep in Jesus."

This passed away one of the loveliest Christian characters of which the church at Mandeville could boast of—one who never failed to reach forth her hand to the poor, and to throw over the weakness and shortcomings of her fellow-being, the mantle of Christian charity. One who never failed, when asked to attend the house of God, the prayer-meeting and the missionary society, to feel that we have one more life in heaven—one more ensoul to be faithful; and oh! that her children may make a life-long effort to pass through the everlasting gate of the New Jerusalem, and with the redeemed millions take their station where the orphans will be heard no more.

FURNISS—Mrs. CAROLINE A. FURNISS (nee Hargis) was born June 11, 1848, was married to Samuel M. Furniss, May 14, 1850, and departed this life May 11, 1885.

Sister Furniss was a very devout member of the Missionary Baptist Church. She was truly a Christian, and I think one of the most beautiful characters in all her Christian graves I ever knew. She seemed to do everything from a sense of Christian duty.

The Bible was to her a very precious book, and she was a faithful attendant upon the preaching of the word of God. She was over a friend to her pastor, and was his ever ready servant. For many years before her death, she was cut off from the associations of her own church and pastor, but made herself pleasant and agreeable to the Methodist church, and proved to be as worthy and zealous in the work of the same, as though it were her own church. Her husband was ever a cordial home for the Methodist pastor. The family prayer, morning and night, was ever a love feast in her home when the preacher was around. I often recall with fond memories, the many pleasant calls to her precious Christian mother during her stay on the Red River. Her home was no more a home for the Methodist on the banks of the Red River, but a dreary, though bright with a pleasant father and a noble daughter and sons, yet dreary because the mother was gone.

Sister Furniss was the mother of eight children, three of whom went on where to wait her coming.

May God bless her heart-stricken family and save them.

R. M. BLOCKER.

HUTHANCE—Sister ELIZABETH HUTHANCE was born in Pensacola, Florida, April 13, 1813, joined the Wesleyan Methodist in 1825, and died in Natchitoches, La., June 1, 1885.

She was a very quiet, though devout Christian woman, always ready in an unobtrusive manner to do what she could for the cause of her Master. Though old and feeble, she attended the public worship of God whenever her health would permit.

She died very suddenly of aneurism of the heart, and consequently her funeral testimony was short, though expressive of a strong Christian faith. A little before her death she called one of her grandsons, and said: "Willie, I am going to heaven." She then said to her children, "Pray for me."

And without a struggle went to join those who had gone before. Sister Huthance leaves two children and fifteen grandchildren who mourn, but without hope. They expect to meet her again. The writer had been acquainted with her but a little more than four months; but in that short time she was so friendly and so interesting, and so full of life, that her death was a great loss to the church and to the community. Earth is poorer, but heaven has doubtless had another accession to its ranks.

THOS. J. UPTON.

ROUND—Mrs. ELA E. ROUND, wife of Mr. Henry Round, and daughter of F. and L. A. Ferguson, was born in the county, Miss., on December 12, 1847, and departed this life on March 11, 1885, aged twenty-seven years and three months. She professed faith in Christ February, 1875, and was received into the Methodist Episcopal Church, South, by the writer, who was in charge of the Paulding circuit at that time. Her father died when she was a child, and she was raised by her mother, who trained her up in the fear of the Lord. She was a very good mother, and a good mother to her children. May God bless and take care of the little children.

The writer was well acquainted with Mrs. Round for twelve years, and from her she professed religion, and from her death, she was faithful and true to her profession. Having set her face in order, all was well; and when the messenger of death announced her death, she met it with a smile and a meekly followed. Her death was short and quiet, and yet was ever part from them who are called from earth to heaven. They are called from earth to heaven, and yet are called from earth to heaven. They are called from earth to heaven, and yet are called from earth to heaven.

Free of charge. A full size cake of Ivory Soap will be sent to any one who can get it of their grocer, if six two-cent stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

W. C. SHEPARD,

49 Camp Street, New Orleans.

Wholesale and Retail

Crockery, China and Glass Ware

General Furnishers for

HOUSE, HOTEL AND STEAMBOATS.

For Country Dealers

Packages Neatly Assorted.

CROCKERY WARE

YELLOW WARE

nal rest that our Father has for his saints.

Yes, there on the farther shore of the bright beyond, she awaits the coming of her loved ones, to guide and direct them to the realm above. There are gains for all losses. Though the silent tear drops fall, we mingle ours with our prayers for the bereaved ones, who hold in compliance with an supreme will, for the doth all things well.

Bereaved mother, husband and little children, look up and move forward, for your departed one is not dead, but sleepeth.

J. H. HOLLAND.

PARTIN—MARISSA ANNETTE, daughter of Dr. C. P. Partin, was born in Lauderdale county, Miss., August 13, 1850, and died at the residence of her father in Decatur, Miss., April 7, 1885, aged thirty-four years, seven months and twenty-four days. She was converted and joined the Methodist Episcopal Church, South, at Chunkey Station, Miss., in the summer of 1873. She was a member of the Decatur Methodist Church at the time of her death. During the last three years of her life, she suffered very much from chronic catarrh; especially the last year was her sufferings great indeed. Sister is gone from us, whom she loved to the end, calling us all to her to kiss each one good-bye; but she is freed from pain and sorrow, and has joined that blessed mother who preceded her nearly forty years, to dwell in the beautiful mansions above. And the Lord in his infinite mercy grant that we, as father, brothers and sisters, may be enabled to do his commandments so that we "may have right to the tree of life, and may enter in through the gates into the city," and there reunited, form an unbroken family to live forevermore.

HER BROTHER.

Alabama Advocate please copy.

ROBERTS—"Why weep for the young and lovely, who die in the morning of life," especially when they "die the death of the righteous," as did our dear SISTER JENNIE ROBERTS, at her home near Zeiglerville, Yazoo county, Miss., May 13, 1885. Miss Jennie Roberts was born in 1861, was married to Mr. Frank D. Roberts, May 13, 1878, whom, with three little girls, she leaves to weep a wife and mother gone. Sister Roberts joined the Methodist Church at Lodi, Yazoo county, in 1880, and until death was worthy of her profession. In the hour of death she expressed her willingness to go, and shouted God's praises. She continued to urge those around her to join her in glory, and thus rejoicing through faith, over the agony attendant upon death from pneumonia, she trustingly "fell on sleep." If the welcome smile, the kindly hand and generous heart merits anything of sweet remembrance, surely the name of fair Jennie Roberts will long remain fragrant with those who knew her. To the bereaved we offer our earnest sympathy, but, "O God alone, who can comfort and give that peace, the principle of which is trust."

M. A. BELL.

WEATHERSBY—Dr. WILLIAM WEATHERSBY was born in Lawrence county, Miss., January 3, 1829, and died in Rankin county, Miss., April 6, 1885.

He was converted twenty-eight years ago, and lived a consistent Christian. He was a kind and affectionate father and husband. His friendship was real and constant. As a physician he was tender, and always ready to visit the poor. He was kind to the widows and orphans, and many in that great day will call him blessed. Bro. Weathersby was catholic in his opinions and all who possessed the name of Christ he loved. His three wives (the last is still living) were all Methodists, and he was kind to them in encouraging them in their church relations.

His church and community will miss him. His influence is felt for good. His death was peaceful. His faith was strong in the atoning merits of Christ. May our heavenly Father protect his two children and widow, and may they emulate his virtues.

GEO. H. THOMPSON.

ADVERTISEMENTS.

IVORY SOAP

99<sup>44</sup>/<sub>100</sub> Pure.

Wash your hands with it.

Free of charge. A full size cake of Ivory Soap will be sent to any one who can get it of their grocer, if six two-cent stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

THOS. J. UPTON.

W. C. SHEPARD,

49 Camp Street, New Orleans.

Wholesale and Retail

Crockery, China and Glass Ware

General Furnishers for

HOUSE, HOTEL AND STEAMBOATS.

For Country Dealers

Packages Neatly Assorted.

CROCKERY WARE

YELLOW WARE

GLASS WARE

TIN WARE.

Coal Oil Stoves and Garden Pumps,

Wanted Agents in every Town in the State.

Refrigerators, Ice Boxes, Water Coolers, Ice Cream Freezers, Cheese Saws, Fly Pans, Fly Traps, Bird Cages, Parrot and Squirrel Cages

CHEAPEST CASH HOUSE IN THE CITY.

Send for Catalogue.

\$250 A MONTH. Agents wanted 90 best

## MISCELLANEOUS.

## Where are You Going this Summer?

Is the universal question. Some go East, some go West, some to the sea, and some to the Mountains in quest of health and pleasure. Wherever you go be sure to take a bottle of

## Brodie's Cordial

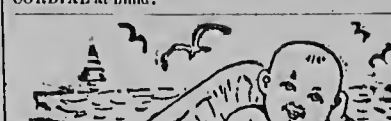
Along. It is the only

Safeguard Against the Changes of Food, Water and Climate,

Which almost always

DERANGE THE BOWELS,

and which one need not fear who has BRODIE'S CORDIAL at hand.



For cleansing the skin and scalp of Birth Humors, for itching itching, burning and inflammation, for curing the first symptoms of Eczema, Pimples, Milk Crust, Scald Head, Scrofula, and other humors of skin and blood diseases. CUTICULA, the great skin cure and CUTICULA SOAP, an exquisite skin beautifier externally, and CUTICULA RESOLVENT, the new Blood Purifier, internally, are infallible. Absolutely pure. Sold everywhere. Price: CUTICULA, 50c; SOAP, 25c; RESOLVENT, 50c. PUTTER DRUG AND CHEMICAL CO., BOSTON.

Send for "How to Cure Skin Diseases."

Freight Free!

ORDERS FOR

DRY GOODS.

Fancy Goods, Notions, Etc., Etc.

—SENT TO—

E. H. ADAMS,

594 & 596 Magazine St. 594 & 596, NEW ORLEANS.

Will be particularly and promptly filled and freight thereon

PREPAID AT HIS EXPENSE.

SOAPINA.

TRADE MARK

Washes Hard Water as well as in Rain Water. Invented by J. H. KELLER, who received the

FIRST PREMIUM

At Exposition for the best Laundry soap in the World. Office: 110 Gravier St., New Orleans.

WATCHES.

We are selling the watches of the American Watch Company, Waltham, Mass., as low as they are sold anywhere.

Key-winding Silver Watches at \$12.

Stem-winding Silver Watches at \$15 to \$25.

Stem-winding Gold Watches at \$35 and upwards.

All fully guaranteed. Send for a catalogue.

A. B. GRISWOLD & Co.,

110 Canal street, New Orleans

It Will Pay You

—TO—

READ! READ! READ!

GOOD READING

GOOD READING

CHEAP

## MISCELLANEOUS.

## HEADQUARTERS

Sunday - School Supplies:

Consulting in part of GOSPEL HYMNS, Single and Combined, With and without Music.

Bibles and Testaments, (cheap edition) Teachers' Bibles, Oxford Pocket Bibles, (with clasps) Bible Dictionaries, etc.

Union Primers, First and Second Reading Books; Union Spelling Books; Union Question Books; Catechisms; Reward Cards; Scripture Text Cards; Tickets, etc. Also a large assortment of books suitable for Sunday-school Libraries, or presents to children. Pulpit and Family Bibles, from \$2.50 to \$15. Liberal discounts to ministers, churches and Sunday-schools. Catalogues sent on application.

W. D. SKILLMAN, Business Manager, 64 Camp Street, New Orleans.

PEOPLE'S HAND-BOOK ON BAPTISM.

IN FOUR PARTS.

Second Edition. Revised and Enlarged.

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From Mrs. R. W. Mackie & Son, Vicksburg, N. Carolina:—Your Strengthening Cordial and Blood Purifier is in great demand. It gives universal satisfaction and is almost as staple as sugar and coffee in this vicinity. Very truly, Mrs. R. W. Mackie & Son, Vicksburg, N. Carolina, March 5th, 1885.

Dear Sir:—Owing to the intense heat last summer in the harvest field, many in this neighborhood were prostrated at work, and many of them are afflicted with chronic diarrhoea and kindred diseases. But by the advice of a friend I used your Strengthening Cordial and Blood Purifier, and have been as well as ever, although I was more exposed than the majority of those who have been more or less sick over the summer. Yours truly, HAST. MERRILL.







# Christian Advocate.

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### A MYSTERY.

BY GRACE DENNIS LITCHFIELD.

Life held in her hands a measure,  
And swung it, lightly and low;  
And she said: I will see if my pleasures  
Do not outweigh my woe.  
And she gathered all stinging laughter,  
All loves that were lasting and sure,  
All joys that left memories after,  
All wealth that was wingless and pure;  
She gathered all sunlight and starlight,  
All thornless and fadeless flowers;  
She gathered the faint light and far light  
Of pangs and perfect hours;  
She gathered all glimpses of heaven,  
That never had blessed the soul,  
All hopes that had held to fruition,  
All talents that won to the goal,  
All wisdom that never had ended,  
All truths that never had fled,  
All ambitions that never had waned,  
All beauty that satisfied.  
And she hung them all, all in her measure,  
But nothing outweighed the pain;  
And she said: I must add a treasure,  
The sweetest and best in my train.  
And she reached out and took death, and laid it,  
All sweet and calm on the scales;  
As pale as before, still outweighed it;  
And she sighed as she said: "Could this fall?  
Two she reached up to merciful heaven,  
Took down, and hung over earth's strife,  
A little pale hope, all unproven—  
The hope of a measureless life:  
For it does with a doubting and wonder,  
With question and touch of disbelief,  
When it is with the light scale went under;  
Life's woe was outweighed by life's gain!  
Oh, strange! Oh, most strange! If the measure  
Of all mortal days be but woe,  
Compared with their scene of pleasure,  
(Life measured as the hung the scale low.)  
Why, then, should it lessen earth's sorrow,  
Why magnify death's consequence,  
To believe in a timeless to-morrow?  
And life held the scale in suspense.  
—Independent.

### Two Weeks.

June 6 I left home on a tour the main object of which was to drum for Centenary College. Let me say that I do not like the drumming business either as a business or a recreation. In a business light I regard it as an enormous tax upon the productive industries of the country and consequently one of the causes of hard times. But the people will have it so. There is no good reason why our people should not patronize their own institutions without being personally and directly solicited. As for the amusement in drumming I will let any well-disposed man, against whom I owe a grudge, have it for nothing—my good will thrown in.

At Baton Rouge I spent Sunday, the seventh. Rev. T. K. Faunt LeRoy is an energetic pastor. He suggested to me what I had tried to write of several times but failed, viz.: railroad employee and their religious needs. Railroad companies employ lawyers by the dozen at enormous rates. They employ many other agents whose ways are dark but potent with courts and legislatures. The preacher, however, and his mission to the thousands of railroad people are ignored. The question is, can not railroad chaplains serve better as such than in the present way, and would it not be well for the Methodist Church to organize so as to meet the wants of this strong and growing element in the country? Bro. Faunt LeRoy thinks he could enter this field with confidence of ultimate success.

Manfield is the seat of the Female College over which the Conference wing hovers like the State pelican on the flag. The pelican looks as if she might swallow the young once, neat and all, but she does not. She is not a cannibal pelican. Dr. Grace presides at Manfield. Prof. Grace also is there, and as master of ceremonies

at the commencement showed that he understood his business. The college building is a substantial brick building, three stories high. The chapel and stewards' halls are of wood. The grounds are ample and beautiful. In one corner is a beautiful monument to Dr. Thweatt, the founder of the institution. His memory lingers with a people whose tones are subdued as they speak of his zeal and simple beauty of character.

I must not fail to say that the young ladies of the college impress me by their modesty and dignity of demeanor. Yet they were not prudish. They know how to develop girls into young ladies at Manfield. I hear neither slang nor hislatin in conversation, and saw neither forwardness nor stiffness in conduct.

The Alumni Association was well represented by Misses Field and Puckett. The former read an essay at once lofty, profound, caustic and suave. She was often interrupted by cheers. The latter read a poem of perfect rhythm and of fine sentiment. I mention rhythm because so many think there is more genius in a three-legged Pegasus than in any other. I no more believe that the muses inspire a poet purposely to murder rhythm than that the Lord inspire preachers to murder Cleveland's American.

Three young ladies graduated. One was from Mississippi. She was there for cause. I mention this fact for the reason that I believe too many Mississippians go abroad to school while home schools need their patronage. I may be called to explain why I drum for Centenary in Mississippi. Every intelligent Methodist can answer. If other Methodists insist on being informed, tell them to come to Centenary and they can get the desired information.

Shreveport is the city of North Louisiana. Dr. Evans is there for Methodism and a new church edifice. Happy in the location for one thing at least—it will be a conspicuous object by which strangers can be guided to almost any point in the city. Cost, \$30,000. Dr. Evans thinks the time near for a warning of the live at Shreveport. I second. The reason is that now the church does not feel the need of exertion. The preacher is paid, the collections all full, congregations large and orderly, Sunday-school well officered—in fact, things are done and nobody strained—so that in such a drowsy atmosphere everybody is in danger of going to sleep. Let the Bishop send two men to Shreveport next year and then somebody will have to scuffle for a living and that will help wonderfully.

Texas! I bored through the shell of this immense territorial Chelonian to the distance of one hundred and seventy miles. Texas has more poor land in it than Mississippi and Louisiana put together. Then it has more rich land than both. But Texas wealth is in predication more than in reality as compared with the older States. A piece of property in Mississippi worth a thousand dollars varies from two and a half to five thousand in Texas. Some say it is because Texas is two and a half to five times larger. Maybe so. But it is inspiration to get out upon those prairies. Sometimes the thought comes, will not Texas be the final solution of the negro question? But not in this generation, since as yet neither race wants entirely to quit the other. Still things are not all lovely when one has fled the incubus. A vague goneness comes over him. Like the man who had been sick for ten years and awoke well one morning, and had nothing to grunt at, he loungingly looks out for a kinky-headed valet to carry his gripsack and be growled at all for a nickel.

Alexandria is on one side of Red river. Pluville is on the other. Rev. J. M. Beard lives in Alexandria and Presiding Elder Cornell in Pineville. This locates the towns and the preachers and confines the river to the banks. But here also is the terminus of the Morgan railroad to Opelousas leading off from one of the rich districts of the State to another destined in the near future to be richer. Bro. Beard showed me many favors, and I shall not regret the fortune that throws me off for twenty

hours again when I have them to spare. Opelousas is upon a plain elevated, perhaps, one hundred feet above the level of the swamps. The country is filling with good citizens from the English-speaking States and the French Catholic natives are growing dissatisfied. Prudence, patience, zeal, devotion are needed and find worthy exemplars in our preachers who are thus laying the foundations for future builders. How disappointing to lay foundations upon which superstructures of far different plan to what we designed are to be reared by other hands! Yet let him who plants the pedestal on which the monument stands only plant it firmly, and no matter who builds or what the monument, posterity will only have the lesson of the latter because of the solidity of the former.

But I am at home. Louisiana makes no bad coffee. Individual mention of first-rate cups of that beverage would be invidious. *Qui dubitet licet pro se ipso bibere.*

T. A. S. A.

### Letter from President Hoss.

MR. EDITOR: This is a good time for writing letters, relatively good. The weather is too warm to allow of any more serious intellectual occupation. A treatise on systematic theology, or on rational psychology, takes on its most forbidding aspect when the thermometer is dancing towards ninety degrees in the shade. Our days for the past week have been really unpleasant, but our nights continue delightful. The most exquisite of purely physical sensations, if it be purely physical, are those which come with a summer night in the mountain state of Virginia. To lie on the fragrant grass, to look up to the quiet stars, to feel the breath of breeze soft as an angel's touch, to forget labor, care, sorrow is one of the most delicious of experiences. If you have never known it, come and see. I should like to have the benefit of your editorial judgment in the matter.

The year through which we are now passing has been one of the hardest ever known in this section. The summer and autumn of 1884 were very dry. Usually we have our best pasturage for cattle in the month of October, and sometimes the fields continue green until the first of December; but this season we have to begin feeding by the last of August. Before the winter was over we were buying baled hay and shelled corn from Kansas and Illinois, a thing unprecedented. Besides, the wheat, of which only a small acreage was sown, was badly frozen out, and will not bring the fourth of a crop. But Providence has its compensations. The cattle that could not be sold last fall are still on hand, and are rapidly fattening on the best grass that we have had for years. An immense crop of corn has been planted, and gives promise of an abundant yield. The stand of oats is exceedingly fine, and the orchards are loaded with fruit. On the whole, we are likely to do as well as usual.

The financial stringency has affected all church enterprises. Our preachers are greatly behind both as regards their salaries and their collections. There may be relief before Conference. Meantime, however, some charges have done nobly. The church at Wytheville has built a capital parsonage, one of the handiest in the connection, and has now under full headway a ten thousand dollar church. I do not know of any place where the conditions of peasant living will be more fully furnished to an itinerant, unless at Abingdon or at Asheville, N. C. If I were in search of a good berth, I should light on one of these. This new church at Chattanooga, costing \$37,000, was dedicated one week ago. It makes a new epoch for us in that liveliest of Southern towns. A great many good structures have also been erected in less important centres. One fact about them all is their improved architecture. The day of unsightliness is passed. One of the prettiest and most attractive houses of worship that I have ever seen, I helped to dedicate last winter in Ashe county, N. C. Standing on a high bluff over the rushing waters of the upper New river, surrounded by

the native mountain trees, painted white with green blinds, and furnished with a sweet-toned bell, the very sight of it stirred the feelings of worship in me.

The commencements have come and gone. At Sullins College Rev. S. H. Werlein, an Emory and Henry man of the class of 1872, preached the sermon and delivered the address. As I was walking a treadmill of my own at the time, I did not get to hear him, but competent judges speak in the highest terms of both efforts. Bro. Werlein also gave us a short call at Emory. We gave him a glad welcome, and shall hope to see him back at no distant day. Martha Washington brought into use Rev. J. H. Keith and our Prof. T. W. Jordan: the one for a sermon, and the other for a speech. Both did effective work.

Emory and Henry closed on the tenth instant. We have scarcely had a more pleasant commencement in the history of the college. Rev. J. P. Garland, of the class of 1857, preached the baccalaureate sermon; and the brilliant Dr. John J. Laferty, of the Richmond Advocate, who is also an old student, delivered the address. Ten young men graduated. The degree of doctor of divinity was conferred on Rev. Thomas A. S. Adams, now president of Centenary College, of the class of 1860, and on Rev. J. Powell Garland, presiding elder of the Lynchburg district, Virginia Conference, of the class of 1857. The degree of master of arts, in course, was bestowed on Rev. Thomas B. Holloman, of the Mississippi Conference, Rev. George R. Stuart, of the Holston Conference, and the same degree, *honoris causa*, on Rev. H. W. Bays, of Knoxville, Tenn. In 1886 we shall celebrate our semi-centennial, and we anticipate a great time. The programme will be elaborate, and the ADVOCATE office is invited to be on hand.

EMORY, VA., June 29, 1885.

### Proselyting in Mexico.

LETTER FROM REV. D. W. CARTER.

MR. EDITOR: You have recently said some timely and proper things in the ADVOCATE in regard to the proselyting spirit of Baptist missionaries in this country. The necessity of saying such things is deeply regretted, but regrets do not remove the necessity of speaking out plainly on this subject. It is a source of surprise and pain that pious and zealous brethren, otherwise unobjectionable, should begin a course of discredit to themselves and so damaging to the general interests of mission work in this country. It would seem that our Baptist brethren regard our work as amounting to little or nothing and needing to be all done over again, because the converts have not been put under the water. From narratives contained in a little paper published in the interest of Baptist missions it would seem that they have made up their minds to an aggressive course against other denominations. It will be a pitiable spectacle if these disturbers shall force us to suspend more important work and enter the lists of controversy in regard to the mode of water baptism. The more to be regretted is this, because it nudges exalts the mere form of administering an ordinance which in itself has no saving virtue. And this very vice of exalting form and ceremony out of all due proportion to their importance has been and is the curse of Mexico, and is one of the things other evangelical denominations are seeking to overthrow.

The course pursued by the Baptist seems utterly inexcusable in any light in which we can view it. This field is so wide, and so many open doors stand before every earnest worker, so many multiplied thousands are utterly destitute of the gospel that there is no excuse for this "ecclesiastical piracy." The paper above referred to, La Luz, says: "In Zacatecas there has been for a number of years a small band of believers who have desired gospel baptism." This reference is to members of the Presbyterian Church in the city of Zacatecas, where, after years of hard work and suffering, the Presbyterians have built up a large and flourishing congregation. How utterly inexcusable and dishonorable

under such circumstances is the Baptist intermeddling! The paper further says: "It is a serious question as to whether 'courtesy' should much longer delay the administration of the ordinance," etc. The courtesy of that statement need not be commented upon.

La Luz further states that "Orizaba, too, sends an appeal for the gospel." From that statement one would infer that Orizaba is without any form of evangelical faith. But the truth is, the Methodist Episcopal Church has a congregation and a native preacher there, and we have church property, a congregation, a school, a pastor and a school teacher there, so that Orizaba is not entirely in darkness.

We wonder what the Baptist press, and the conventions that spend so much time discussing missions, have to say of the course these, their missionaries, are disposed to follow in this country.

TEPELA, MEXICO, June 15, 1885.

### East Mississippi Female College.

MR. EDITOR: I desire space in your columns to say a few words concerning East Mississippi Female College. The commencement exercises were held June 14-18. The attendance was very large, far exceeding the capacity of the chapel. The exercises were of a very interesting character. The sermon by Dr. Hardie Brown fully sustained his high reputation. The annual address by Rev. Alonzo Monk was abundant in counsels felicitously expressed and gracefully delivered. The baccalaureate was such as was expected by those who know the scholarship and literary abilities of the president. It was a literary gem. The essays and declamations of the pupils in the several departments evinced careful training in composition and elocution. The musical performances were, in the main, highly creditable to the institution, and those on the night of the annual concert were so in the superlative degree.

The Board of Trustees took ample time to acquaint themselves thoroughly with all the affairs of the institution. As to its financial condition, it is in the same category with most of our colleges. It is sadly in need of money to enable it to enlarge its sphere of usefulness and meet the wants of the church. The Board hopes after a time to devise means for augmenting its pecuniary resources. Meantime, if any lover of our Zion is desirous of honoring the Lord with his substance by consecrating it to the cause of Christian education, he can not, in my judgment, do so more remuneratively than by making a donation to this institution. The work of the college during the past session has been such as not only to meet the approval of the Board, but also to elicit their highest commendation. Being a member of the Board of Trustees, I can speak on this point knowingly. The Board congratulate themselves and the patrons of the school upon having been able to retain the entire faculty for another session. As many of your readers may not see the catalogue, I give the names: President, Rev. A. D. McVoy; principal collegiate department, Miss Jennie Moffett; principal academic department, Miss Alice Lusk; principal preparatory department, Miss Zelle McLaurin; musical director, Miss C. H. Southgate. Musical assistant to be elected. Being a patron of the school, and thus having ample facilities for acquiring information on the subject, I do not hesitate to say that in my judgment no school in our church has a better faculty. I desire to call especial attention to the musical department. Of this department no words of commendation at my command are too strong. Parents who wish their daughters taught not only to make a noise on an instrument, but to evoke from it "a concord of sweet sounds" with the most rigid regard for time can not do better than to place them under the care of Miss C. Hunter Southgate.

As a member of the Visiting Committee, appointed by the Annual Conference, as a member of the Board of Trustees, and as a patron of the school, I desire to commend East

Mississippi Female College to all who have daughters to educate. Other schools may surpass this in the number of pupils, but they do not surpass it in thoroughness of instruction or in anything that has an educational value. The religious influences affecting the school are good, and its moral tone is high. The patronage was larger than during the previous session; the number of pupils being 136. There were three graduates, viz.: Miss Beulah C. Rencher, Enterprise, Miss; Miss Maggie G. Roberts, Edwards, Miss; Miss Florence R. Jenkins, Meridian, Miss.

W. C. BLACK.

### An Evil Thing.

Everything good seems to be attended by evil. The devil is a skillful general, and never at rest. Just now he is taking advantage of the wonderful success of Rev. Sam Jones to do the church a vast injury. Personally, the devil gives Bro. Jones a wide berth, and so far has fled from every deld on which they met. But he is flanking him and taking him in the rear and pressing his cause actively at every point. An extract from a letter or two from the preacher will explain my meaning. One brother writes: "Our meeting did not accomplish much; people are waiting for Sam Jones." Another writes: "Bro. So-and-so is waiting for Sam Jones."

"The waiting long is waiting still,  
Sam treats no other friend so ill."

I met a brother a few days ago who said his people did not seem to expect or want anything done until Bro. Jones comes.

Now this is deplorable. It is wicked. It is effectually playing into the hands of the devil, and the curse of God will be on that preacher or people who quietly sits down while souls are perishing "waiting for Sam Jones." I rejoice in Bro. Jones' success. I regard him as a remarkable man, raised up of God to save souls and stir the church. He came to Memphis unknown to us. We had never heard of him. So completely ignorant were we of the man that I wrote to Dr. Haygood to learn who he was and whether I could take hold of him. He had no such reputation to back him as he has now. Yet he knows I stood by him, and my church gave him the very best help it could furnish and reaped a large harvest from his labors. I am always glad to hear that he has gone to a place, for I know it means business and will prove a blessing. But he can not be everywhere. What folly to wait for him! Every pastor ought to be his own evangelist. Without aping Sam Jones' quaint individuality emulate his method of fearless preaching against sin. Quit speculation and doctrinal humdrum in the pulpit and preach the gospel. Expect results on the spot. Moral earnestness is certain to make itself felt. Luther prayed three hours a day during the diet of Augsburg, when the destinies of the church hung in the balance; and if your people are in the dreadful state of religious apathy and presumption that can say "wait" on anybody, it is time for you to pray three hours a day. Brethren, think how many souls will perish forever while you are waiting. Do not wait on Rev. Sam Jones or "Rev." anybody else. Have faith in God and go forward.

S. A. STEEL.

MEMPHIS, TENNESSEE.

MR. EDITOR: Please say through your good paper to the pastors of the Aberdeen district, North Mississippi Conference, to send the names of all those who expect to attend the Sunday-school Conference and District Conference at Fulton, July 16-19, to N. Casey, Fulton, Miss. Pastor and people are anxious for a full attendance, and for you, Mr. Editor, Tupelo is the nearest railroad town, it being nineteen miles west of Fulton, on the Mobile and Ohio R. R.

W. S. SHUFMAN, P. C.  
SMITHVILLE, MISS., June 19, 1885.

—Endeavor to be always patient of the faults and imperfections of others; for thou hast many faults and imperfections of thy own that require a relinquishment of forbearance. If thou art not able to make thyself that which thou wishest to be, how canst thou expect to mold another in conformity to thy will?—Thomas a Kempis.











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CHAS. B. GALLOWAY, D. D., Editor.

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REV. T. A. S. ADAMS, REV. J. T. SAWYER,  
REV. W. L. O. HENRICHT.

THURSDAY, JULY 9, 1885.

The "prohibition lunacy" is what a secular paper with saloon sympathies, calls it. And alas! for all such editors the unfortunates are rapidly increasing.

"After the revival" should be a season of pastoral industry, prayer and discretion. It is no less a responsible work to train a convert than to secure one.

The Methodist Episcopal Church baptizes 2000 persons, organizes four Sunday-schools and dedicates five new churches every week. If the other branches of Methodism in the United States, preaching the same doctrine and having substantially the same ecclesiastical polity, be added, the figures will be more than doubled. Surely the Lord is doing great things by means of "the people called Methodists."

The Baptist Gleaner is responsible for the following:

"Just after a very successful meeting which Sam Jones held in Georgia town, it is said that a hard-shell Baptist preacher, coming up to him, engaged him in the following colloquy: 'Bro. Jones, the Methodist and dog-fennel are about to take Georgia. Can you tell us how to get rid of them?' Sam replied: 'I can not tell you how you will be rid of the Methodists; but if you will take all the whiskey in Georgia and pour it on the dog-fennel, the hard-shell Baptists will eat it all up.' Hard on the hard-shells."

The Rev. Dr. C. L. Goodell, a Congregationalist pastor in St. Louis, writes a capital letter to the Advocate, in which he speaks appreciatively of the good religious paper. Every true, observant pastor will echo his utterances. He says:

"A good Christian journal is fifty-two timely pastoral visits in a year, quickening piety. It is a council of churches, pastor and laity, in session every week on important questions and duties. It is a weekly messenger from Conferences, associations, conventions, Sunday-school assemblies and all Christian gatherings, bearing dispatches. It is a constant reminder of duty and privilege, bringing the treasures of a vast spiritual kingdom to your feet every seven days. A living, consecrated Christian newspaper is a runner for the king, and it is always in haste, bearing glad tidings of great joy from one section of his kingdom to another. It is the dove of Noah flying and returning, and bringing to the windows of the ark the sprig of living green from the tree of life that appears above the waters. It is a window open toward Jerusalem, overlooking the ranks and watching over all the movements of the hosts of the Lord in the conflict of ages with unbelief and sin."

So far as we are able to ascertain the mind of the church the name of our branch of Methodism will not be changed. We have no death at any appreciable number of the Annual Conferences will favor the proposition. Unless we are greatly mistaken, a majority are opposed to any change, and many of those who approve of another title will reject the one proposed. If some latitude could have been given—more than one name offered for selection—the result would doubtless be somewhat different. The arguments in favor of a change of name made twenty years ago have quite lost their force—they are practically obsolete. Then, possibly, the measure should have been adopted. But the past two decades of our history—years memorable because of the passions and prejudices succeeding a great Civil War—have been remarkable in spiritual and numerical growth. With all the embarrassments of the offensive suffix, "South," our communicants have rapidly multiplied, and all the interests of the church enjoyed exceptional progress and prosperity. If these years have been crowned with such success, we need not fear for the future. War passions have passed away and ecclesiastical strife no longer disturbs the peace of our common heritage. As far as we are able to understand the question with present lights, no change will be advised. Explanations of a new name would be more annoying than answering objections to the old. And, then, the old has a history honorable and eternal.

## Prohibition in Mississippi.

The Prohibition State Convention of Mississippi met in the Hall of Representatives, in Jackson, July 1, at ten A. M. Fifty-three of the seventy-four counties of the State were represented by over three hundred delegates from both races and all professions and callings. The personnel of the convention and its character for intelligence, influence and ability was equal to any body of citizens ever assembled at the State capital. It was, indeed, a grand spectacle to see so many patriotic sons of a great commonwealth drawn together by a single and holy purpose. They were not candidates for official positions—were not seeking the spoils of place and power; but at their own charges, and with no hope of pecuniary reward, they came up from all parts of the State more thoroughly organized for its redemption from the curse of the liquor traffic. However it may be sneered at by the indignant, and feared by the timid politicians, they can but respect the motives and spirit of the movement. Some see in it the delimitation and readjustment of party lines and, therefore, tremble at its progress. Others dread it as an interference with a line of business that may involve the general commerce of the country. But nothing daunted, and with unshaken, unshaded confidence in the righteousness of their cause, the friends of prohibition have developed a sentiment that is already dominant in many sections of the State.

Aacharman of the State Executive Committee, it was made the duty of the editor of this ADVOCATE to call the convention to order, give a brief history of the campaign for the past year and nominate a temporary chairman. The Rev. R. Abbey, of Yazoo City, offered the opening prayer. We recalled the fact, as our venerable friend fervently led the devotions, that, in connection with the late Hon. J. F. C. Claiborne and others, he participated in the first temperance movement ever organized in the State of Mississippi. We wondered what must have been his feelings as the vision of all those intervening years rose up before him. That little company had become a great army—that mere point of light had illumined the entire expanse of the bending heavens. All the others had passed away; but he was preserved to invoke the Divine blessing upon the numerous successors of those pioneer reformers. The Hon. J. B. Chrisman, of Lincoln, presided and conducted the business of the convention with eminent skill and satisfaction. He occupies high judicial position, and is a Christian gentleman of broad charity and well-deserved popularity.

The Committee on Resolutions, after patient deliberation, reported a declaration of principles which, with a few verbal alterations, is identical with that adopted one year ago. It affirms the steady, intelligent growth of prohibition and its grander future, that prohibition does prohibit, declares it to be the duty of all, regardless of race, creed or party, to promote the prosperity of the people, and that the importation, supply and sale of alcoholic beverages sustained by law are promoting causes of intemperance and other resulting evils. It is the purpose of this organization to re-assert the sale of liquor by all possible moral and legal means. An increased temperance sentiment was urged by refusing to sign whiskey petitions, by circulating counter-petitions and giving special attention to the administration of the liquor laws. It declared that the cause of prohibition should not be entangled with party politics; that intemperance should not be countenanced in public officials, and that no drunkard is worthy of support. It further affirmed that it was the policy and duty of prohibitionists to support only those for the Legislature who favor a general local option law, and that the public schools ought not to be made the beneficiaries of the saloons. The Woman's Christian Temperance Union was cordially endorsed by a rising vote and their efforts to secure scientific instruction in our common schools on the physiological effects of alcohol. A committee of five distinguished lawyers were appointed, of which the Hon. W. L. Nugent is chairman, to present to the next Legislature the draft of a local option law for its consideration and adoption.

There was some animated discussion; but the temper of the convention was most admirable and the conclusions harmonious and unanimous. There was practical unanimity of sentiment and the heartiest acquiescence in every decision. A handsome offering was made in the afternoon to assist the Executive Committee in prosecuting its work. To this call we reported as a first response a check for fifty dollars from our honored and liberal friend, Bro. Peter James. The outlook for

the future is exceedingly cheering. Every delegate to the convention will carry home a renewed purpose to wage more vigorous war against the matchless evil of the age.

A mass meeting was held at night attended by a large and enthusiastic audience. Speeches were delivered by Mr. Dahney Marshall, Dr. Rowan and Mrs. Ervin, of Columbus.

## What School?

For weeks past the college commencements have commanded public attention. The young graduate has delivered his last speech, bade farewell to alma mater and gone out into the wide, wide world. With congratulations of admiring friends, the prophecies of professors and the extravagant expectations of parents upon his head, the day of graduation is a supreme period in a young life. All the labors of collegiate years point to that hour, and back to it from all the activities of the future memory will often come and linger with mournful pleasure. The day after graduation brings a new and strange experience. He asks, Why all those years of scholastic drill, pouring over dry text-books? What avail are they to him in life's career? And then for the first time the responsibilities of manhood begin to dawn seriously upon his mind. No longer is he a beneficiary upon the bounty or benevolence of another, but must himself become an independent and integral factor in the world. If the reflections of that day lead to a wise choice of a calling or profession, and the adoption of pure purposes in the struggle for success, the end will already be secured.

But our desire is not to follow the young graduate through his heroic career. We are more concerned for that larger class who are to attend school the next term. Few questions are more difficult to determine and are fraught with more momentous consequences than the schools we patronize. A Christian parent can not afford to entrust his child into the custody of others without much prayer and diligent inquiry. He must know who is to stand in his stead during those formative years as the prophet, priest and king of his son or daughter. If the teacher be unchristian or unworthy, a young life may be poisoned forever—a tender, promising plant warped into an unrighteous and forbidding tree. It is all-important, therefore, that the best possible moral and religious influences should accompany the most expert and careful mental discipline. The moral atmosphere of an institution must first be ascertained, and then the competency of instructors, the fullness of the curriculum and the amplitude of the equipments. Positive religious teaching and influence are of first importance—other things are secondary.

By this test our colleges must stand or fall. It is the only argument in favor of their existence. If we do not provide a more thorough Christian education than other schools, our institutions of learning are a sham and a shame. We appeal to the loyalty and liberality of our people to patronize and endow denominational colleges, because the youth of the church need her constant nurture and culture. But if these institutions give prominence to mental training according to the best methods and the freshest text-books, and neglect the spiritual, they are false to the spirit that gave them birth. We want well-trained scholars, but, at the same time, well-developed Christians. Head and heart culture must go together.

In our advertising columns will be found the names of a number of well-established schools and colleges for the higher education of the sexes. Some of them have a long and honorable history, and from their halls have gone forth the leading men and women of the church. Look over the list, study the advantages of each and make selection. And when your child is placed under the eye of a college president, charge him with the parental and apiritual solicitude that oppresses your own heart. If a true son of the church and worthy of his high position, he will respond to your anxiety and have a vigilant, loving pastor's concern for the care and cure of souls.

Only a few days ago we had a letter from a godly woman in which she said, "I am glad Sister — did not send her children to College." And it is a Methodist institution, but happily not in the South-west. This indicates the thoughtfulness of some parents and should be a lesson to all educators. If a church school once gets a reputation for laxness in religious culture, it will be shunned like a cholera-infected district.

The late Rev. Baxter Clegg, of the Louisiana Conference, was a member of the class of 1835 that graduated from Randolph-Macon College.

## The Preacher a Gardener.

BY REV. J. B. A. ABBEY, D. D.

Not that the preacher should understand how to cultivate radishes, turnips and pumpkins; but I shall show that his avocation is similar to that of a gardener. A few years ago I knew a preacher who had been a skillful gardener before he put on the "livery of heaven," who, as a preacher, created sad havoc in the garden of the Lord.

Mourning Mary at one time took the Lord Jesus for a gardener. God, the Father, too, is portrayed to us as a gardener who had built Eden.

Even gardening must be learnt. To ignorant people the ministerial avocation may seem easy, in which even an ignoramus might possibly meet with success; but when its true nature is understood men are constrained to exclaim, Who is sufficient for these things? As a gardener must understand geology and botany, the preacher must be familiar with theology and the wants of our race. If a gardener should only be a good geologist, without the additional knowledge as to what plants will thrive best in the different soil; he might not be successful. Some plants do best in sandy soil, others require clay. Soil is differently rich or meagre, wet or dry, warm or cold; hence the importance of knowing what particular vegetation will thrive best under these different conditions. Rich soil will kill certain plants, while poor soil is poison to others. In short, a good gardener is a horticulturist. He understands the principles involved as well as the application of the same.

Certainly a preacher must be a theologian capable of biblical exegesis and conversant with homiletics. It is a fearful thing to disgust an erudite hearer with our ignorance, or to tantalize the ignorant with our pedantry. I say not that this necessary knowledge shall be acquired at a theological seminary or in the school of the itinerant. No matter where; but it certainly must be acquired. The deep things of God must be known; nor durst we be ignorant as to best methods of applying them for the salvation of men.

A gardener accommodates himself to the four seasons. He knows the proper seed-time. When this comes his soil and seed are in readiness. In the history of every church member the true seed-time will sooner or later come to pass. Severe temptations, tribulations, pain and sorrow overwhelm. This is the seed-time. If now the preacher, like a gardener, with pastoral solicitude manifests true sympathy—drying the tears of the heart-broken, bringing light to those in darkness, including the afflicted to lean on the Good Shepherd's staff, proving himself a cordial friend—the member may be rooted and grounded in his religious experience, confirmed for all time as a Christian. Here the church suffers injury very often. Preachers are devoid of that cordiality and manifest not that devotion to their afflicted members which they expected, and which would have opened their hearts for the reception of religious truth. The dark times pass away, and with them, perhaps, forever the opportunity of effectually influencing those members in matters of religion.

Plants require careful attention. Weeds must be removed. Manure, water and sunshine must be secured. Some plants require to be fastened to poles. Some will perish if not covered during the heat of the day. In the winter shelter is necessary. The preacher must not be less attentive and careful. Bad gardeners who can see his plants suffer and die without quickly employing means for averting destruction and ensuring life and growth. Some gardeners have no love for their plants. They knock and cut them till they pine away and die. Wonder why such men should want to be gardeners!

A good gardener provides for a good fence, high and close. There are pious gardeners who can not sow and raise a crop of their own, and hence supply themselves from a neighbor's garden. A high fence will shut them out. The fence must be close in order that the little porcupines of worldliness can not enter and create damage. Discipline must be observed, though with great wisdom and unsullied love. A good gardener enlarges, if possible, his garden. This is commendable ambition. Soil which can be acquired must be secured, even though it be not very good. We make it good. Some of our best gardens were at one time barren wastes. Work and manure work wonders. Only nice people you want? Publicans and sinners were welcome to the Lord. He invites the halt and the maimed.

A mural tablet of white marble, two feet square, to the memory of Bishop Paine, with suitable inscriptions, has been placed in Vanderbilt Chapel by the two Mississippi Conferences.

## From Arcadia, La.

Last Friday night, at the Baptist Church, Mrs. Mary Read Goodale, of Baton Rouge, the corresponding secretary of the Louisiana Woman's Christian Temperance Union, addressed the ladies and gentlemen of Arcadia. Good was done, many signers secured and the rapidly growing prohibition sentiment greatly intensified. Saturday she spoke at Mt. Lebanon, and last night at Gibbsland, and from there she goes to Ringgold, Andraw Chapel, Sparta and Liberty Hill. She is rendering very efficient aid in the effort to win Bienville over to temperance. We were delighted with our visit to the growing town of Gibbsland. Accompanied by that thorough educator and solid Methodist, Prof. R. A. Smith, we entered Gibbsland by buggy, and thus saw the place as it is, stretched about extensively—the most of the town not being discoverable from the railroad. We had no idea that there was so much of it. Its stores, mill, furniture factory, excellent school, new church, comfortable residences, beautiful surrounding country and charming landscapes, and those rich iron deposits within easy reach on the land of Rev. W. P. Kimball and others, and from which they say colossal fortunes are to be realized—all these and the thorough healthfulness of the locality combine to make Bro. Hammett, Eubrey, Pratt and others of the enterprising citizens very hopeful of the town's future. The Methodist Church at Mt. Lebanon was taken down and used in the building of the new church in Gibbsland. Our people there will have a substantial and handsome place of worship when it is painted and steepled. Nearly \$125 in subscriptions and cash was taken for foreign missions and church extension, which was certainly a very liberal collection. A Woman's Foreign Missionary Society was organized with a large membership and the following able corps of officers: President, Mrs. Nona LeVina; first vice-president, Miss Lela Washburne; second vice-president, Mrs. Maggie Paruell; recording secretary, Miss M. D. Thomason; corresponding secretary, Mrs. Hattie Lawrence; treasurer, Mrs. A. Blalock; solicitor for Woman's Missionary Advocate, Mrs. Mary A. Pratt.

Bro. A. A. Cornett will organize the sisters at Arcadia and Mt. Moriah. The new church at Arcadia will soon be ready for dedication, and the signs all indicate that the pastor and people of the Arcadia circuit will have a prosperous year, financially and spiritually.

JUNE 22, 1885.

Bishop Hargrove has postponed the time of holding the Pacific Conference from Sept. 30 to Oct. 7.

Rev. Dr. C. G. Andrews is conducting the temperance department of the Jackson Clarion, with his well-known ability and vigor.

The new Sunday-school song-book of the Methodist Episcopal Church, to be published in August, is called the Epworth Hymnal.

The University of Alabama has conferred the degree of Doctor of Divinity upon Rev. Henry Urquhart, of the Alabama Conference.

Infant baptism is not declining very fast, as our immersionist friends are fond of imagining. Dr. J. O. Peck, of New Haven, baptized forty-two children in his church on a recent Sabbath.

Blahop Wilson and family have gone to Asheville, N. C., to remain for some time. We hope he will be allowed to preserve his strength for his fall Conferences.

The South-Western Methodist says a majority of the preachers in the St. Louis Conference received less than \$1 a day for service last year. And yet we have heard of no threatened strike among the clergy.

A note from Rev. J. M. Johnston, of the Louisiana Conference, concludes as follows: "The Lord is reviving his work this year on the Sparta circuit. Over twenty have been added to the church up to date."

Preachers are pronounced leaders in moral reform as they should be. At the State Prohibition Convention at Jackson, last week, twenty-one members of the Mississippi Conference and fourteen of the North Mississippi, were present.

There are 170 179 members of the Methodist Church in South Carolina, including both white and colored of the different branches. Of this number the Methodist Episcopal Church, South, has 52,170 members and 444 local and traveling preachers.

Rev. Robt. W. MacDonnell and bride passed through the city last week en route to Durango, Mexico. We regret not meeting our valiant young missionaries. There is a great work and an inviting field. May the Lord's blessing attend them.

—Dr. Lafferty has retired from the lecture platform for the heated term. In speaking of a late tour he says: "They netted the church something towards five thousand dollars, and the lecturer scant mileage and much perspiration."

—We are pleased to learn from Rev. R. S. Woodward, of Vicksburg, that his church is enjoying marked prosperity. About forty have been added to the membership and the spiritual tone of the congregation is greatly improved.

—Dr. McNally, the veteran editor of the St. Louis Christian Advocate, is in Colorado preaching among the churches and writing interesting letters to his paper. He is in demand everywhere. Every letter from the brethren to Pueblo says, "Come and bring Dr. McNally with you."

—Dr. H. W. Thomas, of Chicago, the Methodist preacher who was expelled from the Rock River Conference on account of heresy, has published a letter endorsing Henry Ward Beecher's evolution vagaries. All the worse for Thomas. The truth will not suffer whoever may oppose.

—On account of prostrated health and threatened pulmonary disease, Bro. Mingledorf is compelled to leave China and will soon return to the United States. He made a brave effort to remain in the field, but at length had to yield to the inevitable. We regret the necessity of his return, but trust his place will soon be supplied.

—The first colored Bishop in the Episcopal Church was consecrated June 24, in New York. Rev. Samuel D. Ferguson was made "Bishop of Cape Palmas and parts adjacent." He was born in Charleston, S. C., forty-three years ago, but when six years old was taken with his parents to Liberia. He will sail for his diocese in a week or two.

—The Wesleyan University at Middletown, Ct., has conferred the degree of Doctor of Divinity upon Rev. Robert Newton Young, professor in the Theological Institution at Birmingham, Eng., and Secretary of the Wesleyan Conference. Mr. Young was a fraternal delegate to the last General Conference of the Methodist Episcopal Church.

—A Kentucky Methodist proposes to give \$2,000 of the \$4,000 necessary to erect a school building for Rev. A. P. Parker at Soochow, China. We hope the other \$2,000 will be speedily forthcoming and the needed edifice go up at once. Bro. Parker is doing a great work and is considered an authority as a Chinese scholar. Bro. Royall says "he is the analogue of this mission."

—The class of 1835 celebrated its semi-centennial at the recent commencement of Wesleyan University, as we learn from the New York Christian Advocate. The class originally consisted of 13 persons, and nine of the original thirteen are still alive. Among those living are Bishop Keener, of the Methodist Episcopal Church, South, Prof. Henry B. Lane and Dr. Benjamin F. Teft, of Maine.

—In a letter to Rev. Wm. Holmes, of Kansas City, Mo., Dr. J. B. McFerrin writes at length on the now much discussed question of changing our church name. The Doctor states fully his attitude to the history of the question, the arguments pro and con, and urges acquiescence in the result, whatever it may be, but fails to give his present opinion. We are left in doubt as to whether he favors or opposes a change.

—The acting rector of St. Peter's (Episcopal) Church in Pueblo, Rev. H. W. Scaife, is a member of the Southern Methodist Church. It is really neighborly to go over and preach for the brethren when they are without a shepherd. But what holy hands would be uplifted if the altar place was so desecrated in the latitude! The unordained are accorded scant courtesy in these parts, though their churches are always acceptable for an episcopal visitation.

—Another meeting of the Protestant ministers of the city was held at the Young Men's Christian Association parlors on Monday last to consider the probable coming of Moody. It is possible that the great evangelist will accept the cordial invitation tendered him and spend the month of November in New Orleans. He was urged to come at that time, to secure a commodious hall for the meetings. We expect Sam Jones in January.

—The removal of Gov. Allen's remains to Baton Rouge on the 10th of July and their reinterment at the capital, was attended with a public demonstration that eloquently called the distinguished virtues of the man and the patriotic tendencies with which his memory is cherished in all the annals of Louisiana. His name has a more conspicuous place



Henry W. Allen. He was the "war governor" of Louisiana, and in that responsible, difficult position, rendered his State a service that can never be forgotten. The review of his life and labors at this time, may stimulate young men to loftier ambitions.

The Colorado Methodist thus speaks of our Methodism in the great West. Surely the Lord is favorable to our Zion. If this passion for souls shall continue to characterize the Methodist ministry, the second century of our American history will be more wonderful than the first: "The revival fires blaze over the land. Not only in the last ten years, but in the churches. Notably in our own Methodism the work has been marvelous, the reports reading like the history of early Methodism; thousands of people have been brought into the fold in a few days and a thousand men at a single service spring to their feet in response to the invitation of the gospel. In the day of his power the 'willing' shall see it. Within our own Conference the year has been unusually blessed in the harvest of souls; some places have been happy to count them by scores, and shall not the coming Conference at Trinidad see our Pentecost from which we are to go out and bring in by hundreds."

Brandon District Conference.

The Brandon District Conference convened at Forest, June 25. The presiding elder, Rev. F. M. Williams, presided. He inquired very gently into the condition of each charge, especially as to its spiritual state. He said a great deal upon the subject of our members holding family prayers, not only at night, but also in the morning; reading the Bible daily and taking our religious papers, especially the NEW ORLEANS CHRISTIAN ADVOCATE. If these are neglected, there is very poor signs of spiritual vitality. He insisted upon the revival of class meetings. Rev. J. M. Veenus, of Enterprise, was with us on Friday and Saturday. On Saturday Dr. H. F. Johnson and Prof. A. D. McVoy arrived. On the morning of the same day Dr. Johnson made a talk in reference to the PROHIBITION CONVENTION, held at the court house. The convention was well entertained by speeches on prohibition from Dr. Johnson and Prof. A. D. McVoy, for about two hours. After which the convention passed resolutions and elected delegates to the convention to be held at Jackson, July 1.

The Conference met again at half past three. Dr. Johnson and Prof. McVoy gave some timely talks on the subject of education. On Sunday we had a refreshing from the presence of the Lord.

L. L. FRENCHES.

Church Extension Notice.

Brethren of North Mississippi Conference will please forward money collected for this purpose as early as possible to Col. R. C. Clarke, treasurer. I am informed that the parent church is in a great strait for money.

THOS. Y. RAMSEY.

Rev. T. Y. Ramsey, Sr., presiding elder of the Winona district, sends this item of grateful news:

I am happy to inform you that the revival still continues in Winona district. Since I wrote Dickens has been completely reinvigorated. A small place, but nearly everybody in place converted and added to the roll. Spent several days in Carroll last week. While I was there in one day \$1,325 were subscribed to build a \$2,000 church. Seven hundred dollars were given by one family—you know who. Let the church pray for us.

THOS. Y. RAMSEY.

Books and Periodicals.

THE CROSSING; OR, GLIMPSSES INTO THE EARLY DAYS OF METHODISM IN GEORGIA. A Centenary Tribute. By Mrs. C. B. Howell and Nashville, Tenn.: Southern Methodist Publishing House. Price, 60 cents.

This pleasant little volume is unique in design and full of wholesome instruction. A vast amount of valuable Methodist history is woven into this narrative. From the Epworth rectory in the parish in Savannah the leading men in the life of Mr. Wesley are given, and the influences studied that developed the flower and glory of American Methodism. This volume is a prophecy of larger efforts in the field of authorship.

CENTENARY CARDS. By O. P. Fitzgerald, D. D. Southern Methodist Publishing House, Nashville, Tenn. Price, \$5.00. This volume is made up of short biographical sketches of forty-one prominent figures in Methodism from the founding down to the present day. In this field of literature Dr. Fitzgerald excels and has done some of his most skillful portrait painting in this volume. Among the latter worthies included are Dr. A. L. P. Green, Judge Edward McGehee and Mrs. Lavinia

Kelley. The book is gotten up in good style, and if widely circulated will become a good Methodist educator.

LITTELL'S LIVING AGE.—The numbers of The Living Age for June and 27th contain Prince Bismarck Sketched by his Secretary, and Memoirs of M. de Vitrolles, Edinburgh; Diet in Relation to Age and Activity, by Sir Henry Thompson, Nineteenth Century; A Scarce Book, Cobbett's "Rural Rides," National; The Royal Mail, Blackwood; Sully-Pudhomme, Temple Bar; A Visit to Goa, Monthly; In the Florida Pine Woods, All the Year Round; with instalments of "A House Divided Against Itself," "The Light on the Seine," "Unexplained," and poetry.

Littell & Co., Boston, are the publishers.

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Dr. R. M. DELLELL, Reynolds, Ind., says: "I have prescribed Brown's Iron Bitters in cases of anemia and blood diseases, also when a tonic was needed, and it has proved thoroughly satisfactory."

Mr. Wm. STINE, 26 St. Mary St., New Orleans, La., says: "Brown's Iron Bitters relieved me in a case of blood poisoning, and I heartily commend it to those needing a purifier."

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PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Bro., Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

W. R. STEWART.—In another column will be found the advertisement of Stewart's Acclimated Jersey Stock for sale at farmers' prices. The Ocean Springs Jersey Stock Farm is an established institution, and has advanced steadily simply of a self-earned reputation. For prices and further information address W. R. Stewart, Ocean Springs, Miss., or 55 Carondelet St., New Orleans, La.

A loan exhibition.—The pawn-broker's window.

PEACE INSTITUTE.—Attention is called to the advertisement of this institution which appears in another column. New school in the South offers superior advantages. The large and commodious addition made last summer to the already large and convenient edifice makes it one of the most desirable edifices for school purposes in the South. It is heated by steam and furnished throughout with hot and cold water. By means of telephone in principal office direct connection is had with telegraph system of the country. A large and highly accomplished corps of teachers employed for the next term. The past session was one of unusual prosperity. 218 pupils were matriculated. We would advise all parents looking out for a first-class school for their daughters to correspond with the Principals, Raleigh, N. C.

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It is sneezy name to pronounce, thought the Canadian, as he exclaimed: "Baskatchewan."

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A GOOD INVESTMENT.—While visiting our Exposition Mrs. Tryphena Farmer, of Stone P. O., Pickens county, Ala., having so often read in the ADVOCATE of the great bargains in places offered by Philip Werlein, 135 Canal street, concluded to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having closed the sale for one of those latest, improved "Hale" pianos, and at the astonishingly low price of \$50. She will be pleased to show this lovely instrument to anyone who may call on her. We could request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$100, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein invites all when visiting the city to call on him and examine his immense stock, which he takes pains to show, whether you do not desire to buy. He has the celebrated Mathushek, Behning, Mason & Hamlin and Hale pianos at very low prices and on the easiest terms. Old pianos repaired or taken in exchange for a new one. Good second-hand pianos as low as \$50.

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# Christian Advocate.

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NEW ORLEANS, THURSDAY, JULY 16, 1885.

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## Christian Advocate.

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### ASKING.

BY MISS T. R. DAYTON.  
"If ye then, being evil, know how to give good gifts, how much more shall your heavenly Father give the Holy Spirit to them that ask him?"

Give to me, for Jesus said,  
That a father gives his children bread,  
And how much more shall he give us the Holy Spirit,  
If we ask him, give it to me!

Give to me, for Jesus said,  
That a father gives his children bread,  
And how much more shall he give us the Holy Spirit,  
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If we ask him, give it to me!

### Training Young Converts.

MR. EDITOR: We are having extraordinary revivals of religion in many parts of our church, and in every number of our weekly Advocate we have sundry exhortations to the young converts to the training of the young converts. We have a large number of our numerical gains, but we are told to be diligent just how this training is to be done. It is true we are told to take the young converts by the hand, treat them cordially, guard them against anything wrong in their tempers, words or actions, solve their difficulties on points of doctrine and experience and encourage them to use all the private and public means of grace. This is all well enough as far as it goes, but we wish them to be thrifty Christians and become useful in all the relations of Christian life. This is but a small beginning in training them up to usefulness in the church. We must put them every one to work in the Lord's harvest field according to their age and general ability, leaving them to find that we are not to require babes in Christ to do the work of experienced men and women in the church. But we must immediately give them something to do in order to draw out and develop the talents God has given them. If they are heads of families, encourage them to establish regular evening and morning prayers in their families. If they are the children of praying parents, encourage them to take part in leading the family prayer occasionally. Plan to get them into select prayer meetings, where they will not feel much embarrassed to be called on to lead in prayer. After they get well started in oral prayer, as a general rule, they will find it a precious means of grace and take pleasure in it ever afterwards. But how shall we as a church have lost the art of training our young converts to pray in public until, in some places, where we have from fifty to two hundred members we are not able to keep up a respectable weekly prayer meeting for the want of members to lead in prayer. This ought not to be. But alas for us! We have raised up a vast generation of dumb Methodist men and women who can utter a sentence of oral prayer,

not even their own dear children. It is supposed they pray in secret, but no one except God ever hears a word of prayer uttered by them. While our church is increasing in material and numerical strength every day we have lost an incalculable amount of spiritual power right here. By our neglect in training our young converts to pray in public, praying men and women, ever ready to assist their pastor in carrying on the work of the Lord, have become very scarce in many places. The pastor preaches an awakening sermon; the hearts of the people are melted and he invites the penitents to the altar, promising them an interest in the prayers of the church, but when he looks round for some one to lead in an appropriate prayer for the mourners he finds no one. Thirty or forty years ago he could have found several, many of whom could pray on a par with their pastors, but they are gone to the church triumphant and but few have arisen to take their places.

MR. EDITOR, may I tell you how the Methodists did things when I joined the church in the fall of 1821? The church, consisting of about a dozen white members and several colored, had lately been organized in a new settlement. The day I joined the members appointed a laymen's prayer meeting to meet once a week to pray for a revival in our rather numerous new settlement, which they kept up faithfully until the opening of the next spring when there was a general awakening on the subject of religion. The laymen's prayer meeting increased rapidly in numbers and interest until one Sabbath afternoon we had a Pentecost that resulted in the conversion of thirty persons by ten P. M. that night. The work went on managed generally only by laymen until our little church had increased fourfold in a short time. Our few old members had been well trained, and they knew how to train our young converts. Our class leader said he wished all the members, including the boys, to meet next Sunday morning at Dr. Minter's, at eight o'clock, when the object of the meeting would be made known. As soon as we had assembled, the house being on a public road, the front door was securely closed and our leader informed us that the object of the meeting was to give the young members a start in public prayer; that he wished us to unite with him in singing a hymn between each prayer and he would call on each of us to pray which he hoped we would try to do; none were present to criticize; the old members had been all along there and knew how to sympathize with new beginners. The meeting commenced; we all tried to pray; some prayers only about an inch long, but we all felt better for having broke the ice. It was at least a beginning. After training us here a few weeks we got the scare off and our leader began to call on us in the general prayer meeting. The women and girls received a similar training under that saintly woman known as Cane Ridge as Aunt Abbie Scott. The result of this judicious and faithful training was soon had out of the most praying churches I have ever known and most of them were faithful unto death. Many of their descendants are yet in the church of their choice and quite a number have been and are yet in the ministry of the same church. Have said enough for this week.

J. O. JONES.  
HALLSBURN, Mississippi.

### Greenville District Conference.

Our Conference met July 2, at Friar's Point, Miss. There being no Bishop present, our young (new) presiding elder, Rev. J. W. Honnold, presided, and at once showed himself master of the situation. The attendance in one respect was good. All the traveling preachers being present but one, and he was detained by sickness. There were, however, but three laymen present, and two of them are residents of the town in which the Conference was held. All the reports were encouraging, showing a revival spirit all over the district. In some charges revival meetings have been held with the most gratifying results.

Many souls have been saved from sin and added to the church. At other points plans are maturing to push the battle to the gates and lay siege to the strong holds of sin.

Our preachers are being well supported. In almost every charge the full amount assessed for this purpose will be paid. Of the Conference claims, the Bishops and Widows' and Orphans' Funds are in most favor and will be paid.

We have more and better Sunday-schools than ever before, and the outlook from them promises much good. The prospect of a large crop of cotton and corn has stimulated our people to repair their parsonages and churches, and in some places to talk favorably of building new ones. There is in fact a general moving up on all these interests. One thing I noticed with great pleasure—our preachers are taking solid ground and making a firm stand against the whisky traffic. They seem to be waking up to the fact that if our country is ever freed from this monster evil—intemperance—the industry must take up arms and become leaders in the conflict. There is a growing sentiment in favor of prohibition, especially among the colored Methodists. In some places our preachers have organized them and they are earnestly at work to effect that end. We think ourselves safe in expressing the opinion that a majority of the colored people of this district would now vote for prohibition.

In your rounds, Mr. Editor, you should visit us and see one of the richest and best countries on earth. The Louisville, New Orleans and Texas railroad runs through the heart of this district, opening up avenues of trade, furnishing markets for our produce, facilities for travel, etc., and giving a spirit of enterprise and improvement to our people.

We were glad to have among us Dr. J. W. Cunningham, of St. Louis, and Prof. Williams, of McTyeire Institute, who, by their genial spirits, words of wisdom and eloquence, delighted us all and completely won our hearts. The NEW ORLEANS ADVOCATE meets with favor among us. The next session of the Conference is to be held at Rosedale.

W. W. DORMAN, Sec.  
CLARKSVILLE, MISS., July 10, 1885.

### Short Articles.

BY T. A. S. A.

"Going about to establish their own righteousness" was more than a mistake of the Jews. It was a great sin for two most potent reasons: 1. It was a very dubious proposition at best. How came they to have "their own?" and if they felt that what they had was righteousness, whence and what was the rule by which they measured? But granting theirs to be a true righteousness, it must have been exceedingly limited both as to grade and quantity, since human perfection is necessarily narrow. 2. They were busy about this low and inconsistent quantity to the exclusion of the infinitely higher study of the perfection of God. The superior ought never to be crowded out by the inferior.

But there seems to me a pertinency in these reflections to what is transpiring in many places and among many Christians at the present. Not to speak to the merits of the cases named, I wish to mention for illustration one or two: The Nashville liquor traffic as arraigned by Sam Jones and Dr. McFerrin as arraigned by Sam Cherry, and defended by Dr. Rush. I rise to several points:

1. Sam Jones' charges were either true or false. If true, the best thing to be done is to repent. If false, we had better quit talking about the False Prophet in Soudan and talk about the Georgia false prophet. Take either horn of the dilemma.
2. The business of whitewashing is not commendable, and the business of washing dirty linen in the front yard is detestable. To do it under necessity demands apology; to make a habit of it creates a nuisance.
3. When our dignitaries in the pulpits, in the schools and on the tripod begin to inspire telegrams, write pamphlets, or print long articles in our papers giving *ex parte* versions of personal or communal

matters, it is time to call to them to let their own righteousness alone.

4. The secular press cares nothing morally for these matters. They are printed as so much news or gossip and for their social or political significance. No church that refuses to affect the airs of the world in some of its circles ever gets its squabbles into print.

5. The devil smiles complacently over every demonstration that establishes individual or church self-righteousness.

Dr. Potter, of Georgia, calls for "More Light" as to Dr. Shipp's statement that Bishop McTyeire sent for him at the General Conference of 1882 to offer him (Dr. S.) the book editorship. This, the Bishop informed him, was the wish of the college of Bishops and of the Book Committee.

I echo Dr. Potter's call; but not as to the merits of Dr. Shipp's controversy with the Bishop. I agree with him that all that ought to have been kept out of the papers. But I want to know, 1. Can Dr. Shipp clearly establish the fact that this interview took place at the time, in the way and for the purpose alleged? 2. What is the law and who are the electors and what the method of making book editors and other General Conference officers? 3. Suppose Dr. Shipp had consented, would he have been elected, and if elected, would he have given the public this moroseau?

I have all along been innocent enough to believe that elections of this sort took place in open General Conference, after solemn prayer for the guidance of the Holy Spirit and not after caucusing of Book Committees and Bishops and Conferences, or interviews with heavy men whom it is desirable to unload from one place to another. This looks too much like political jugglery, and if Dr. Potter calls "More Light," I second the motion.

### A Dedication Sermon.

MR. EDITOR: Last Sabbath, July 5, I had the pleasure of dedicating a new church at Bastrop, La. I made the trip to Bastrop—two hundred and twenty miles by rail and twenty-eight by stage—in less than twenty-two hours. All along the route I was delighted with the crop prospect. From my home in the extreme part of Mississippi to Bastrop, which is within twenty miles of the Arkansas line, the crops, wherever they have been properly cultivated, are good in the superlative degree. Unless storms or worms or some such disaster should interfere, there will be a more bountiful harvest than for years past. In the vicinity of Monroe the magnificence of agricultural scenery is such as almost to make one envious of the tiller of the soil.

My home during my sojourn in Bastrop was with Hon. C. Newton, to whom, and to his excellent wife, I am under many obligations for their generous, warm-hearted hospitality.

The new church is a gem of its kind. It is an ornament to the town and an honor to the denomination it represents. It is a brick Gothic edifice, modern in all its appointments and exceedingly beautiful in its interior arrangements and decorations. May the diligent, irrepressible Sawyer live to dot "the Pelican State" thickly with similar structures.

Entering this beautiful temple on Sabbath morning, one did not need to be told that woman's presence had preceded him. Her handiwork was apparent everywhere. Arches, altar railing, communion table, pulpit and pulpit platform were most profusely, elaborately and tastefully decorated with evergreens and flowers of almost every hue and variety. The congregation was immense. All available space was utilized. Chairs were in the aisles. Window-sills were transformed into pews. Even the pulpit steps were crowded. And even after all this crowding some had to hear from the outside. The audience was promiscuous, embracing all creeds and those of no creed, and yet there was no disorder. For sixty minutes there was close attention to the preaching

of the word. After the sermon the house was presented by the Board of Trustees free from debt and was dedicated according to disciplinary form. Several brethren participated in the service, viz.: R. Randle, R. S. Isbell and William Hart. The music was artistic and appropriate to the occasion. The wide-awake pastor, Rev. J. A. Parker, wisely decided to follow the dedicatory service with at least a week of revival services. He will be assisted by Bro. Coney, and, perhaps, others. Our people in Bastrop are commendably proud of their new and tasteful house of worship. The outlook for Methodism in that field is, I think, decidedly hopeful. Yours,  
W. C. BLACK.

From Arcadia, La.

Just back from Lisbon and Colquitt; our second round has been completed. In the morning we start on the third, or camp and protracted meeting, round. On the Homer and Haynesville circuits we found the work moving on well and Bros. Medlock and Miller very hopeful. The Sunday-schools are particularly thriving, an additional and mission school having been organized near Homer and the New Salem Sunday-school Bible class of twenty-nine members being one of the best in the bounds of the district and possibly of the entire Conference. We discovered some missionary spirit at work and readily organized two societies, the sisters and brethren taking hold with real heartiness.

The officers of the Lisbon Women's Foreign Missionary Society are as follows:

President, Mrs. M. A. Dawson; first vice-president, Mrs. Lottie Meadows; second vice-president, Miss M. L. Duke; recording secretary, Miss Nettie McClendon; corresponding secretary, Mrs. M. F. Boykin; treasurer, Mrs. J. C. Kimball; solicitor for Women's Missionary Advocate, Mrs. M. F. Boykin; delegate to Minden annual meeting of Conference society, Miss Nettie McClendon.

The officers of the Colquitt Women's Foreign Missionary Society are as follows:

President, Mrs. L. J. Tigner; first vice-president, Mrs. Ola Boone; second vice-president, Mrs. M. E. Spears; recording secretary, Mrs. Marie Wilson; corresponding secretary, Miss Mattie Greer; treasurer, Miss Nannie Palmer; solicitor for Women's Missionary Advocate, Miss Annie Harrison; delegate to Minden, Miss Mattie Greer.

The brethren will organize soon at the other points on their works. The temperance cause is strong and growing stronger in Claiborne. The ladies are becoming thoroughly interested. We had the pleasure of addressing them at the Lisbon Church on Sunday afternoon. With Sister Boykin as their president and leader, the Lisbon Woman's Christian Temperance Union is sure to do a grand work for prohibition in the approaching struggle.

You have an immense number of admirers, Mr. Editor, in the Lisbon neighborhood as is the case all over our district. "Will Dr. Galloway be at the District Conference?" is a question often asked. The hold you have for great good on these North Louisiana people must be tightened, dear brother, by your bodily presence and abounding labors at Roston, the last of August. The Homer district invites you. Please come.

JULY 2, 1885.

We spent "the glorious fourth" with Bro. Godfrey at Bethel, on the Indian Village circuit. Notwithstanding the Barbecue at Focksville, we had a good attendance at preaching on Saturday and Sunday. There is evident improvement in that very hard circuit and the people are awakening to the necessity of making greater efforts in the cause of their Master. We were particularly delighted at the revival of the Sunday-school interest, there being now three or four schools in successful operation, whereas none are reported in the Minutes for last year. All the church seem to go to school and official members like Bros. Patrick, Shepherd and Steagall attend the classes, preparing and reciting their lessons like the boys and girls. Some in the seventies and be-

yond attend as scholars, and, I believe, Grandmother Jones, now in her eighty-sixth year, is a pupil. All this is just as it should be. There is great loss to the church when the fathers and mothers from age or other reason neglect to attend the Sabbath-school. That is a model school, be it in country, town or city, where all the church regularly attend and each member is either an officer, teacher or scholar. If the nearly 4,000 members of the Methodist Church on the Homer district would regularly attend Sabbath-school and study and practice their lessons, they would learn much of value from the dear old Book, and their spirituality and usefulness would be wonderfully increased. Alas! that the word of God is so little read at Sunday-school or elsewhere. Let the grown-up folks go to the Sabbath-school and let old and young, as children, delight themselves in the Holy Scriptures.

JULY 7, 1885.

### Persecutions in Brazil.

In a letter to the Holston Methodist Rev. James L. Kennedy, one of our missionaries, gives a graphic description of some missionary experiences. Writing from Juiz De Fora, he says:

I resume my pen again. A pen picture of last night's service. The benches were all pretty well filled. At the close of the first prayer, there entered a negro *padeiro* (priest,) with a white gentleman. The color line is not as clearly defined here as it is in the United States of America. The said priest seemed so nearly intoxicated that he could hardly stand up. He managed to sit down. As soon as I began my sermon, he looked at me as if I were a Catholic or no. I immediately responded I was not.

My subject was Romans v. 1. In a short time he cried out: "I contest that!" I paid no attention to him; but he persisted in speaking and in such a boisterous and angry tone, that before long three or four gentlemen of the congregation arose and told the priest that he must either behave himself or retire. He chose to retire, and for over thirty minutes I addressed a most attentive congregation; but one having retired with the *padeiro*.

But like the tide ebbs and flows, there are changes in men's life. Tonight at our worship a very different scene presented itself. Having entered into my sermon for near ten or fifteen minutes to a congregation better than the one last night in some respects, all of a sudden stepped in the same priest that we required to retire last night; but this time under different circumstances. Now he comes with his priestly robe and hat, not even removing the latter from his head—a great work of disrespect to us. Last night he appeared in citizens clothing. Now he seemed less under the influence of whisky and to move with "mailee, preposse and aforethought." Last night he had one companion; now he is accompanied with a perfect rabble of dirty, working blacks; some of them were looking creatures. Everyone took this as an evil omen, so much so that a number of ladies retired, that they might not be involved. I kept the priest, rabble and all at bay for some five or six minutes longer; but his reverence could not stand it; so he got up and went out to investigate his followers. At any rate, whistling and interruptions immediately ensued. I persevered; but at last, finding my congregation so disturbed and so disintegrated, I brought my remarks to a close; the hearers were dismissed. No sooner had the hearers part the threshold than a volley of sticks and stones, etc., came pouring in. We simply stood from without the line of the corridor and thus, though some of us barely escaped, no one was at all injured. In a few minutes, we having not yet closed the doors, in came a large number of people who apologized for such nonconduct, saying that my wrongs would be redressed and that it was only a rabble of vagabonds that perpetrated the insult, and that such would not be repeated. So now we are all, myself, wife, two helpers, a servant and her little grandchild, quietly resting in our home, ready to soon retire to the land of dreams. Out of this evil, God will work much good and His will be done! Amen! We will see what follows. Good night.

—Let all seen enjoyments lead to the unseen fountain from whence they flow.—Halburton.

—We attract hearts by the qualities we display; we retain them by the qualities we possess.—Smau.

—A holy act strengthens the inward holiness. It is a seed of life growing into more life.—Robertson.

—There is small chance of truth at the goal where there is not a child-like humility at the starting post.—Coleridge.



## Christian Advocate.

THURSDAY, JULY 16, 1885.

## WHAT TIME IS IT?

What time is it?  
Time to do well.  
Time to live better.  
Time to give up that crime.  
Time to try hard.  
Time to build upon.  
Time to lay a foundation.  
Time to give up the change and drift.  
Time to leave the quicksand that ever is shifting.  
What time is it?  
Time to be thrifty.  
Time to be a sinner.  
Time to be a saint.  
Time to be a Christian.  
Time to be a man.  
Time to be a woman.  
Time to be a child.  
Time to be a parent.  
Time to be a friend.  
Time to be a neighbor.  
Time to be a citizen.  
Time to be a patriot.  
Time to be a soldier.  
Time to be a sailor.  
Time to be a farmer.  
Time to be a laborer.  
Time to be a merchant.  
Time to be a professional man.  
Time to be a statesman.  
Time to be a church member.  
Time to be a church worker.  
Time to be a church leader.  
Time to be a church ruler.  
Time to be a church officer.  
Time to be a church trustee.  
Time to be a church steward.  
Time to be a church treasurer.  
Time to be a church secretary.  
Time to be a church evangelist.  
Time to be a church missionary.  
Time to be a church pastor.  
Time to be a church minister.  
Time to be a church deacon.  
Time to be a church clerk.  
Time to be a church sexton.  
Time to be a church janitor.  
Time to be a church porter.  
Time to be a church messenger.  
Time to be a church usher.  
Time to be a church choir member.  
Time to be a church choir leader.  
Time to be a church choir ruler.  
Time to be a church choir officer.  
Time to be a church choir trustee.  
Time to be a church choir steward.  
Time to be a church choir treasurer.  
Time to be a church choir secretary.  
Time to be a church choir evangelist.  
Time to be a church choir missionary.  
Time to be a church choir pastor.  
Time to be a church choir minister.  
Time to be a church choir deacon.  
Time to be a church choir clerk.  
Time to be a church choir sexton.  
Time to be a church choir janitor.  
Time to be a church choir porter.  
Time to be a church choir messenger.  
Time to be a church choir usher.

## The Church—No. 3.

"Beyond my highest joy  
I prize his heavenly word."  
I love the church which I look back  
upon this river of life, which she pours  
down along the stream of time from  
the hour when "God created man in his  
own image" to the year of our Lord,  
1885, and especially for the "lights along  
the shore, that never grow dim."

There was Adam made in the image  
of his Maker. How I would like to  
have seen him and Eve as they fell!  
I have stood and looked for hours at  
the fall of Adam and Eve, and at the  
happy pair after their fall, and at the  
unhappy couple after they were driven  
out of Paradise, and I may never forget  
the swelling tears that filled the eyes of  
Eve as she, reclining, looked up to  
Adam as he cowered before the vivid  
lightning flashed from the lowering  
sky down among the trees of that dark  
outside world; but Adam and Eve  
before the fall did not come up to my  
ideal of man made in the image of God  
and not yet sullied by sin.

And then there was Abel, the first  
martyr, and Abraham, after whom all  
of the faithful are named, and whose  
children they are. And then, further  
down Moses, the old prophets, the  
great prophets and the minor prophets;  
and John the Baptist and John the  
Evangelist, and there between the two  
Jesus, the most perfect specimen of  
humanity that ever graced the earth,  
and our "God, manifest in the flesh,"  
our Savior.

I wanted to speak of Noah and Enoch,  
who walked with God three hundred  
years, and Job, a man who was "a  
perfect and an upright man," and a  
multitude of others. And now I behold  
an Israelite in deed, in whom there is  
no guile," Nathaniel; and Paul, the  
great apostle to the gentiles, and all the  
apostles; the fathers; then Martin  
Luther and Melancthon, Calvin and  
Zwingli, Wesley and Fletcher; and  
then millions more of the clergy and  
laity who have adorned the world,  
blessed humankind and gone home to  
swell the number of that innumerable  
host around the throne. The church  
has a good record. "But some of these  
men were great sinners," says the  
opponent of Christianity. Yes, all of  
them were sinners; but they were "sin-  
ners saved by grace." The wonder is  
what grace can do for a man. Take  
David. He was a great sinner; but he  
was a great penitent. Hear him con-  
fessing, repenting and asking for  
pardon: "My sin is ever before me."  
"Have mercy upon me, O God!" God  
had mercy upon him, and he mentions  
it a thousand times. Hear him: "His  
mercy endureth forever." This was  
the chorus of nearly all his songs, and  
the body of some of them; and he  
became a man after "God's own heart."  
Human nature being what it is, the  
wonder is what grace can do for a man.  
What a king he was, what a warrior he  
was and what a sinner he was!

I love the church for her love: her  
love for her own—her children, her  
companions, her fathers and her moth-  
ers. "Yes," the opposer may quote;  
"the world will love its own." But I  
love her because she goes beyond this.  
She loves sinners—sinners for whom  
Christ died. That was love that died  
for us, and the church has love like his  
that died for sinners. See her mission-  
aries. They visit every clime; they  
visit every continent, and every corner  
of every country. In doing this they  
ride every wave, they have every tem-  
pest, they land on every shore, they  
traverse every plain, they climb  
every mountain, they find every palace  
and every cabin, they find the heart of  
every country, and they are finding  
the hearts of the people; and the time  
is hastening when nobody living shall  
be able to say, "Nobody ever told me  
before."

Expatriating themselves, these mis-  
sionaries die on the ocean and are  
buried in the deep, as was our Bishop  
Coke. They die in jungles, in the  
swamps, in the valleys and on the  
mountains among the heathen, away  
from home and friends. And what last  
that sends them? It is love, the love

of God—a love that works out all  
selfishness.

But one says: "Yes; but church at  
home. How about it?" Well, the  
church at home prays and she gives.  
She furnishes the "sinews" of this war.  
She gives the money that mans every  
missionary station or ship that sails  
over this sin-cursed ocean for the  
purpose of rescuing shipwrecked  
mariners stranded by sin along life's  
coast. The church gives without taxa-  
tion, gives liberally now, and she will  
furnish the means for the cultivation of  
all of this green earth. See, then, her  
temples at home. See the ministry she  
sustains. See the millions of Bibles  
that she scatters and billions of religious  
newspapers and tracts that flutter now  
in all the winds of heaven. We might  
go on to enumerate: Her schools, her  
colleges, her asylums, etc.; but has not  
enough been said to establish the fact  
that she is a cheerful giver? And who  
does not love a cheerful giver?

"Onward, onward, men of Heaven,  
Bear the gospel banner high;  
Rest not till the light is given—  
Star of every pagan sky."

## LOCAL ITINERANT.

## An Open Letter to Hon. A. A. Gunby.

HON. AND DEAR SIR: It was with  
mingled pleasure that I, as well as  
others of your auditors, listened to  
your eloquent address on "Justice"  
delivered before and to the graduating  
class of Menden Female College,  
Thursday, June 18. I use the limiting  
term, "mingled," intentionally to ex-  
press the fact that while some of your  
positions were well taken, and many  
of your statements alarmingly true,  
yet the pleasure of the occasion was  
considerably marred to many of us  
either because we failed to comprehend  
the full import of your position, or,  
which seems nearer the truth, because  
that position appeared untenable and  
incapable of satisfactory support by a  
superior quantity or quality of logical  
proof.

If I did not misunderstand your  
meaning, you affirmed on the occasion  
above referred to that all virtue and all  
vice (terms usually attendant for holiness  
and sin) receive their just and  
adequate deserts in this life, as a rule,  
and hence that, on the whole, men  
everywhere receive just what they  
deserve neither more nor less of  
blessing or cursing on earth. If this  
be a correct statement of your position,  
then I beg leave to join issue with you.  
That it is true in all I most readily  
admit; that it is the whole truth about  
the matter I am not so sure. At least  
the proofs, or the attempted proofs,  
which you advanced in support of it  
did not carry the force of a rational  
demonstration to my mind and was,  
therefore, unsatisfactory.

In the absence of a special definition  
of terms on your part, I understood  
you to use the words, "virtue" and  
"vice," as covering the whole ground  
of right or wrong-doing as related both  
to man and God, although this latter  
personage, together with our relation-  
ship to him, were not directly men-  
tioned or even alluded to in your  
address. If this surmise be correct,  
then we occupy common ground. But  
to the proposition that all such con-  
duct both good or bad, that the virtue  
and vicious are so adequately  
rewarded in this life as to receive a full  
and adequate return—an equitable *quid  
pro quo* for all the good and wrong  
done to this I say I am compelled to  
enter a positive demurrer, and must  
continue to do so until convinced of its  
correctness by such a process of logical  
reasoning as will leave no rational  
doubt concerning it.

I willingly concede the fact that there  
is a common belief in mankind as to  
the justice of justice, if I may so  
speak, and that men ought to receive  
what they deserve whether they do or  
not. This sentiment is found running  
through all the fictitious literature of  
the age, is projected into all music of  
political or national character and is  
embodied in the famous dramas of  
modern times; so that mankind are  
plainly pronounced in their belief as to  
what the virtuous and the virtuous  
deserve and ought to receive. I am  
willing to concede also that in a very  
important sense men are what they  
make themselves; that we suffer  
because of our vices and follies; that in  
the large majority of cases we could  
better our conditions if we would; that  
to a certain extent, perhaps greater than  
superficial minds are willing to admit,  
that "virtue is its own reward," and vice  
its own punishment; that the natural  
tendency of virtue, or obedience to the  
laws of God as related both to himself  
and to man, is toward happiness, and  
the natural tendency of vice is to pro-  
duce misery; that poverty, disease and  
shame are to a very large extent the  
penalty of that natural law of retribu-  
tion which dooms the sluggard and  
spendthrift to poverty, and the trans-  
gressor of nature's laws to disease, dis-  
grace and death; and, lastly, I concede  
that conscience often becomes witness,  
judge and executioner to the guilty  
soul, and amites the offender with  
terror and remorse. To all this I can  
and do heartily subscribe. But that  
vice especially—not to mention virtue—  
meets with its full and adequate deserts  
in this life both in kind and in quantity,  
which must be the case if your position  
be correct, I do not believe, although I  
am open to such belief on the presenta-  
tion of proper and sufficient evidence.  
Can you produce such evidence?

(1) After a careful and impartial survey  
of the world about you, going  
through all the walks of life, and taking

in as far as possible all the facts of  
human experience, are you prepared to  
say and are you prepared to show that  
there is an equal, adequate and just  
distribution of rewards and punish-  
ments meted out to the various classes  
and individuals of human kind; so  
that each one gets his just deserts,  
whether of good or evil? And if so (2),  
are you prepared to show the *modus  
operandi* by which such balancing and  
squaring up of accounts is so effective-  
ly and equitably accomplished as to  
meet all the demands of a government  
administered with unerring accuracy  
along the line of pure and unswerving  
justice? These two points will abate  
cover the ground occupied in your  
eloquent address of the eighteenth  
instant.

And now, with great confidence in  
your acknowledged ability to make  
out whatever you should take in hand,  
and with equal confidence in your fair-  
ness and sincerity to abandon an un-  
tenable position whenever the balance  
of proof points in that direction, you  
are affectionately invited to enter the  
arena of friendly controversy, strictly  
confining your remarks to the essence  
of your late heccelebrated as pointed  
out in the two interrogatories above  
propounded. Hoping that the impor-  
tant question at issue will receive your  
immediate attention, I remain,  
Yours very truly,

JAS. J. HILLINOSLEY.

MINNEN, LA., June 23, 1885.

## When Does Judgment Day Come?

In the ADVOCATE, of June 4, I find  
an article on the above theme,  
over the signature of G. E. Green, in  
which he uses the strong language,  
"That people, and especially ministers  
of the gospel, use hackneyed phrases  
that have little, if any, foundation in  
truth in talking and writing about the  
final judgment day."

I gather from his article that in his  
opinion everyone is judged as he dies  
and sent to his reward. Therefore  
there is no necessity for a general  
judgment. To have a judgment there  
must be a judge as well as subjects.  
The Scriptures teach that Christ is to  
be the judge. He is now Mediator.  
He will not likely fill both offices at  
the same time. "God hath appointed a  
day in the which he will judge the  
world in righteousness by that Man  
whom he hath ordained: whereof he  
hath given assurance unto all men in  
that he hath raised him from the dead."  
Again: "It is appointed unto men once  
to die, and after this the judgment." Some  
misinterpret the text, and say the  
judgment is after the appointment,  
and not after death, and say the judg-  
ment takes place at death, and not  
after death; but the text reads that  
they are to be judged "after death."

There will be a judgment so sure as  
Jesus was raised from the dead. The  
truth and justice of God are pledged in  
the declaration, and all will be present,  
both small and great, as is set forth in  
Revelation xx, 11-15. Hear:

"And I saw a great white throne, and  
him that sat on it, from whose face the  
earth and the heaven fled away; and  
there was found no place for them."

"And I saw the dead, small and great,  
stand before God; and the books were  
opened: and another book was opened,  
which is the book of life; and the dead  
were judged out of those things which  
were written in the books, according to  
their works."

"And the sea gave up the dead which  
were in it; and death and hell delivered  
up the dead which were in them; and  
they were judged every man according  
to their works."

"And death and hell were cast into  
the lake of fire. This is the second  
death."

"And whosoever was not found  
written in the book of life was cast into  
the lake of fire."

The resurrection of the body must  
precede the judgment, for it is so  
recorded in the above Scripture. Not  
only are we assured as to the certainty  
of the judgment; but the dead, small  
and great, are to be present and judged  
in righteousness. Justice will be meted  
out to everyone.

The judgment is not so much to  
assign to each one his place as it is to  
award to each his just due, as well as to  
vindicate the sayings and doings of the  
divine Law Giver and Judge before the  
congregated intelligences of heaven,  
earth and hell. "The angels who kept  
their first estate, but left their own  
habitations, he has reserved in ever-  
lasting chains under darkness unto  
judgment of the great day."

In Matthew xxv we have a descrip-  
tion of the judgment. Hear:

"When the Son of man shall come in  
his glory, and all the holy angels with  
him, then shall he sit upon the throne  
of his glory."

"And before him shall be gathered  
all nations; and he shall separate them  
one from another, as a shepherd divideth  
his sheep from the goats."

"And he shall set the sheep on his  
right hand, but the goats on the left."

"Then shall the King say unto them  
on his right hand, Come, ye blessed of  
my Father, inherit the kingdom pre-  
pared for you from the foundation of  
the world: for I was an hungred, and  
ye gave me meat: I was thirsty, and  
ye gave me drink."

"This kingdom was awarded to them  
for their good deeds."

"Then shall he say also unto them on  
the left hand, Depart from me, ye  
cursed, into everlasting fire prepared  
for the devil and his angels: for I was  
an hungred, and ye gave me no meat:  
I was thirsty, and ye gave me no  
drink."

This condition was awarded to the  
wicked because of their neglect to per-  
form good deeds.

Therefore, as the awards are made in  
the presence of the congregated intelli-  
gences of heaven, earth and hell, the  
character of the divine Law Giver and  
Judge will be vindicated, and it will be  
shown that God is no respecter of  
persons; but in every nation he that  
feareth him and worketh righteousness  
is accepted with him, and that he doeth  
all things well.

One more text in proof of a general  
judgment: "For the Son of man shall  
come in the glory of his Father, with  
his angels; and then he shall reward  
every man according to his works." Many  
other passages of Scripture  
might be introduced to prove that there  
will be a general judgment.

To deny that there will be a general  
judgment is to set aside what  
appears to me plain passages of Scrip-  
ture on the subject. One reason why  
men can not consent to a general judg-  
ment is because they can not see, if  
union when they die go directly to  
heaven or hell, that there is any use  
for a judgment. They forget that each  
person, like Judas and the rich Pharisee,  
goes to his own place; that the judg-  
ment is not to assign men to a place,  
but to award each his due according  
to the deeds done in the body, whether  
they be good or bad. There can be no  
necessity for paradise nor purgatory.  
If there were such places, the same  
difficulty would exist. The soul would  
have to leave them, reanimate the body  
and appear before the Judge and give  
an account for the deeds done in the  
body. Therefore I can see no necessity  
for "purgatory or the river of Styx."

I wish to call attention to the closing  
paragraph. The writer says, "In the  
parable of the ten talents there is this  
emphatic language, 'Enter thou into  
the joy of thy Lord.'" The writer  
would induce us to believe this was  
said to the party at death, which I  
believe is a mistake. It was said to  
the party when the master returned  
from a far country. The master was  
traveling into a far country to obtain a  
kingdom. Does it not refer to the Son  
of man going to enter upon his  
mediatorial kingdom, and after a long  
time, when he had surrendered it to  
the Father, he returned to have a  
reckoning with those servants—to  
judge the world? To those who had  
done well he said: Well done, good  
and faithful servants; enter ye into the  
joy of thy Lord. He said of him who  
hid his Lord's money and neglected to im-  
prove the grace given and the oppor-  
tunities afforded him: Take, therefore,  
the talent from him and cast the un-  
profitable servant into outer darkness.

This, I think, is positive evidence of  
the general judgment, as it occurred  
long after the money was given to the  
servants and after the return of the  
Master.

W. N. BONNER.

TYLER, TEXAS, June 19, 1885.

## Temperance and Education.

At the fifteenth session of the Sardis  
District Conference, of the North Mis-  
sissippi Conference, Methodist Epis-  
copal Church, South, held in the Meth-  
odist Church, in the town of Sardis,  
Miss., June 4-6, 1885, the following  
report on temperance and education  
and resolution on education were  
adopted.

We, the committee to whom the sub-  
ject of temperance has been referred,  
deem it unnecessary to consume the  
time of this body with a very lengthy  
report upon a subject which has been  
so often and in so many ways brought  
before the public mind.

The necessity, safety and beauty of  
temperance are as visible in the moral  
world as the sun in the natural world—  
made so if in no other way by the  
mighty depths of degradation and ruin  
into which the victims of intemperance  
are daily plunged. Men may exag-  
gerate upon other themes, but to over-  
draw the evils of the sale and use of in-  
toxicating drinks is an impossibility.  
This is the curse of all curses, because  
it reaches and destroys more of our  
race than any and all things else.

Under its universal sweep and  
merciless tread the innocent suffer  
with the guilty. No one can truthfully  
say of this enemy, "You let it alone  
and it will let you alone." The little  
child thrown from the window by her  
drunken father to be crushed to pieces  
upon the rocks below was letting the  
accursed stuff alone, yet its heartless  
hands were laid upon her. Many  
wives and mothers in the world to-day  
whose constant prayers to God have  
been for temperate, happy families;  
but upon their faces we see marked  
signs of disappointment and despair  
brought about by the frequent return  
of bloating husbands and staggering  
sons.

We think the time has come for less  
resolving and whereupon upon this  
matter and more brave, faithful fight-  
ing. We find in the Bible a book of  
the acts of the apostles; but no book of  
mere resolutions. Therefore we offer  
for the consideration of this District  
Conference the following items:

1. That all faithful movements in  
this cause, of whatever name, have ac-  
complished good and assisted in bring-  
ing us towards the light and glory of  
the long prayed-for day when the tem-  
perance banner shall wave over every  
home and land.

2. That all honorable means, whether  
moral suasion or the strong arm of  
the law, be resorted to, and after long ex-  
perience we are convinced both are  
necessary.

3. That we rejoice over the rapidly  
increasing temperance sentiment, es-

pecially in the last few years, in many  
sections where King Alcohol reigned—  
producing lawlessness and bloodshed,  
its characteristic troubles, not a drop  
of the pernicious fluid is now sold; but  
songs of sobriety, peace and harmony  
fill the air.

4. That this improved state of things  
has been brought about by the faithful  
efforts of the Christian people of our  
country under deep conviction of the  
fact that the whisky traffic is the great-  
est enemy in the world.

And no man can enjoy religion or  
consistently profess to possess its  
cleansing and elevating power who  
drinks it as a beverage, or in any pos-  
sible way, or to any possible extent  
give countenance to it. Whisky sell-  
ing tempts men to tipping, and tipping  
to drunkenness, and drunkenness to  
nine-tenths of the crimes that blacken  
and stain this world. Every whisky  
seller is dependent in part for the es-  
tablishment and success of his business  
upon church members, and, as his busi-  
ness makes drunkards, every one sign-  
ing his petitions or buying his drugs  
adopts him as his agent in the produc-  
tion of drunkards and crime.

5. That we preachers and Christian  
people, the white and black population,  
take temperance, preach temperance,  
pray it, live it and sing it.

E. B. RAMSEY,

S. M. HALL,

J. M. WYATT,

Committee.

Whereas, We are strong believers in  
education, and especially in education  
under the auspices of the Christian re-  
ligion; and inasmuch as we have no  
school in Sardis district, under the  
patronage of the church, and cherish-  
ing a deep interest in the collegiate in-  
stitute at Grenada under the presi-  
dency of Rev. T. J. Newell, A. M.,

Resolved, That we labor constantly  
and zealously to awaken a much  
greater interest throughout the bounds  
of Sardis district in behalf of this  
school; and that we recommend the  
collegiate institute at Grenada to  
parents and guardians who have chil-  
dren to educate abroad, as worthy of  
their confidence and patronage.

J. M. WYATT,

E. B. RAMSEY,

T. C. WICK.

On motion, the secretary was direct-  
ed to furnish a copy of the above pre-  
amble and resolution to the New Or-  
LEANS CHRISTIAN ADVOCATE and all  
papers published within the bounds of  
the Sardis district, of the North Missis-  
sippi Conference, of the Methodist  
Episcopal Church, South, with request  
to publish the same.

JNO. A. HOOVER, Sec.

## A Flower on the Grave of Little Lizzie Goodwyn.

The following is a tribute to the dear  
and only daughter of the late Rev.  
Philo M. Goodwyn, who died three  
months ago, and is published as a  
gratification to the bereaved mother:

There is probably as much difference  
between the lowest of the human race  
and the highest as there is between the  
latter and the angels on high. Differ-  
ences are rated in early life. Some  
children seem horn depraved, and the  
degree of their depravity is often  
shocking. On the other hand, some  
children are endowed with an elevated  
and refined nature which time and op-  
portunity develop and make more  
beautiful. Among the latter was Lizzie  
Goodwyn, whom the writer used to  
call his "little pet."

Her natural  
sense, though she was but twelve years  
old, was superior to that of many  
grown persons. It was impossible not  
to perceive in her the natural beauty  
and delicacy of her mind and heart.  
With the simplicity and artlessness of  
childhood she united the grace and ro-  
mance, taste and prudence of a horn  
lady. Naturally she was a lover of  
flowers and of all things pure and  
best. Obedient and affectionate, and  
always on the alert to anticipate the  
wants of others, it is not strange that  
she should have been the light of the  
household and the darling of her  
mother. Ah,

"Brightly, brightly hast thou fled,  
Ere one grief had bowed thy head,  
Brightly didst thou part,  
With thy young heart pure from spot,  
With thy pure love as old,  
With thy bounding heart."

"Thou hast gone home, gone home,  
Thou hast no tear again to shed."

I do not think she was conscious of  
any dread as the earthly close came.  
She seemed to be looking up, and see-  
ing a multitude of people, "so many,"  
and among others her glorified father,  
whom she repeatedly called. I doubt  
not the room was full of the celestial  
choir come to escort her to the land  
where there is no blight.

"And we shall find her there with  
Seraphs of light, of richer hue than the moon  
sheds."

I doubt not flooded her immortal  
spirit and made its pathway luminous.

"Beyond the stars of God,  
To the splendors infinite and broad,  
Where the 'pure in heart' shall rest with God,"  
"Ear has not heard his deep songs of joy,  
Dreams can not picture a world so fair,  
Sorrow and death may not enter there."

She has left us at the dawn of life, ere  
its burdens and its disappointments,  
its heart sickness and often its grim  
terrors come to usker it a bitter thing.  
From her memory "there is born a  
soft light pointing to celestial morn,"  
which shall arise over the night of the  
grave and which should wipe away all  
tears from our eyes. She is

"Beyond the weeping and the sighing"

of earth's mortals in the land where  
flowers never fade, where rainbows  
are forever bright, where the songs of  
paradise never cease, where the in-  
habitants shall never say, "I am sick,"  
and where children never die. She is  
safe in the bosom of her Savior and her  
God.

S. G.

NEW ORLEANS, Louisiana.

## From "Invalid."

Mr. Editor: Believing that you  
have the mind, heart and spirit to  
"rejoice with those that do rejoice,"  
especially with those whose souls have  
been given for your "hire," I write  
this—the bearer of "good tidings of  
great joy," (which I hope "will be to  
the people,"—that you may rejoice  
with the people of your first pastorate.)  
While we have long been hearing of  
"showers of blessings" falling around  
and beyond us, few indeed have been  
the drops that have fallen upon the  
"dry and thirsty land," such as re-  
vivals, class and prayer meetings, mis-  
sionary societies, temperance and pro-  
hibition organizations. Like the arid  
view from Mt. Carmel's burning  
barren height, veiled by no cloud from  
the scorching beams of the fiery "sun  
of day" refreshed by no dew like that  
on Herman's fevered brow, unrelieved  
by the plying tears of the celestials—  
"angels—dewy indeed was the con-  
look through the vista of the inter-  
vening years since we, the inhabitants  
of this "waste place"—of this "barren  
immoral vineyard"—have been

blessed with "refreshings from the  
presence of the Lord" until the "waste  
has become, "It is time, O Lord, to  
thee to work." At last, as we cling  
the frayed margin of a very "forty  
hope," we catch the echo of a cry—  
"word of the nation—prohibition,"  
"thank God and take courage."

"cloud," which at first was no larger  
than "a man's hand," has gathered in  
volume, until we, too, behold a  
glimmer of "the bright light" shining  
through its rifts, and, like Israel's  
nighted hosts, we are ready to follow  
this "presence," which, to the re-  
sulting oppressors, anti-prohibitionists  
is indeed a cloud as was Israel's guide  
to Pharaoh's mighty hosts. Alas! the  
cruel Egyptians they are in danger  
of becoming engulfed, overwhelmed  
in the Red sea of intoxicants.

But to return to the subject, which  
at present agitates and enthuses the  
people everywhere, prohibition, until  
it has reached even this isolated and  
hitherto indifferent "rural district,"  
last night, Sabbath, June 28, at our  
rural "meeting-house," i. e., where  
the people meet for various pur-  
poes, (O un consecrated, desecrated  
spot, not set apart for sacred pur-  
poses alone) teaching, speaking, "debating  
and political societies, etc., the people  
assembled to hear, for the first time,  
"within those sacred (?) walls," the  
subject of prohibition discussed by  
one of its most zealous, enthusiastic  
and gifted advocates, Mr. D. C. B.

baugh, of Smith county, but more  
cently from Harpersville College, in  
Alabama, en route to Jackson, Miss.,  
as a representative of the Intelli-  
gent and effective "Harpersville Prohibi-  
tion Club." "He came," he spoke,  
"conquered," and met the results of  
heroic effort to "rescue the perishing  
by proclaiming 'the gospel of temper-  
ance' and holding aloft the banner of  
prohibition, so that a 'club' was or-  
ganized at 'Lone Pine,' entitled  
about fifty members, and electing  
delegates to attend the convention  
Jackson, July 1—Rev. J. S. Park  
Memor, George H. Galloway and J.  
Beebe.

As "little drops of water" "in the  
mighty ocean," so every word  
act advocating the cause of prohibition  
will swell the tide that is destined  
sweep from our land the greatest evil  
the cause which is worse than all  
plagues of Egypt combined—  
monarch whose cruel scepter is ex-  
ercising the nations, which is ultimately  
to be dethroned by the "conquer-  
ing heroes" of prohibition who are war-  
ing "the holy war" against "King  
Cobol." Next to the "milk of  
"evangel," "having the everlasting  
gospel" of redemption, the religious  
Jesus Christ, "counsel the angel probi-  
tation with 'sword and shield,' go-  
forth "conquering and to conquer."  
May it sound, as with "Gideon's  
trump," in thunder tones the cry  
has ascended from the hearts of  
pressed millions till it has reached the  
ears of the Lord of Sabbath, until the  
piteous cry as one voice "shall awake  
every nation," until "the angel  
dragon" is wounded unto death, and  
"the angels shall echo around  
throne!" "It is fallen," (the power  
intemperance), "and its name shall  
beard no more at all in the earth  
deemed from its greatest curse." Go-  
speed the advent of this white-wing







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D. D., Rev. J. T. SAWYER  
REV. W. L. O. HENRICHT.

THURSDAY, JULY 16, 1885.

The full foreign mission assessment must be raised this year. Will not every pastor say, Amen?

Missionary anniversaries at District Conferences might be utilized to greater advantage. Conversations and collections in behalf of this great cause should characterize every district meeting.

We quite agree with the brother who says "brush harrows and subsoil plows are both needed on the gospel farm; but for lasting work the subsoil plow is preferable." A thorough breaking up of the fallow-ground is the demand of the times. The deeper we plow, the surer and more abundant the crop. Good subsoiling can stand the fiercest drought.

The missions of the English Wesleyan Church are making commendable progress toward self-support. Of the \$731,340 received by the missionary society last year \$43,150 came from mission stations. As rapidly as possible our foreign missions should be made to rely upon themselves. We will develop a panoplied Christianity by too much and too long continued assistance. Our reports from Brazil on that subject have a prophetic ring.

Referring to the invention of an apparatus by which an echo given back by any object at sea can be heard in time to avoid collision, the Christian at Work facetiously observes: "Now let some one invent a machine by which the slightest whisper of scandal can be echoed back and microphoned into the ears of the parties implicated, and some wagging tongues would be still, and a great nuisance and sin would be sensibly mitigated."

This from Miss Willard, spoken at the close of a spirited but not acrimonious debate in a temperance convention, is as exquisitely beautiful as it is soundly Christian: "To be good natured just because you happen to agree, is easy; the cruelest mind and hardest heart are capable of that. But to disagree with perfect gentleness is an exotic grace, a heavenly violet, only to be nurtured in the soil of human hearts by the sunshine of God's blessed spirit."

There is a striking coincidence in the fact that at the great missionary anniversary meeting at Exeter Hall, in London, May 2, 1853, William Morley Pugh spoke for the first time and Dr. Robert Newton for the last time. As the eloquent voice of the venerable preacher who was four times elected President of the Conference, and who on every platform in England and Ireland had pleaded with peerless power the cause of Methodist missions, was fading into silence, another was called to the front of equal gifts, larger culture and wider popularity. When the veteran of over seventy was tottering to the tomb the elastic, eloquent young hero of thirty was just rising to leadership and urging forward, with words of daring and power, the conquering hosts of the Lord. The church will never lack for leaders. God buries his workmen and carries on his work. He is crowning some and calling others every day.

Canon Lyddon's "Theory of the Episcopate," given in a sermon preached on a recent ordination occasion, has awakened some vigorous discussion. So much so, that the distinguished author has revised one or two sentences and shaded very materially their exceeding High Churchiness. In an article published in the Contemporary Review, Dr. Edwin Hatch makes an elaborate response, of which the following are his closing, well-chosen words:

"There is not a single statement of the New Testament or a single fact of church history that is not compatible with the belief, which is parallel to almost all else that we know of the working of God, whether in nature or in grace, that the Christian communities have a free right of organization; that different forms of organization have been developed by the force of circumstances as the ages have gone on, and that the forms of organization which survive are survivals of the fittest, and thereby part of the moral government of God."

## Missionary Methods—A Call.

The call of Dr. Allen, the superintendent of our China Mission, for 150 new missionaries within the next five years recalls some thoughts. Our convictions as to the methods of establishing the kingdom of Christ in heathen lands are clear and strong. Though without the advantages of personal observation, we have been an interested student of the reports and correspondence of men in the field connected with all denominations. Their suggestions and discussions we have read, and the results of various methods compared with some care.

Educational and evangelistic measures should both be employed, and neither should be given undue prominence. It is the function of the church at home and abroad to educate; but this must be subordinate to the great work of preaching. God has ordained "the foolishness of preaching" to be his mightiest agency for achieving the world's redemption. We, therefore, commend most heartily the spirit that prompts this earnest appeal to the church. Though the figure named is a bit sensational and beyond the assimilating power of the mission, it indicates a chivalric spirit and aspiring faith. There is in it something of the martial music of a bugle-horn that thrills the nerves, and makes the soldier impatient for battle. Unless our men at the front have such courage and zeal nothing great or good can be accomplished.

We applaud the spirit of this call because it puts a premium on evangelistic work. He wants men to itinerate and preach. The ear of the empire must first be caught by the earnest preacher on the street or in a humble chapel, speaking, and with a loud voice. It was Paul's plan; it is the Divine method. In a letter to the Richmond Christian Advocate the Rev. W. W. Royall says: "The point of all is this—that if we intend to build up our part of the church of Christ in China, we must, absolutely must, do more evangelizing. Schools, good and useful schools, will spring up everywhere in the most natural and successful way. They will be the outgrowth of a want made manifest by the preaching of the gospel." To the same effect other missionaries are writing, and we are urged to send forth more laborers into the harvest. The need is thus stated and laid upon the conscience of the church. If the heathen perish without a knowledge of our God when the ability to enlighten them is in our hands, how dreadful is our responsibility!

And this recalls the loud appeal of our depleted missionary treasury. Anticipating that the Centenary enthusiasm of the church would express itself in connectional offerings for the expansion of our great ecclesiastical and evangelistic enterprises, the Board of Missions advanced appropriations. But when the Centenary idea became deconnectionalized and expended its force mostly in local work, all contingent appropriations had to be revoked and our lines of operation somewhat contracted. Surely a forward movement is not to be arrested because the Lord's money is withheld! Will the church call a halt, and say to her officers, Retrench; and to missionaries ready for the field, Stay thou at home? The "million for missions" being raised so vigorously by our brethren of the Methodist Episcopal Church encourages the hope that a like aggressive spirit will pour into our treasury a quarter of a million. With more than half as many members, we ought to raise a fourth as much for the enlargement of our Redeemer's kingdom. To help forward such a result we venture the following suggestions:

1. Let each pastor adopt both methods of public and private appeal. If any brother is absent on missionary day, see him elsewhere and secure an offering.
2. Ask each one to make a slight advance on the contribution of last year. If it involves a little self-denial, so much better for the giver. If it requires the sacrifice of some luxury or ornament, Christ will supply a richer adornment of spirit.
3. See that every cent assessed is raised. The assessment may seem excessive; but really it is far below our Lord's demands.
4. Remember that each congregation which exceeds the assessments for connectional objects this year will have so much credit as a Centenary offering. An opportunity is thus given to those churches that under the stress of local circumstances, or for any cause, failed to properly commemorate the greatest event in our ecclesiastical history to join in a memorial celebration of God's blessings vouchsafed to us during a hundred eventful years. This will develop a more intelligent denominational loyalty and strengthen the hands of every faithful pastor.
5. Be slow to apologize for anyone's

refusal or failure to make a proper missionary offering. Pastoral sympathy may be expressed too speedily and to a brother's spiritual hurt. He need not be chided for his penuriousness; but, on the other hand, it should not be condoned. The complaints of excessive assessments do not all come from the pew. And every such criticism is a salve to some covetous conscience.

## "Insignificant."

A writer in the current number of Harper's Magazine, treating of the "Mohammedans in India," goes out of his way to remark that "the conversion of Hindus to Christianity has been entirely insignificant." Yet trustworthy statistics show that half a million of Hindus have become Christians, nor is there any portion of the heathen world regarded with more interest and hope by the friends of missions than the great Indian peninsula. And it is quite certain that educated Hindus, themselves, are very far from regarding the progress of the gospel as being insignificant. More than one has given expression to the belief that their own religion was doomed, and that in the Cross of Christ would reign from Cape Comorin to the Himalayas. There are as many converts now in that country as there were in the Roman Empire at the close of the first century.—Christian Intelligence.

The ignorance of some secular writers is amazing. They seem to have a genius for mistaking or underestimating the facts of religious and ecclesiastical history. Any well-informed man knows that the percentage of increase in the foreign mission fields of all churches is greater than at home. And this is as it should be. A few years ago every Chinese port was closed against a Christian missionary; now they have the amplest protection, prosecute their apostolic labors without personal molestation, and have gathered into their churches thousands of humble, faithful worshippers of the Lord Jesus Christ. And what a revolution has been wrought in Japan! Her Christian subjects are rapidly multiplying, her system of education is constantly improving, her legislation is becoming more liberal, her caste prejudices and superstitions are giving away, and a nation is being born to God in a day. Corea, "the hermit-nation," long a terra incognita to the civilized world, is now open to the missionary and the gospel standard has already been securely planted. "Insignificant!" these results may be to unbelievers, but to the heart of faith, they are the earnest of a better hope and the prophecy of a brighter day.

Surely the writer of the above has not read Dr. Dorchester's Problem of Religious Progress or Dr. Parkhurst's admirable article in the North American Review, entitled, "Is Christianity Declining?" What a skillful marshaling of the facts of faith! We can not read them without a psalm of praise and a prayer of consecration. They are an eloquent refutation of the blasphemous boast of Voltaire, "that before the beginning of the nineteenth century, Christianity would disappear from the earth." From no outpost is she beating a retreat, but is rather pushing forward with holy and heroic boldness into the regions beyond. Never were her principles so firmly rooted in the heart of the world, nor has the church ever known a period of such glorious activity. Some of Dr. Parkhurst's figures, as related to our own country, are of thrilling interest:

In 1800 there were but 3,030 evangelical churches in the whole of the United States; in 1880 they numbered 97,000. In 1800 the number of communicants in evangelical churches numbered 364,000; in 1880, 10,065,000. In 1800 there was one evangelical communicant to every 141 inhabitants; in 1880, one to every five. While the increase of population since 1850 has been 116 per cent., the increase of communicants has been 185 per cent. In 1745, when Dr. Dwight became president of Yale College, only five of its students were church members. In 1880, out of 12,063 students of colleges, 6,081, or more than half, are professors of religion.

The religious condition of France is thus stated by the New York Independent:

There is steady progress toward the severance of the connection between Church and State. The appalling prevalence of infidelity shows the utter failure of Romanism as a power for proper religious training. The hierarchy had full control in France; it was the sole teacher of religion and morals; but it was unable to hold the confidence of the people, and they broke away from the guidance of the church, and became not merely indifferent, but, to a great extent, bitterly hostile to Christianity. Had the Reformation prevailed in France, the nation never would have sunk into its present condition. But evangelical influences are at work in the land of Huguenots, and there, when presented in a purer form, will win back the allegiance of the people.

## The Seashore Camp Meeting.

We spent a few days last week at the Seashore Camp Meeting and in an unusual measure enjoyed that feast of tabernacles. The attendance did not equal other years, but the spirit of the occasion was never better. We noted many improvements on the grounds which have added to the comfort and attractiveness of the place. With the expenditure of a little more money it can be made the most beautiful and delightful location on the seashore. The trustees deserve all praise for their zeal and enterprise in establishing and improving this religious seaside resort. The restaurant kept by Bro. B. O. L. Rayne satisfactorily catered to the tastes and appetite of his patrons. We understand the trustees purpose erecting a fine hotel on the grounds in the early future. When that is done and some other contemplated changes are made, this will be the "Martha's Vineyard" of the South.

The preaching was earnest, direct, searching, instructive. The power of the Highest overshadowed the pulpit and the people sat together in heavenly places in Christ Jesus. There were comparatively few in attendance who were not professed Christians, but it was a great season of edification to the church. The experience meetings in the morning, always profitable and joyful, were full of pentecostal fervor and power. How inspiring is the testimony of a fellow-pilgrim! Often we feel lonesome and that our experiences are peculiar. But when some one relates the story of his spiritual struggle, the kinship of conflict invigorates faith and courage. We have always been a witnessing people, and as long as the Methodists have an experience to tell, the Lord has a use for us.

One marked feature of the worship was the singing under the leadership of Mr. Philip Werlein. He introduced the organ and cornet, and, though some at first felt the shock of innovation, soon all appreciated and approved the change. The cornet leads and holds together the voices of a large congregation far better than any precursor however expert or gifted with lungs. The instruments were not used at the close of the service when penitents were called, nor while conducting the altar exercises. Then the informality and joyous freedom characteristic of a Methodist revival were observed. It was generally agreed that the singing was an improvement on previous years.

Another service somewhat unusual at camp grounds was a gospel temperance meeting on Friday afternoon. The attendance was good, the spirit of the hour most devout, and we trust positive and great good was accomplished.

## Wise Savages.

The following, from the Youth's Companion, illustrates the fact that we may apply to others for some valuable aid, to our higher civilization. After all our boasted progress the New Zealanders are ahead of us in prohibition sentiment. The indulgences now are, however, that we will soon attain unto the virtue of these savages:

The King of the New Zealand Maories is a wise man. Seeing the evil which intoxicating drink has already wrought among his people, he has taken steps to prevent the introduction of any more liquor into his dominions. By the law of New Zealand, the natives inhabiting any district of the country may petition the governor general to forbid the sale of liquor, and the King of the Maories has taken advantage of this feature of the law. His domain is very extensive, and his people are numerous. As the enforcement of the law against liquor is not, as it is in some countries, in the hands of those who are interested in violating it, there is little fear that it will become a dead letter.

What a lesson there is in this circumstance for the "enlightened" people of America and Europe! Drink has well-nigh destroyed the race of North American Indians, and it has much to do with the decay of the native population of the Sandwich Islands. Yet Christian people have suffered persons among themselves, animated by a greed of money, to carry on a trade in rum with these poor savages.

Drink has killed millions of white men and women, has multiplied pauperism and crowded the prisons. It is left for a savage chief to make an effective stand against the enemy, while the countries with highly organized governments are groping in a blind search for some way to deal with it. Man is gradually learning that his own civilization is matched in many important respects by that of such insects as the ant. A fact like that we have cited may well make us pause and inquire if the wisdom and self-restraint of the South Seas savages are not worthy of our imitation.

"A million for missions" is the alliterative and inspiring watchword of the Methodist Episcopal Church this year, and the responses received indicate the probable fruition of the largest hope. Secretary McCabe says: "There is the sound of a going in tops of the mulberry trees. The million is coming."

—Rev. Dr. C. F. Evans, of Shreveport, has been on a visit to Little Rock, Ark.

—Twenty-seven of the South Carolina preachers attended Wolford College commencement.

—We regret to hear that Sister Heard, widow of the late Rev. Joshua T. Heard, has been very ill. At last accounts her condition was considerably critical.

—The revival at McComb City, Rev. J. T. Nicolson, pastor, resulted in twenty-three additions to the church. A full report of it will appear next week.

—The new president of Bowden College at Brunswick, Me., the Rev. William DeWit Hyde, is only twenty-seven years of age. He is said to be a remarkably gifted young man.

—Bishop Keener expects to attend the Seashore District Conference at Hattiesburg next week, if his health will permit. The opening sermon will be preached by Rev. J. D. Hays on Wednesday night.

—Our sincere condolence is extended to Rev. G. H. Hodge, of the North Mississippi Conference, in the death of his little daughter. Heaven becomes more real as our loved ones are transferred to its many mansions.

—Rev. J. S. Oakley, of Starkville, Miss., thus concludes a private note to the editor: "We are preaching in our new church. Hope to have it finished by November 29, at which time we expect Bishop Hargrove to dedicate it."

—Rev. Ross Taylor, son of Bishop William Taylor, of Africa, has returned to his home in California from the "Dark Continent." He was absent about five months. Whether he proposes to rejoin his father has not transpired.

—The Centennial Volume containing the essays, addresses and proceedings of the Centennial Conference held at Baltimore in December last, is just from the press. It can be had for \$2 net, and every American Methodist ought to have a copy.

—Sam Jones is stirring the dry bones and beer kegs at Murfreesboro, Tenn. After a six o'clock service in the morning, a whisky dealer rolled all of his whisky out on the pavement and shipped it back to the house from which it was purchased.

—Trinity Church, Atlanta, Ga., stands deservedly in the front rank of our Southern Methodism for its liberal contributions to foreign missions. On a recent Sabbath an offering of \$1,500 was made to this cause, and it is determined to increase it to \$2,000.

—Our brethren of the tripod are receiving high honor. Emory College has conferred the degree of Doctor of Divinity upon Rev. J. E. Godbey, editor of the South-Western Methodist, and Rev. J. W. Rush, editor of the Alabama Christian Advocate.

—The smallest salary a pastor in the Presbyterian Church of Australia is permitted to receive is \$1,500. We know a number of the clergy of that and other denominations in this goodly land who have permission to receive less than one-fifth of that amount.

—Revs. R. Bradley and J. W. Brown, of the Mississippi Conference, called at our office on Wednesday, of last week, en route to the Seashore Camp Meeting. They were accompanied by our old Vicksburg friend and former parishioner, Bro. G. L. Record.

—The discovery of iron in several North Louisiana parishes is a topic of surpassing interest in that section. From superficial examinations made little doubt exists but that rich deposits of iron and coal are to be found in Claiborne, Webster, Bienville and Bossier parishes.

—Rev. Whitford Smith, D. D., has resigned his professorship in Wolford College on account of the infirmities of age. In his palmy days Dr. Smith was a preacher of great power and popularity, and has filled a professor's chair with the amplest satisfaction.

—Here is an item worthy of wide mention: "Since 1879 the Northern Presbyterian Church has had an increase in membership of 10 per cent, in contributions, of 70 per cent." A like comparative development of the grace of liberality among "the people called Methodists" would swell our offerings into the millions. And why not?

—We are in receipt of a sad note from Rev. C. R. Godfrey, of the Louisiana Conference, dated Forksville, July 10, announcing the death of his son Walter, after an illness of only forty-eight hours. This is the first break in that happy family circle, and the blow is very severe to the bereaved parents. But our brother expresses the sweet resignation taught in the blessed gospel: "How joyful will the meetings be in the heavenly world!"

—The entire plant of the old Exposition, including buildings, machinery, etc., was sold at auction on Monday last for \$175,000, the Board of Management of the new Exposition becoming the purchaser. It is now intended to push forward with all possible vigor the work of reconstruction.

—Rev. Dr. C. K. Marshall and family are at Eureka Springs, from which he sends us a pleasant note. We are glad to know that Mr. Marshall is improving rapidly. The Doctor says: "The half has been told of the numerous cases of hopeless cases by these mysterious waters—God's own sanitarium."

—A writer in the Religious Herald who has attended religious assemblies North and South, thus describes the speaking and preaching: "That in the North is more finished; that in the South more forcible; that at the North more studied, that at the South more natural; that at the North more from the head, that at the South more from the heart; but both are alike honest, manly and able."

—The last General Conference of the Methodist Episcopal Church appointed a commission to draft a plan for the entertainment of that body and to select the place of its next meeting. The commission met recently, and as between Boston and New York City, both places having extended invitations, selected the latter. The General Conference of 1888 will, therefore, be held in the city of New York.

—Just now in Mississippi there is intense political excitement. Rival candidates and their friends are exceedingly active in trying to secure the support of county conventions. An election for State officers is approaching and many aspirants are to keep their heads cool, and the consciences void of offense. Many a man has fallen from grace in the fierce excitement of a political contest.

—Miss Carrie Steele, of Mississippi, who has been accepted by the Woman's Board of Missions to work in the foreign field, attended the Seashore Camp Meeting, attended a niece of Rev. Elijah Steele, the quiet young apostle of the South, who died of yellow fever in the city, and, therefore, has the influence of missionary faith. We are your young friend a long life devoted service among the women of heathen lands.

—Rev. Dr. W. P. Harrison, brother of the Methodist Episcopal Church, South, reached the Seashore Camp Ground on Saturday and preached on Sunday at 11 o'clock. His sermon was greatly enjoyed by the entire congregation. Bishop Keener preached in the afternoon with characteristic power. The sermons of the day were by Rev. J. B. A. Abreu, at 8 o'clock in the morning, and by Rev. Dr. M. Andrews at night.

—Canon Farrar is expected to visit the United States in September, and will deliver some addresses on prohibition, of which he is an ardent advocate. If "our kin beyond the sea" who visit this country would extend their journey farther South, they might do good, and carry home some refreshing impressions. English tourists and writers have not been slow to speak of this section, but none ever come to make original observations. We hope the distinguished Dr. Farrar will extend his trip to the Crescent City.

—Rev. H. C. Parrott, of the New Mississippi Conference, writing his revival meeting at McComb, says: "We had seven conversions, of whom was a saloon-keeper. All saloon-keepers of the town were serious, closed their places of business, and attended the meeting night after night. They are clever men and press themselves as being dissatisfied with their business. The basest club suspended operations, and denominations share heartily with us. Rev. H. T. Gaines, of Crawfish, a faithful young preacher, was with us during the entire meeting, and made for himself many friends."

—A note from Rev. Dr. A. H. president of Centenary College, encourages the hope that a largely increased patronage may be expected next year. He is working diligently at home and abroad. When at home he is superintending the building of a house for the president—a long felt. Some facts about the expenses of a collegiate year at Centenary are of interest to the preacher. He says: "Preachers' sons or daughters preparing for the ministry can attend Centenary for \$125 per annum. I wish that fact to be fully known; I wish also that the people should know if they patronize the college there will be no need of collecting supplemental funds." We hope halls of that honored institution will be crowded next year—as in old days.



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## Obituaries.

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# Christian Advocate.

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## Christian Advocate.

THURSDAY, JULY 23, 1885.

HE HATH DONE ALL THINGS WELL.  
(Mark vi, 37.)

BY CHARLES BARNES.

When youthful buoyancy of life  
And thrilling pulses swell  
Our bounding hearts—we then allow  
"He hath done all things well."

When pleasant things surround our home,  
And blessings seem to dwell  
Forever with us, then we cry,  
"He hath done all things well."

When our petitions reach the throne,  
And loving answers tell  
That we prevail—our glad cry,  
"He hath done all things well."

Then let not his chastening love  
Make grieving hearts rebel,  
Nor let the chastened soul deny,  
"He hath done all things well."

But let the inward monitor  
To penitence impel,  
That we so fully show the world  
"He hath done all things well."

He dealt with us as with sons,  
And spurs us to excel,  
The alluring wiles of deadly ease;  
"He hath done all things well."

His promises are to the end,  
And through the shadowy dell  
His rod and staff shall comfort us;  
"He will do all things well."

Oh! Father, grant that when for us  
Shall toll the passing bell,  
We may with shining seraphs sing,  
"Thou hast done all things well."

Primitive Methodist.

## Letter from China.

(Continued.)

MR. EDITOR: During the whole of 1886 I was engaged almost daily preaching in the city and in the country, and distributing the word of God. I visited almost all the towns and villages for twenty miles around Shanghai on horseback, having Bro. Liew, our native preacher, with me. The little church in the city supplied a great want, and we had almost daily preaching there. In the early part of July I baptized the young carpenter, Young Kyung San, who seemed to be truly converted to faith in Christ as his Savior. He commenced the study of the Scriptures at once, with the hope of carrying the gospel to his own home and people. For years he had been seeking the truth and at last found it in Jesus.

Shortly after the opening of the church a wealthy silk merchant came in and listened attentively to the preaching of God's word. The next day he returned to hear, and again and again he visited the church, evidently deeply interested in the doctrine. He invited me to his home, some sixty miles in the interior, saying, "I want you to go to my home and people and preach the same doctrine." He gave me his address, and said he would expect me in two weeks. In a few days I started in company with Bro. Liew on a small Chinese boat in search of this man's town and home. This was the first extensive trip I had made in the interior, and, of course, there was much to be seen on the way to interest me. The thriving towns and villages and the people in their fields busily engaged at work all attracted my attention, for at that time the ravages of war had not swept over this part of China. The whole country seemed to be at work. Passed one walled city, Tsingpo, situated in a very pretty valley with hills in the distance. The whole valley seemed devoted to the cultivation of rice to almost the exclusion of everything else. At this city stands an old pagoda. These structures are found near almost in all towns and cities, and seem almost inseparable from them. This city is not a large one; but great numbers of people were going in and out of the gates. It was in this city, only two years before, where Dr. Medhurst, Mr. Muirhead and Dr. Lookhart, missionaries of the London Mission, were attacked and badly beaten. This was their first visit, and at that time there were thousands of men from the north waiting at that city to take up rice to Peking. After Dr. Medhurst had preached to the people they began to distribute books among them. There was a general rush for the books, when the missionaries were overwhelmed by the immense crowd. Dr. Lookhart tried to defend himself with a stick, and this exasperated the people. The infuriated mob then rushed upon them with sticks, stones and bamboo poles, and two of the missionaries were badly beaten. It was with great difficulty that they reached their boats and returned to Shanghai. We were not interfered with except that we received some considerable abusive language.

In 1859 the city was occupied by a large force of insurgents, and soon the beautiful and thriving suburbs of the whole city were laid in ruins. In 1860, on my return from the city of Nankin, I passed this city when it was still in the hands of the insurgents. We reached the place in the night, about ten o'clock, and were halted by the guard on the wall. Our boatmen were not familiar with the names of the cities which were then in use by the insurgents, but only knew them by their former names. When hailed, "Who comes there?" they replied, "Friends." "Where are you from?" They answered, "From Soochow." In a moment there was great commotion on the walls of the city, for the boatmen had given them the wrong name for the city of Soochow. I went at once to the bow of the boat, and shouted out, "We are from Soochow." This, of

course, confirmed the insurgents in the belief that we were enemies about to attack the city. Gongs and drums were sounded on the wall and in the city. By the yells and moving of lights we could see soldiers collecting on the walls. We were summoned to halt at once. I shouted back that we were going to stop at the east gate of the city. There seemed to be thousands of voices yelling to us to halt or they would fire upon us. It was an anxious moment just then, for we did not know what moment a shot would be fired at us. The boatmen yelled out there were foreigners aboard, and this excited the insurgents the more, for they had been attacked by foreigners only a short time before this. At a given signal drums and gongs were sounded all over the city, and the city wall near us was soon crowded with soldiers. Lights were seen moving in all directions, concentrating at the east gate to resist the foe. When we came to anchor the east gate of the city was opened and about one hundred men came out with swords and banners. I produced my passport which I received in the city of Nankin. On reading this they exclaimed, "They are our brothers." The officers then gave us a cordial invitation to go into the chief, saying, "The chief wishes to see you and have you partake of some refreshments." We went with them, but without a little fear lest we might be detained as prisoners. When we reached the residence of the chief we found it beautifully lighted and tables filled with refreshments. This was indeed a great surprise to us. The chief was a very pleasant man, and called us brothers. Said he was very sorry some foreigners opposed them in fighting the imperial troops. It was about midnight when we returned to our boat. The chief requested us not to leave in the morning until he could see us. A little after daylight we were about to leave when an officer was seen coming from the gate with two or three live goats, a number of chickens and a large lot of fresh beef as a present. They wished to send an escort of soldiers with us; but we felt more secure to go alone, and after thanking them many times for their great kindness to us we set sail and, passing the imperial camp without any difficulty, we reached Shanghai in safety.

Yours in Christian fellowship,

J. W. LAMRUTH.

SHANGHAI, CHINA, June 4, 1885.

## Retrospective.

TWENTY-THIRD PAPER.

Rev. Green M. Rogers was a transfer from the Tennessee to the Mississippi Conference; was a man of fine mould, prepossessing in his manners, pleasant in social relations and withal a good preacher and administrator of discipline, making a good presiding elder. He was kind in his intercourse with the preachers on his district, gaining their esteem and affection. While he was presiding elder of Sharon district the writer was licensed to preach. He has not forgotten his embarrassment and timidity while passing through an examination before a full quarterly Conference, consisting of the preacher in charge (Rev. A. T. M. Fly), several local preachers, besides the Board of intelligent stewards and class leaders. The Conference was held at the old Pleasant Grove Camp Ground, in Madison county, September 10, 1882. Being the only applicant for license to preach, the numerous questions had to be answered with no other person to respond. There I sat trembling, fully aware of my imperfect knowledge of theology. Among the local preachers present was the stern-looking, intelligent divine, Rev. Thomas Griffin. Had I known him better I would have feared him less, for beneath that stern countenance was concealed a kind heart. Mr. Griffin could make allowance for novitiate.

The following dream was related by Mr. Rogers, as near as the writer recollects, in his own or similar language:

"While traveling through the Chickasaw Nation, on my way to the Mississippi Conference, with my family my money was exhausted in paying for repairs and other incidental expenses. Night overtook me at the house of a gentleman who had been settled in the Nation a few years. He consented to entertain us for the night. I found him an intelligent gentleman with comfortable surroundings. After prayers, retiring to our room, I told my wife I hardly knew how we would complete our journey, as I had no money; we would trust to Providence. During the night I dreamed that someone put a new twenty-dollar bill in my hand on the Manchester Bank. I had never heard that there was such a bank in Mississippi. The names of the president and cashier were plainly written; other marks and numbers were particularly noted. I felt gratified that I was to be relieved from present embarrassment. While holding on to the bill I awoke. It made such an impression on my mind that I awoke my wife and related the dream. After breakfast the next morning my landlord said to me: 'Parson, before moving to the Nation I was in the habit of attending church and helping to support the ministry. Since we have lived here in the Nation we have had no church privileges, and I have paid nothing to the preachers. Will you accept this as a present?' And he handed me a twenty-dollar bill on the

Bank of Manchester, precisely suiting the description of the one I had seen in my dream."

It will be remembered that the name of Manchester was changed to Yazoo City. I reproduce the above "retrospective" as a singular coincidence, showing that the Lord careth for his servants.

As is known, Mr. Rogers became a leading member of Mississippi Conference, was honored by his brethren with seats in the General Conference and for several years filled important charges, doing efficient work. In the prime of life he was stricken with paralysis and passed quietly away to his reward. His courtly bearing, sprightliness of intellect and warm attachment for his friends and the cause he espoused were his noticeable characteristics.

DANIEL MORSE.

MARSHALL, TEXAS.

## An Appeal for Helping the Poor to Help Themselves.

The House of Rest, Charleston, S. C., was founded by three ladies, in 1874, for all women and children who can not be received and surrounded by good influences elsewhere. It receives orphan babies and the orphans of strangers (both classes) being inadmissible at the Charleston Orphan Home), the children of bread-winning mothers and of sick parents, little girls rescued from degraded homes, the convalescent, the stranger seeking employment, the aged needing a peaceful home, and also the sinner, for whom it is a very successful and the only reformatory in the South, unless there be one recently opened at Washington.

It receives applicants from other places if there is room, and the friends of each one thus admitted pay one hundred dollars a year toward their support. At present there are twenty-nine inmates, including twenty-five children under fourteen years of age. Each inmate is required to do whatever she can. The children receive training in household work and sewing, a common school education, and are expected to be fitted for household positions.

The founders of the House are devoted to its work. One of them has made it her home from choice, so as to give all her time to it. Another one regularly leaves her home to spend the greater part of the day at the House engaged in its work. These ladies impart to the House a redemptive unexpected in a home for the unfortunate, and show in their daily lives the ruling principles which have made it the House of Rest.

May the work "come home to men's business and bosoms!" It only needs to be known to be appreciated. It was founded in the belief that, because it was a work meeting pressing wants in the daily lives of the poor, it would be supported by the people. During the past year sixty worthy applicants were obliged to be refused admission from want of means.

Shall the waiting applicants be received? They can and the work can be enlarged as designed and demanded, and he largely self-supporting when \$1,782—the needed sum for the purchase of steam machinery manufactured by B. Eastwood, of Patterson, N. J.—into its self-sustaining laundry is contributed. The laundry's capacity for work would thus be increased at reduced prices, and in it the inmates would be taught to maintain themselves by their own hands, and if unskilled workers, be trained until they become successful in laundry work. Can this sum be more worthily bestowed than by thus teaching young girls and women of the unfortunate poor to earn their bread by necessary work? And can a more practical way be devised of helping the destitute to help themselves?

The Laundry Fund now, July 11, amounts to \$223.63. In the faith that there is "much in little," and to enable all to contribute to this noble work, even a two-cent postage stamp for the Laundry Fund of the House of Rest will be gladly received from each hearer, reader and subscriber of the CHRISTIAN ADVOCATE. And as the trouble of sending deters very many who would otherwise gladly contribute a two-cent postage stamp, all who will become stamp collectors for the Laundry Fund of this Christ-like charity will find that it pays by helping it to make a worthy cause one's own.

Reference in Charleston concerning the work can be made by permission to the Rev. C. W. B. Howe, D. D.; the Rev. C. S. Vedder, D. D., pastor of the Huguenot Church; the Rev. F. W. Junkin, D. D., pastor of the Westminster Presbyterian Church; the Rev. Mr. E. T. Horn, pastor of St. John's Lutheran Church.

All necessary inquiries about the work may be made, and all visitors in sympathy with it will be welcome to the founders of the House, who are also the Executive Committee—Mrs. J. Bellinger, Miss E. J. Wagner, Miss Cella Campbell. Contributions to the Laundry Fund must be so specified, and may be addressed: House of Rest, Charleston, S. C.

MARY VAN D. STEVENSON.

## "Foreknowledge of God."

This paper I intend as a rejoinder to Rev. Angus Dowling, whose article on the above caption appeared in your columns, June 11, which I read with some degree of interest. I have traversed the ground over and over from childhood up, being raised a Calvinist, and know the trouble

through which such minds wade. It is hard to lay aside the bias of early training and take God at his word. Like Paul, I have almost reached the point sometimes where I could wish to die for my brethren's sake if it would only win them away from Calvinism to Christ.

So in this and other articles that yours may evoke you will allow me the privilege of dealing with the subject of foreknowledge candidly, and if I differ with your own preconceived opinions on this subject, deal with me as a brother honestly in search of truth and trying to knock the scales from the theological eyes of all Bible students whom I may have access to.

Your position is as tenable as any one I have ever seen in print; but my candid opinion is that it is not correct in the whole. Hence I shall assume a position never yet taken by any prominent writer except one, and that only assumed, but not argued, viz: That God does not foreknow all coming events, neither does he propose to know them. (Polycarp.) You take the position that God's foreknowledge covers all future events whether moral or natural. This is where the thinking world has made the mistake by blending these in one, associated with moral agency.

Again, "These all show that God understands everything however complex and however contingent." I agree as to the knowledge of complex, but not of contingent ones, if these contingent ones depend upon the moral agency of man. However, it is true that the foreknowledge of an event is not the cause of it. This doctrine is true in its broadest sweep in time and in eternity. That to my mind is a subterfuge which I shall not accuse you of being the author, for it existed long before your day. It is a legal trick showing only one side of the question. While the knowledge of an event does not make it so; yet if it were not so, how could it be known? Here you get into a dilemma.

"Again, God foresees what does not come to pass, and the foreseeing of an event before it comes to pass may prevent or hinder its coming to pass." Nothing is an event which is yet in the future, or purpose, and depends upon contingencies. This is the sad mistake of the theological world. They blend terms and confuse ideas on the subject. I am ready to admit that God foreknows his own plans and purposes from all eternity, and that he has fixed terms, or conditions, or laws, or decrees, as you may choose to term them, by which he will be governed himself toward us and by which we must be governed toward him. These terms are as immutable as the laws of the Medes and Persians. Reward or punishment, assistance or rejection, depends not upon God's changing, but upon our changing as the events of life come up. But to say that God foreknows that which depends upon the moral action of a moral agent is not in keeping with sound reason, and to say that God foreknows events that never come to pass is not good child logic. Substitute the term "purpose" for "event," and I will accept that he knows the purpose of a moral agent before it comes to pass. Not before it is purposed or conceived in the heart, but before it is done. And as to a sinful purpose conceived in a wicked heart against God's children, he can forewarn, as he did in David's case, and help them escape, and the purpose may never be accomplished. But there is a vast difference between a purpose conceived in the human heart and an event. I will give and argue my position proper in another article which will follow this one.

Yours in Christ, SAM WHITE.

ARKADULA, Mississippi.

## Woman's Missionary Society.

MR. EDITOR: It becomes my duty to try to give your readers some idea of the business transacted by the Woman's Missionary Society of the North Mississippi Conference at their annual meeting held at Aberdeen, June 25 and 27. The Conference officers, Mrs. C. N. Terry, president; Mrs. J. B. Stone, corresponding secretary; Mrs. S. H. C. Strong, auditor, and myself, recording secretary, were all present. Most of the auxiliaries were represented by delegates, some by letter. The first day was occupied in appointing committees, hearing reports of corresponding secretary, treasurer and delegates.

In the afternoon Mrs. Erwin, the hearer of greetings from the Woman's Christian Temperance Union of Columbus was introduced, and received a cordial welcome. Much sympathy was manifested for the good work being done by the union, and the hearty cooperation of the society guaranteed.

In the evening an address of welcome was read by Mrs. Bishop Palmer, and was responded to on behalf of the societies by Mrs. R. S. Parker, of Starkville. The annual essay was read by the president, Mrs. Terry. In this brief account of our meeting I could not, were I to try, do justice to these addresses. Anything I would say would fall so far below their merit that I might detract from the impression made on those so fortunate as to have heard them.

The second day Miss Lechie Rankin was with us. Gave us a talk in the interest of the Woman's Missionary Advocate, and also read a paper in regard to Miss Haygood's school for girls in Shanghai, which the society fully endorsed. In the evening no opportunity was given for the indorsement to take

a mere practical form, and resulted in twenty-four shares being taken. Before the close the following resolution was adopted:

Resolved, That we rejoice greatly in the presence of our much loved missionary, Miss Lechie Rankin, and feel that a rising vote of thanks be given her, and also her beloved mother for giving her to us these few days for her attendance upon our meeting. We will ever cherish with greatest pleasure the memory of this association with her, and our warmest prayers shall follow her even back across the waters. We feel that her presence has been a blessing to us already.

Miss Clark, of Pickens, read an essay in the afternoon which was pithy and humorous, and much complimented, my duties as secretary engaged me so at the time that I heard little of it. Not the least interesting feature of the occasion was the account given us by our corresponding secretary of the meeting of the Woman's Board of Missions in Knoxville. It was like a member of the family returned from a visit to a place of much interest to us. And I can but think that the interest in missionary work would be increased in proportion to the increase of the audience.

We learned with pleasure of the reelection of Mrs. Butler as editor of the Woman's Missionary Advocate, and approved the programme for the monthly meetings as issued by the editor of leaflets and rejoice to know they will be continued. Before proceeding to the election of officers the following resolution was adopted:

Resolved, That we deeply regret that circumstances which forbid our treasurer from again accepting the office, and we accept her resignation only because we are forced to do so.

Officers elected were: President, Mrs. C. N. Terry; corresponding secretary, Mrs. J. B. Stone; recording secretary, Mrs. R. J. Thurmond; treasurer, Mrs. A. C. Owen; vice-president, Aberdeen district, Mrs. T. H. C. Strong; Columbus, Miss Mary Callaway; Winona, Mrs. Hartwell; Greenville, Mrs. Myra Smith; Grenada, Mrs. E. G. Payne; Sardis, Mrs. Blackburn; Holly Springs, Mrs. Walker; Corinth, Mrs. Inge; auditor, Mrs. Sullivan; alternate for corresponding secretary, Mrs. C. N. Terry.

The interest culminated on Sunday morning in a woman's missionary experience meeting conducted by Mrs. Davis, a woman whose whole heart is engaged in work for the good of the Master's cause. It is needless to add it was a success, for we know He does own and bless the efforts of such approved instruments.

And now, Mr. Editor, there may be some that will think I have not done justice in my account of the occasion. The old-fashioned school in which I was trained did not use as many descriptive adjectives as are now used, (and sometimes indiscriminately used.) Will only say my feeling is one of humility and gratitude in being allowed the privilege of being a collaborator with such women.

Yours respectfully,

MRS. R. J. THURMOND,  
Rec. Sec. W. M. Society.

## Christian Privileges.

What a privilege it is in the first place to be a Christian, "a chosen vessel," a child of God, an heir of glory, a joint heir with Jesus Christ! The language of such an one is, "The Lord is my shepherd. I shall not want. He maketh me to lie down in green pastures. He leadeth me beside the still waters." In affliction, he is my great Physician; in trouble, my omnipresent Friend, and

"When thro' fiery trials, my pathway shall lie,  
His grace all sufficient shall be my supply."

When surrounded by dangers my kind Preserver still is near to comfort and protect me. Dear friends, readers of the ADVOCATE, do you not agree with me when I say it is a glorious privilege to be a Christian? Certainly you answer. This is your privilege, it is mine; to have a knowledge of Christ as a personal Savior, and possess the "comfortable hope" of eternal life through him. What a consolation to know, although earthly friends fail us, or be snatched from our embrace by sudden destruction, we have a Friend who will "never leave us nor forsake us." How comfortable it is to be able to recognize the kind hand of Providence amidst the perplexities to which we are incident in this life, and under all circumstances to say, "Thy will be done." Let us then, who have set out to "win the prize," implore Divine aid that we may courageously fight all life's battles, and at last enter the haven of repose, exulting in the happy privilege and blissful realization of living with "God and the holy angels," there to be free from all sorrow and pain, and join in the anthems of praise to "Father, Son and Holy Spirit," while the ceaseless ages of eternity roll.

C. Y. REAMES.

ENEL, LA., July 4, 1885.

## "And God Shall Wipe Away All Tears from Their Eyes."

Oh, the tears of this life; how often they flow from thousands of eyes! How they tell, as the scalding drops trickle down the care-worn face, of the deep sorrow of the soul within! We know that they are a blessing from the kind Father to his human children. We know that they are given to us as a merciful medium, through which our pent-up sadness may escape. That at times when our burden seems more than we can bear, and our heart is heavy, that freely flowing tears often bring calm relief. Oh, what suf-

fering must those persons experience who know not the power to weep! Have you never seen the strong man when he was struggling with some terrible anguish, and tears refuse to come and relieve him? The aching is his dear desire. See him as he paces restlessly to and fro, his nerves all up-strung, his lips compressed and his eyes glowing with a feverish expression.

Tears are said to flow, too, when we are apprised of some great and sudden joy, and doubtless that is occasionally the cause. It is too seldom though that bright happiness fills the laughing eyes with tears, and too often the grief wrings the scalding drops from our heavy eyes. But think when the battle of life is victoriously ended, and the victor leaves his mortal tabernacle and goes to rest in one not made with hands, one that is immortal, that there will be longer use for tears. For there will be no sadness there, neither death nor sorrow of any kind; for the former things will be passed away. How much to be appreciated is the sympathy of friends when we are hurried with grief and sorrow as they attempt to cheer us up and whisper in our ears words of encouragement! Or with the little child when its tender heart is full of sadness when some disappointment has crossed its pathway and brought unhappiness which is expressed by freely flowing tide of tears! Then how grateful it will be to that kind person who will endeavor to make it feel more happy by speaking cheerful words, showing some thoughtful attention and wipe away the tears from the little eyes! So in our eternal home "God shall wipe away the tears from our eyes." Who is it that shed tears? Let us look around and see. In the dwelling-house just over the way is a family clothed in dark mourning apparel, with trimmings of sallow crepe, their sad faces and red swollen eyes tell us that they have been weeping. From what cause? Come into the room. There rests the lifeless body, perhaps of the father and husband, taken from them in the fullness of his strength, their guide, their comforter, their protector and provider of the necessities of life. Are you surprised that they should mourn? "But God shall wipe away all tears." For there shall be no death there.

Here is another household that is in tears. What is the matter here? There is no crepe on the dress. There is no mourning garb. There has been no visitation of the dread angel of death. This grief has probably been caused from financial reverses. The family has been suddenly reduced from affluence to poverty. Yesterday they were surrounded by every comfort and luxury that wealth can bring, to-day they are about to be turned out of the streets penniless. Unprepared and used to toil they will be forced to face the hard world and do battle with grim want. Or, perhaps, some ward member has been guilty of breach of the laws of society of the State and disgrace threatens the household, and they are in danger of being ostracized by their associates. Or mayhap some other dire calamity has dangers their peaceful happiness. Be whatever their ill fortune is, the hearts are filled with grief and the eyes are filled with tears. "But God shall wipe away all tears." For there shall be no sin in our eternal home, and if there is no sin there shall be no sorrow, no sadness, no grief, no misfortune and no unhappiness. The Father promises that "he that overcometh shall inherit all things; and will be his God and he shall be his son."

NATURE, MINN., June 30, 1885.

## The Chief Women.

(A paper written for the Woman's Missionary Society of Enterprise, Minn.)

In reading the word of God we are impressed with the prominence given to the chief women. First of all was Eve. None will deny that she was the chief woman of her age. Although she has had a heavy load laid at her door when we come to weigh the load by even balances, we find that the chief man was "found wanting" also. Eve was the first transgressor and the first chastised. She was the first woman's rights' woman, but her independence of man cost her more than she had calculated on.

"Frailty thy name is woman," said the God that punished also pitied her, and promised that thy seed should "bruise the serpent's head." Oh, what matchless condescension is this! This promise was verified when the angel said to Mary, "Blessed art thou among women."

It is not in the province of this short paper to even mention the chief women that have left the impress of their lives and influence on the age in which they lived. This subject is inexhaustible. We can only bring to our mind's eye the many honorable women noticed in holy writ.

When Paul and Silas were at Thessalonica, preaching Jesus (as Sam Jones did at Nashville), a great multitude of the devout Greeks believed and were sorted with Paul and Silas, and the chief women not a few.

St. Paul has been accused of partiality in a demerit on woman's work in the church. But we have not an read Paul's words. He had deemed her incompetent for any place of trust, would have sent Phoebe, the deaconess, on an important mission to Rome? Would he have called them fellow-laborers? His strictures on woman's work



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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D. D., REV. J. T. SAWYER  
REV. W. L. O. HENRICHT.

THURSDAY, JULY 23, 1885.

The brother who discontinues the ADVOCATE because it urged a Centenary monumental offering, has a very mild case of Methodism. If the history of one hundred years and the blessed doctrines of his church fail to awaken real enthusiasm, his convictions can not be very profound.

ALWAYS ADVANCED.—A live, thorough-going pastor wrote recently to a foreign missionary, stating that he had always advanced the collection for missions on the several charges to which he had been assigned. That is a good record and a comfortable reflection. It certainly must be humiliating to report a decrease. We should not be less active and faithful than our predecessors. There may, of course, be local causes of declension; but the rule should be, *Always advance*. Much depends upon the pastor. The same congregation in two successive years under different pastors often shows a wide difference in its offerings.

An old proverb says, "Wishers and woulders are never good housekeepers;" and "Wishing never filled a sack." But that is only true of faint desire that never ultimates in earnest and persistent labor. When the heart is ready to echo the Psalmist's utterance, "One thing have I desired of the Lord, that will I seek after," blessings abundant will be received. But the desiring must be strong enough to compel a diligent seeking. Reader, what is your one supreme desire of the Lord? An answer to that question will be a revelation to yourself.

Our Romish cotemporary, the Morning Star, attributes the terrible iniquities brought to light by the Pall Mall Gazette to Protestantism, and says, "What it has done for its abandoned flocks in England it will do everywhere if not sooner swept away by a reaction of alarm and abhorrence." Such narrow prejudice and purblind partisanship is amazing in this age and country. The idea of such outrages being the product of Protestantism! What has the Star to say of Romish France, whose lecherousness is the proverb of the world? And of Italy and Spain, the story of whose sins is a hissing and by-word in all decent communities? When Romanism holds undisputed sway, and is not affected by contact with Protestantism, her immoralities are enormous. Who compose the criminal classes of New Orleans? An investigation of their ecclesiastical affiliations might suggest the propriety of a little modesty on the part of our neighbor.

On Saturday, last, by a vote of 111 to 22 a general local option law passed the lower house of the Georgia Legislature amid much rejoicing. The debate had been animated and the interest was high. When the final vote was taken the crowded galleries gave expression to their joy in loud and long-continued applause. Many ladies were present and waved fans and handkerchiefs enthusiastically. There is no doubt of its passage through the Senate and becoming a law. Georgia already had a good law under which more than one hundred of her counties have been redeemed from the curse of the saloons. But so strong had become the prohibition sentiment that additional provisions were demanded. This bill is ironclad. It provides for an election every two years on the question of license or no license until a majority vote in favor of prohibition has been secured, when the matter is ended. Then no more elections on that question are to be held in the county. That is far in advance of any action yet taken by a Southern State, and very nearly approaches the prohibitory laws of Maine, Kansas and Iowa. Such a statute means death to the liquor traffic. The Times-Democrat, of this city—by no means partial to prohibition—sees the handwriting on the wall, and thus discourses in a leading editorial:

"As it is, this work is going rapidly on. In Louisiana, Texas and other Southern States scarcely a day passes without some election of this kind, the voting of a county or district on the subject of the licensing of liquor. There are defeats and victories for both parties; but it can not be denied that the prohibitionists win the greatest number of victories and are continually winning new districts to their ranks."

## A Plain Path.

That was an earnest prayer of David when he said, "Teach me thy way, O Lord, and lead me in a plain path, because of mine enemies." His foes were numerous and insatiate. Often he had to seek the hiding-places of the mountains and was never free from constant, sleepless espionage. Every movement was marked and every step was shadowed. Out of these experiences were born many of his most fervent prayers and sweetest psalms. So that the couplet is true that

"David's psalms had never been sung  
If grief his heart had never wrung."

Sorrow strung a harp that would forever have been silent. Enemies wrung from him strains of music that otherwise would never have waked the echoes of a thousand generations and taught the ages to trust God in trouble. When danger was greatest he sang the sweetest. When his foes were most malignant, thirsting for his life, and he was concealing himself in the caves of the rocks, the melody of his praise softened the mountain tempest, and on its wings mounted heavenward to the Lord of life. Then it was he said, "He will hide me in his pavilion; in the secret place of his tabernacle will he hide me." So while we sorrow with the persecuted child of song, beset with false witnesses and pursued with unbridled cruelty, we bless God for the triumphant faith that seems never to have been dismayed and the wealth of praise that was never exhausted.

There is significance, therefore, in his pleading for a "plain path." His enemies, or, as the marginal reading has it, "his observers," were intently watching for his halting or stumbling and an occasion to destroy him. One rendering has it, an "even path"—even and level as opposed to the rough and rugged ways of adversity.

A plain path is necessary to true Christian peace. If we are in doubt as to the way, every additional step increases anxiety. So confused becomes the brain of a person lost that he loses the power of careful reckoning. He wanders aimlessly, conscious of being in the wrong way, but without capacity to find the right course. The same path is crossed and recrossed, but not observed. So in spiritual things we must be sure of the way, or every day's journeying will only add to our disquietude of soul. But if the path is plain—no uncertainty or obscurity about it—we walk securely and the mind is at perfect peace. Though lions may crouch by the way and the hill, difficulty, test our strength of limb, we continue the pilgrimage without doubt or fear. The path may be straight, very narrow, long and sometimes rough, but if plain, we are content.

A plain path is necessary to true Christian courage. When one is conscious of being lost he becomes painfully and increasingly timid. The slightest noise makes him start, and his only weapon of defense is aimless flight. So, in spiritual experience, a consciousness of having been betrayed in the wrong way robs us of manly courage. We are short of wonted strength and heroic purpose. Though under the spell of a foul spirit a man may become reckless and defiant, regarding not God or man, he is yet vacillating and craven. When the temporary stimulus is withdrawn, and he is alone with his conscience, his own shadow alarms him and his own heart-beats are loud as the thunder-peals of Sinai. Grossly wicked men are never fond of solitude. In reckless or giddy company they delight, that the monitor within may be laughed into silence. Who has not read of a murderer's dread of darkness and loneliness? He can not sleep without a light in his room and a deadly weapon under his pillow. And even then his is a restless sleep harrowed with awful dreams and visions. But when confident of the right we fear no evil. Sure of the way, we walk with firm step and uplifted head. There is no dodging of friends, no dropping of eyes, no apologies to make, no excuses to render. In proud assurance we courageously move forward. Such an one is thrice armed and fears no foes.

It is safe to avoid everything that needs argument to sustain its rightfulness. If we have to resort to sophistry and casuistry to justify conscience, we had better avoid it. The path is not plain and is shadowed with enemies. Some Christians indulge in practices that require ingenious and specious logic to defend. They are in danger—walking in a doubtful way.

If we offer the psalmist's prayer in faith, the answer is sure. God will lead us in a plain path. We will be satisfied beyond a question or suggestion that the way in which we walk is right before the Lord.

## Hyper-Denominationalism.

The Christian At Work has an editorial on this subject more remarkable for its warmth than its strength—for platitudinal exhortation than clear discrimination. It is very easy to ridicule "denominational rabies," and exhort the people to have more of the spirit of Christ and less of denominationalism; but to define clearly the right position is rather more difficult. Though not desiring the "abrogation of the denominations," that is the logic of our cotemporary's article. We can well understand the distinction between a partisan, churchly zeal and a Christly spirit. But at the same time the mind that was in Christ must and will express itself within some branch of the church. A false spirit may possess a people and lead them into gross and grievous errors. They may mistake partisanship for piety, and denominational rivalry for spiritual emulation. But this wrong is not to be corrected by obliterating denominational distinctions. Within the same organization there may be factions and parties more hurtful than the rivalries of different churches. The evil we recognize and would remedy; but an organic union of all bodies would not secure it.

There was a time when "hyper-denominationalism" did disturb the peace of Zion in this country. Years ago the contests were numerous and vigorous. Polemic warriors, well armored and equipped, were ready at a moment's notice to shiver a lance with any daring antagonist. The whole field of theology and ecclesiasticism has been fought over with skill and valor. Not a new movement has been made in years, nor a new weapon of offense or defense invented. Peace has been declared and interdenominational controversy is now scarcely heard. An occasional new disciple of some proscriptive dogma "is spilling for a fight," but his veridancy is more amusing than his valor is respected.

So far as Methodists are concerned, we want to see a more positive denominational life. Not a contented spirit that discounts others and seeks by proselyting methods to disintegrate their congregations, but an appreciation of their own doctrines and polity that ensure their more careful conservation. To many our catholicity is an unmeaning sentimentality; our liberality the weakest latitudinarianism. The broadest Christian charity is incompatible with intelligent denominationalism. Indeed, it is very questionable if a healthy Christian life can be maintained outside the communion of some branch of Christ's church. Through these organizations the world is being evangelized and the communion of saints realized. Their abrogation would offend and not honor the name of Christ. It is a sentiment that is not sustained by the logic of history or right reason.

The Critic has published a letter from John Wesley to his wife not heretofore made public. We have seen it in several papers with accompanying comments. This recalls an unfortunate passage in the history of that great man. Indeed, we have often thought that the only real blunder of his eventful, wonderful history was his marriage. The following judicious references to the letter we find in the Central Christian Advocate:

"His biographers have had so little to say about the unfortunate affair that many Methodists even are surprised to know that he was ever married. Mr. Wesley had been interfered with by his brother, Charles, in an earlier desire to take a wife, having selected one who was in every way worthy of him, as she afterwards proved. In this case, taking his own counsel, he married hastily, but with one of fair intelligence and good standing in Methodist society. She was 'well-off,' but not rich, and this could not have been any part of the consideration, for all her property was secured to her and her children. They were entirely unfitted for each other. Mr. Wesley's labors had measurably rendered him unfit for domestic life. The lady was inappreciative of his position and duties, jealous, and in the end her course was entirely indefensible. It was an indescribable burden for thirty years, although she left him some years before she died. The letter to which we refer was written something over eight years after their marriage. It is a melancholy statement of the domineering and vicious spirit of his wife. The only wonder is, that he did not separate from her at once. We do not say that Mr. Wesley was entirely without fault; but, so far as human judgment goes, he deserved better treatment. Those who knew them both had outspoken pity for Mr. Wesley, and his reputation remained unstained."

## Change of Name.

Letters received from prominent and influential brethren in the great North-west assure me that our workers in that part of our Methodism think the time has fully come when we ought to make a change in the name of our church by dropping, eliminating or changing, by substitution, the word "South." No two of them are agreed as to the name upon which we ought to vote this fall. Few of them like the name proposed. What we do upon this line—if we do anything at all—ought to be done promptly, effectively, efficiently and for all time to come. There is no good reason for dillying with this question any longer. It may as well be settled at once and forever as, doubtless, it will be this year. The round of Annual Conferences, commencing soon, will settle it firmly and decisively. This question, however, should be considered calmly, prayerfully and in full view of the best interests of Christ's kingdom among men. Passion and prejudice should be brought into subjection to the law of Christ. In a large part of our church and among the great body of our members there is neither occasion nor demand for a change. The word "South" is not offensive in any way. We rarely or never think of it unless it is obtruded upon us by some brother or sister who has a weakness or tenderness in the political nerves. The body of our people sympathize with this class. They do not want to offend them. They are willing in all things immaterial, where no great principle or truth is involved, to take away or to lay aside any and all occasion for offense. If they can be convinced that any considerable number of our people desire a change in the name of the church, or that the name stands seriously in the way of our progress in the opening fields of the world, why, then, they will submit to the change and help to make it for the general good. I think this is the mind, the animus, the spirit of the great body of Southern Methodists.

We are not ashamed of the name. We have no tears to shed over the cause or causes that led to its adoption. We have no apologies to make for the history of the church as connected with the institution of slavery either before or after the separation in 1844, nor since the emancipation of the slaves. We are abundantly thankful to God for our history, our success, our preservation and our prospects. We do not idolize the name as a whole, nor the suffix "South." We are not so wedded to it that we would "sweat by it to our own hurt and change not." We want to do and will do, God helping us, what we conceive to be for the best. This spirit will, we trust, animate our brethren in the North and West. All who desire to join our church for purposes of usefulness in Christ's kingdom will, we trust, have in them this spirit of conservatism. If this is wanting, useful service will be impossible.

There may be a small minority in the extreme South who are so full of prejudice and so wedded to the suffix "South" that they would quit the church if the name were changed. This number is so small its loss would not be felt; but the great body of our people are not disposed to ride rough-shod over this class, if such class there be. Perhaps there are five times as many good people who seriously and prayerfully oppose the change as there are of those who favor it in the same way. There is no solid reason why a minority—perhaps a small minority—should demand that a large majority yield wholly and unreservedly in a matter where no particular religious truth or principle is in any way involved. What is right? What is best? What will best conserve the glory of God and the salvation of men? These are the questions that occupy my mind and influence my judgment. If the change is to be made just to gratify the political whims and prejudices of a small minority, why, then, I am opposed to it. If it is to be retained for like reasons, then I am in favor of a change. If the change will increase and extend the power and influence of our branch of Methodism, then I say, Change; but if not, there is no need, no real call for change.

The greatest good to the largest number, is my motto. In this light I am considering the question preparatory to casting my vote at Conference this autumn. What good and true men in the North-west have to say has great weight with me. They see this question as we in the extreme South can not see it. Their standpoint is different from ours—whether better or not I can not say. If they have light for those in search of truth, let them turn it on. We want more light—all the light we can get. The action of the Conferences in that quarter will be looked for with eager interest in this end of the world. This will be an

index finger, a rousing appeal for change, or a final quietus to this controversy and clamor. Calmness, brotherly esteem and Christian sympathy are now the order of the day. GILDEROY.

VERONA, MISS., July 16, 1885.

—Rev. G. W. Briggs, editor of the Texas Advocate, has been elected to deliver the alumni address at the next commencement of Southern University.

—The Rev. Rufus W. Smith has been elected president of Lagrange College, Ga., to succeed Rev. Dr. J. W. Heldt, who has become Regent of the South-Western University at Georgetown, Tex.

—Three new Methodist Churches were dedicated in the city of Philadelphia on a recent Sabbath. Has any other city witnessed such a scene—the setting-apart of three churches to the worship of God in a single day?

—Rev. J. W. Lowrance writes us a note from Trinidad, Col., inclosing a communication for the ADVOCATE, which will appear next week. He is much interested in the change of name discussion, and is an ardent, able advocate of the same.

—Rev. Dr. W. P. Harrison remains at the Seashore Camp Ground for a season of rest. He preached to the little Methodist community there on Sunday last. No doubt our exhilarating gulf breezes will send him home with invigorated energies.

—A great work is being done among the soldiers in Italy. During thirteen years of earnest labor by evangelists, more than 1,000 soldiers have left the Church of Rome and have been admitted as members of the Evangelical Military Church.

—Rev. M. D. Turner, a member of the North Georgia Conference, in a fit of insanity committed suicide recently. He was a devoted, successful, popular young man, and his death has shocked most terribly the community where he lived and was much beloved.

—The first honor at Emory College, Ga., this year was won by Edgar P. Allen, son of Rev. Dr. Y. J. Allen, of China. The Wesleyan Advocate says: "His valedictory was dignified without being dull—a fine specimen of pure English, both in composition and delivery."

—We are indebted to Rev. J. W. Adkisson, president of Central College, Sulphur Springs, Tex., for a copy of his catalogue. There was a total enrollment last year of 178 pupils, and the session is reported as quite successful. We learn with pleasure of our old friend's growing success. His name abides in Mississippi.

—The Board of Trustees of the Pacific Methodist College have elected to its presidency Prof. J. S. Austin, of Marietta, Ga. He is said to be a fine scholar and an experienced educator. The last session of the college was quite successful. It more than met current expenses and was able to make some outside improvements.

—Rev. Robert J. Harp, pastor of our church at Mansfield, La., has been in the city several days, and, of course, was much at his old headquarters. He has carried the zeal of young manhood into his pastoral work and is a leader in temperance reform. We were glad to see our old friend in usual health and spirits. His family are summering in the North.

—The Louisiana Educational Society has done much to awaken interest in this State in the cause of general education. The officers are men of enterprise and deserve all praise. They have arranged for another visit from Rev. Dr. A. D. Mayo, of Boston, next winter. He will deliver a course of free lectures at given points, and will surely command large audiences.

—Bro. H. N. Langford, of Chilton county, Ala., an old time friend of this ADVOCATE, is now in his eighty-fourth year, and has been a Methodist for nearly sixty years. His wife died some months ago and his home is now deserted. In a note to the publishers, he says: "Death has broken up housekeeping, but my ADVOCATE I must have. This probably is my last renewal."

—Rev. J. A. Parker, of Bastrop, La., writes a short note about the church dedication and encloses an account of the same from the Morehouse Sentinel. He says Bro. Black's sermon on "Angelic Solitude in the Work of Christ," was an eloquent, superior discourse. The meeting was continued for several days, the pastor being assisted by Rev. A. C. Coney, of Monroe. Owing to local political excitement and other causes, the services were suspended without material results. We congratulate our brethren on the completion of that beautiful Gothic structure and pray that great glory may rest upon it.

—Rev. T. W. Brown, of the Mississippi Conference, and for the past two years in charge of Woodville Female Seminary, has been elected president of Soule College at Chappel Hill, Tex., and has accepted. Bro. Brown has spent many years of faithful service in Mississippi and his going will be much regretted. He is an educator of large experience and a preacher of fervor and power.

—We regret to announce the death of Bro. D. B. Trousdale, of Monroe, La., an old Methodist of princely type. It was our pleasure to share his generous hospitality last year, and ascertain the high estimate an entire community placed upon his virtues. His house was his father's home, and his heart was always right before God. After a long and honored career, he sleeps well.

—About forty persons were converted at the Seashore Camp Meeting, which closed on Wednesday night of last week. All agree that a most spiritual and profitable meeting was never held at that encampment. Among others converted was the young cornetist who led the music. He is another illustration of the fact that a wind instrument is not an enemy to the office work of the Holy Spirit.

—The Texas Advocate says: "It was a great pleasure to meet at Graham last week, Rev. J. Powell of Jacksonville. Bro. Powell was in former days a member of the Mississippi Conference; then of the Louisiana, being present and filling the chair in the absence of Bishop Soule, at its organization. He has, however, been in this State long enough to stand high on the list of our veteran Texas itinerants."

—At the Waco meeting conducted by Sam Jones, the following is reported to have occurred: "Said a brother, who had neglected family prayer: 'Bro. Jones, I feel as if I was not a bit account in the world. He answers, 'Well, brother, you are just now beginning to feel natural.' Said another: 'Bro. Jones, I feel awful mean about the way I acted; I am sorry for it.' He replies: 'Sorrow ain't worth a cent unless you know quit. Do you feel mean enough to make you quit? If you don't, you don't feel as mean as you are.'"

—Among the graduates at the late commencement at Allegheny College was the Rev. Crawford R. Thoburn, son of Rev. Dr. J. M. Thoburn, a missionary in India. He was born in India and purposes to return to his native land. His mother died when he was quite an infant and his father made the long journey to the United States in sole charge of his little babe. The story of that voyage is told in Dr. Thoburn's book, "My Missionary Apprenticeship," is one of the most affecting we ever read. The babe, now a man and college graduate, will return to aid his father in his missionary toils.

—The Times-Democrat, of this city, has initiated a very timely and important movement—an examination into the quality of our mill supply. Dr. Challie, one of our distinguished physicians, commends the investigation and suggests some simple tests by which each family can determine the purity of the mill purchased each day. He calls attention to the fact that an official mill inspection in New York has resulted most satisfactorily. The death-rates among children was decreased there by 4000 in a single year. It is to be hoped that some stringent ordinance will be adopted by the City Council providing needed protection for the people.

—The death of Rev. Dr. S. Iraneus Prime, editor-in-chief of the New York Observer, removes the New York religious journalism in America. For about fifty years he has been connected with the paper over whose columns he presided at his death. His "Iraneus Letters" we have read for years and always with wonder at their variety, piquancy and power. He had a rare felicity of expression and facility of illustration, that gave perennial freshness and fragrance to the productions of his pen. No one would imagine that the writer was a veteran of threescore years and that he was stricken with paralysis one week before he passed away. Gently he fell asleep without sign or sound, but such a life needed no dying test.

—Prof. Henry Drummond, the author of "Natural Law in the Spiritual World," which has attracted so much attention and given him a world-wide fame, is only thirty-three years of age. He is the second son of Mr. Henry Drummond, head of the well-known firm of Scottish seedsmen. He is the younger brother of the late Peter Drummond, whose name is famed as the founder of the Sterling Trust Society. Educated at the high-school of his native town, he in due course proceeded to Edinburgh University, where he graduated. Without displaying great brilliancy as a scholar, he went through



the arts and divinity curriculum with credit, and success. For six years he has been professor of "Natural History and Science" in Glasgow Free Church College. It rarely falls to the lot of any man to achieve such fame at so early an age.

Rev. George A. Mandeville, our city missionary, is holding open air meetings every evening this week in Carrollton. On Monday night Rev. Beverly Carradine preached to a heterogeneous congregation of several hundred. If by this means some are reached who will not attend a church service, God be praised.

It is proposed to endow a Lynchburg chair of English in Randolph-Macon College, and \$25,000 is the amount to be raised. There are many liberal, wealthy Methodists in that goodly city and we hope the movement may succeed. The proposition is a suggestion to all friends of education in the South. We must fight in detail and with small arms. There is little aggregated wealth in our latitude and hence we have no large individual offerings. But by selecting a chair to be endowed and work patiently at it, at length the institution will have an ample income. The movement has already begun at Centenary. Dr. C. G. Andrews has in hand the work of endowing an alumni professorship in his alma mater.

Mayor Guillotie, of this city, informed a reporter of The Daily States last week that the debt of New Orleans was decreasing about \$33,000 per year, and could now be liquidated for \$13,000,000 cash. In 1874 it was \$33,000,000, and was reduced in four years to \$19,000,000. His Honor further said that his inquiries into municipal administration while on a recent visit North assured him that other metropolitan centers have larger debts than New Orleans. We quite agree with him that a slower reduction of the debt and larger appropriations to public improvements would be the wiser course. When a better system of drainage has been discovered, the future of New Orleans will grow brighter. Even now there is unusual activity among contractors and builders. The sound of saw and hammer is heard on every street. Hundreds of houses, neatly cottages, are being erected.

Rev. Inman W. Cooper sends us the following note, which we gladly give place in our columns:

There is much interest manifested in our Brotherhood. Many of the preachers are paying up promptly. All but one or two will pay. What can we do or say to create an interest among the laymen of the Mississippi Conference? Every Board of Missions could make some worthy person an honorary member. We only have three honorary members. Col. Nugent, Bro. Peter James and Bro. Sam James. Col. Nugent, the liberal, true and worthy Methodist, writes: "I esteem it a privilege to thus aid the widows of our brethren." We now advertise for one hundred such Methodists.

Our Colleges Adversised.

An examination of our advertising columns will show a good list of institutions well equipped and soliciting public patronage. We call attention to each.

**CENTENARY COLLEGE.**

This old and honored seat of learning, located at Jackson, La., is now presided over by Rev. Dr. T. A. S. Adams, a fine scholar and successful educator. He was called to the presidency in the midst of the last term to succeed the lamented Rev. M. R. R. So entirely has he met the expectations of friends in this position that a largely increased patronage is looked for next year. Jackson is a healthy place, the buildings are magnificent and the faculty able and well qualified.

**EMORY AND HENRY COLLEGE.**

Our special friend, Rev. E. E. Jones, A. M., is now president of this historic institution of the church. Her alumni are numerous, and many of them the distinguished men of the South and both in Church and State. They speak for the careful and Christian instruction of Emory and Henry. The faculty is mostly composed of the graduates of the University of Virginia. See advertisement.

**WINTHROP FEMALE COLLEGE.**

The history of this institution for the higher education of our daughters has been one of remarkable and uninterrupted success for nearly twenty years. Dr. Johnson, the president, has administered its affairs during this period of its real glory. Two lately-erected buildings have been erected and many other additional buildings for some years past have been very large. Expenses are very moderate, instruction is thorough and other advantages are unexcelled.

**MANSFIELD FEMALE COLLEGE.**

Mansfield Female College closed its thirty-first session most creditably. Dr. Grace has demonstrated his eminent fitness for the position

to which he was called at a trying time, and is deservedly popular. The college never stood higher in the confidence of the people and was never dearer to the loyal heart of Louisiana Methodism. The next session promises to have largely increased support.

**WESLEYAN FEMALE INSTITUTE.**

Located in the beautiful, classic and healthy town of Staunton, in old Virginia, the Wesleyan has enjoyed large prosperity. Dr. Harris has long been in the presidential chair, and has associated with him a full corps of capable teachers. For terms see the advertisement in another column. It often happens that parents prefer for health-reasons to educate their daughters in a higher latitude. All such can examine the claims of this institution.

**TULANE UNIVERSITY.**

This institution, established by the beneficence of Mr. Paul Tulane, is located in the city of New Orleans. The Medical Department has long been in successful operation and has been eminently successful. See the advertisement.

**HUNTSVILLE FEMALE COLLEGE.**

The thirty-sixth session of this institution begins September 2, 1885, under the presidency of Rev. A. B. Jones. He was trained as an educator, was long associated with his father in college work, and has increased the prosperity of Huntsville Female College. That is a charming city, and the college is well located. The buildings are roomy and all the appointments most admirable. Send for catalogue.

**SOUTHERN UNIVERSITY.**

This institution, so honored in Alabama Methodism, has revived from the comparative suspension of several years. The two Alabama Conferences have united in its support and intend to restore its former glory. Dr. A. B. Jones is the president. Last term 130 young men were in attendance. Twice that many are expected next year.

**ASHEVILLE FEMALE COLLEGE.**

This institution, located "In the land of the sky," is popular and prosperous. As Asheville is a great health resort, it has special advantages on that account. Rev. James Atkins, Jr., the president, is an enterprising, scholarly man. Successful in other fields of labor, he commands the confidence of his brethren in this position. The charges are "marvelously low for the advantages furnished."

Others will be noticed next week.

Sam Jones.  
UNEXPURGATED EDITION.

The singing "Sermons and Sayings" of Sam to the sinners and saints of Nashville, are in print without the authority of Nashville, and without the suppression of a single sentence since Nineveh repented.

A volume of 100 pages, with portrait. Price 50 cts. in stamps, or postal note.

JOHN J. LAFFERTY,  
RICHMOND, VA.

May-Febr.

The cause of May-Febr is obscure, but rationally we may conclude it owes its origin to the heat of the sun, but most likely it is due to the pollen of vegetation. It is a fact that May-Febr prevails most frequently when the various grasses are growing off their pollen.

We know that large quantities of pollen float in the air during the summer months, and that the number of cases of May-Febr depends on the amount present, which increases in warm dry weather, decreases when it is very dry and hot, and often disappears after heavy rain.

The most obvious course in the treatment of May-Febr, but not always the most easy one, is to avoid exposure to pollen. Sufferers from the complaint should avoid hay racks and much exposure in the country during the hay season, and should remain to a great extent within doors. Where circumstances admit, change to the seaside is highly desirable and generally effects a speedy cure.

One of the most prominent physicians of the South says: "All treatment of May-Febr heretofore has been found by the profession almost useless in preventing the recurrence of this disease, and I am fully satisfied that all internal treatment fails to control or even modify it. Our only hope to benefit that large class, subjects of May-Febr, is large doses of the local application of such remedies as will in some measure control it. Last summer, just around my location, were five or six persons, great sufferers from May-Febr, who in the height of the attacks were almost instantly relieved by the use of the Air Mediator and Injector, a simple inexpensive instrument, manufactured by the Medical Air Remedy Co., 30 Arcade, Cincinnati, O., charged with Iodine, Carbonic Acid, Quinine, Tincture Opium, Morphine or other known remedies, by the instrument (the natural electric current for the respiratory tract) is sent into the lungs with medicines, and then, with sufficient force to penetrate every passage or duct connected with the tract, it is pumped into the parts affected, thus carrying the needed medicines to the seat of the disease."

Without doubt, it is only by bringing into immediate contact with the mucous membrane lining the air passages, the remedies that we know will abort the attack and afford relief to the sufferer that a cure can be effected. Experience has demonstrated that the use of the Air Mediator and Injector in the above way will abort it, and in no instance has it been found to fail.

Illinois Central R. R. Co.

TOURISTS' EXCURSION TO ST. PAUL, YELLOWSTONE PARK AND PORTLAND, OREGON.

To accommodate tourists who desire to visit St. Paul, Minneapolis, Montana, the Dakota West Fields, Bad Lands, Yellowstone National Park, Portland, Oregon, and the Pacific Coast, the Illinois Central R. R. have arranged for a first-class Pullman Palace Car excursion to leave St. Paul, Wednesday a. m., August 18th, via the Northern Pacific R. R., stopping one night at Fargo, one at Bismarck and one week in the Yellowstone National Park, arriving at Portland August 31st. Tickets will be good for six months from August 18th. Pullman Sleepers and Dining Cars will be run through from St. Paul to Portland. Parties desiring to visit Wisconsin and Minnesota resorts before the excursion leaves St. Paul, can purchase tickets on and after June 1st, good for six months, dating from Aug. 18th. For rates and full particulars of the excursion, apply to J. F. Henry, General Western Passenger Agent, Manchester, Iowa, who will personally accompany the excursion and who will take pleasure in mailing free excursion pamphlets entitled "From the Gulf to the Lakes and the Lakes to the Sea."

Arrangements have also been made for exchange of tickets with San Francisco to parties desiring to return by the Southern or Central Pacific routes. We can not imagine a more delightful tour than a trip from New Orleans to St. Paul, St. Paul to the Park and from the Park to Puget Sound and the Pacific coast.

A. H. HANSON,  
General Passenger Agent,  
Chicago, Ill.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

**Publisher's Department.**

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMISON,  
Publishers.

**PUBLISHERS' AGENTS.**—In order to facilitate the transaction of business with our customers we have arranged with Edwin Alden & Co., Fifth & Vine Sts., Cincinnati, O., and 143 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

**JAMES BURNO.**—In this issue of the ADVOCATE will be found the opportunity to secure at your expense office at city prices, choice teas and roasted coffees, fresh and pure. We have guarantee Mr. Burno is every statement made in his advertisement. Read a trial order.

**Elsie** (seeking for the first time a calf): "O mamma! These must be the little cows that give condensed milk!"

**W. R. STUART.**—In this issue will be found the advertisement of Col. Stuart, proprietor of the Ocean Springs, Florida, Beach Farm, offering a choice lot of deer for sale at farmers' prices. This stock is guaranteed blooded, young and acclimated. Address Ocean Springs, Fla., or 62 Carondelet St., New Orleans.

"Is the man honest?" asked old Byson. "Honest as the day is long." "Ye-e-e," said old Byson, "but then he won't do at all. I want him for a night watchman."

**OCEAN SPRINGS HOTEL.**—Do not fail to avail yourself of the liberal inducements of Mr. Pierce, the genial proprietor of the Ocean Springs Hotel. No bar room; no riotous crowd; a family resort with first class accommodations guaranteed, and the most reasonable prices of any first-class hotel on the Gulf coast. See advertisement in this issue.

Garfield says: "Business Colleges furnish their graduates with a better education for practical purposes than Yale, Harvard or Princeton." Such an education can now be better obtained than at Dunsmore's Business College, Staunton, Virginia, where business methods are taught by actual transactions such as occur every day in the commercial world.

A little grammar is a dangerous thing. "Johnny, be a good boy, and I will take you to the circus next year." "Take me now, pa. The circus is in the present tense."

**SANITARIUM, Riverside, Cal.** The dry climate cures. Nose, Throat, Lungs, full ideas, \$5 per week, cost free.

An up-country editor in Pennsylvania, writing about Victor Hugo, said he was the author of Lee's Mieris, "a very graphic description of the surrender at Appomattox."

Their works prove their merits; as for instance, after a quarter of a century of established success, the Waterbury's Steel Pens, sold everywhere.

**Countryman** (at box office): "Gimme two seats." Treasurer: "Do you want contiguous seats?" Countryman: "No, sir. I'm on my wedding to-day, and 'outfit' but the best goes. Gimme orchestra chairs."

**Rev. A. C. CRAIG,** 222 St. Joseph St., New Orleans, the well-known agent of the Am. Bap. Pub. Society, in a statement dated June 15, '85, says: "I have used the New La. Remedy in my family for chronic catarrh and tetter. Both were cured. The best constitutional remedy I have seen. It is a better anti-periodic than quinine."

**THE GREAT JACKSON ROUTE.**—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Notice to subscribers who order their address changed: Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

**CHANGES.**—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

**A GOOD INVESTMENT.**—While visiting our Exposition Mrs. Tryphena Farmer, of P. O. Pickens county, Ala., having so often read in the ADVOCATE of the great bargains in places offered by Philip Werlein, 135 Canal street, conformed to call on him and obtain, if possible, one of these great bargains. She was more than delighted after having looked the sale for one of these lovely, latest improved "Hale" pianos, and at the astonishingly low price of \$250. She will be pleased to show this lovely instrument to anyone who may call on her. We would request all who contemplate purchasing to call on Mr. Philip Werlein, as you can save at least from \$50 to \$100, and also be convinced that whatever instrument you may purchase is sold under full guarantee. Mr. Werlein invites all when visiting the city to call on him and examine his immense stock, which he takes pleasure in showing, even if you do not desire to buy. He has the celebrated Matheson, Behning, Mason & Hamlin and Hale pianos at very lowest prices and on the easiest terms. Oil pianos repaired or taken in exchange for new ones. Good second-hand pianos as low as \$50.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

**Business Notices.**

**QUERU'S COD LIVER OIL JELLY.**

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with the advantage of the patient's single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and R. H. TRUAX, New York.

**ADVICE TO MOTHERS.**

Mrs. WISNIEWSKI'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, and the gums, always all pain, cures a boil, and is the best remedy for diarrhea. 25c. a bottle.

**NEW ADVERTISEMENTS.**

**M. C. F. INSTITUTE,**

JACKSON, TENN.

Forty first Collegiate Year begins September 7, 1885, with additional buildings and increased advantages. For full information address Prof. G. C. JONES, M. A., or the President.

**WANTED.**—An experienced educator to take charge of public school in Yazoo City, Miss. Correspondence solicited. Address

Dr. H. YANOKEL or  
C. H. WILLIAMS, Esq.,  
Yazoo City, Miss.

**WANTED.**—Shallan as Art Teacher by a lady of experience in teaching Oil, Water Color and China Painting; Pen and Pencil Drawing; Sculpture, Modelling and Engraving and Arranging Embroidery. Best of references given. Address ADVOCATE OFFICE.

**WASHINGTON & LEE**

**UNIVERSITY,**

LEXINGTON, VA.

Instruction in the usual academic studies, and in the professional school of Law and Medicine. Location beautiful. Expenses moderate. Catalogue sent Sept. 17th. For catalogue, address "CLERK OF THE FACULTY."

**G. W. C. LEE, President.**

**LAW SCHOOL**

OF WASHINGTON & LEE UNIVERSITY

GEN. G. W. C. LEE, President.

Instruction by text-books and printed lectures, with course of lecture on special subjects by eminent jurists. Tuition and fees. For session of play months, beginning Sept. 17th. For catalogue and full information address CHAS. A. GRANT, Prof. of Law, Lexington, Va.

**ASHEVILLE FEMALE COLLEGE,**

IN THE LAND OF THE SKY,  
ASHEVILLE, N. C.

This institution, prosperous, popular and constantly increasing in patronage. Faculty large; course thorough; advantages in Music and Art, excellent. Ten acres in gardens and lawns; two green-houses; a delightful house for young ladies in the great health resort of the South; charges moderate. For the advantages furnished, send for catalogue. Address REV. JAMES ATKINS, JR., ASHEVILLE, N. C.

**Emory and Henry College,**

EMORY, VA.

This College, situated among the blue grass hills of South-west Virginia, has the most attractive and most healthy location in the land. It has fifty years of history back of it, and has already educated nearly 6,000 young men. The Faculty is composed of carefully selected men, the most of them being graduates of the University of Virginia. The course of study is extensive, and is thoroughly taught. The moral influences are of the same sort.

**THE NEXT TERM BEGINS SEPT. 3.**

**TERMS ARE EXCEEDINGLY LIBERAL.**

Send for Catalogue to  
REV. E. E. JONES, M. A., President.

**PARK INSTITUTE FOR BOYS.** Prepares for Business or College. Situated 24 miles from N. Y. City on Long Island Sound. A first-class school in every respect. Send for circular. REV. SCOTT B. BATHURST, M. A., P. O. Box 172, N. Y.

**PHILIP HALLARAN,**

—MANUFACTURER OF—

Plain Tin and Japan Ware,

—ALSO DEALER IN—

COOKING AND HEATING

STOVES AND RANGES.

Sole Agent for New Goodwyn Range and Cottage Stoves,  
84 CAMP ST., BELOW POYRAS,  
NEW ORLEANS.

**B. D. WOOD & BROS.,**

Dealers in Best Qualities of

**COAL and COKE,**

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on Wednesday, the Ninth Day

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Good second-hand Pianos from \$40 upwards.

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Old Pianos repaired or taken in exchange for new.

Music and Musical Instruments

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**Weekly Market Review.**

(For Week Ending July 21, 1885.)

**COTTON.**

Low ordinary	73	@
Ordinary	82	
Good ordinary	92	
Low middling	9 1/2	-18
Middling	92	
Good middling	10	
Middling fair	10 1/2	-16
Fair	10 1/2	-16
Galveston middling	92	
Mobile middling	92	
St. Louis middling	10	

**SUGAR.**

Interior	—	
Common	—	
Good common	—	
Fair	—	
Good fair	—	
Fully fair	—	
Prime	—	
Strictly Prime	—	
Choice	—	
Seconds	5 1/2	6 8-16
Yellow clarified	6 1/2	6 8-16
Gray clarified	—	
Choice whites	—	
Granulated	—	

**MOLASSES.**

Syrup	—	
Fair	—	
Strictly Prime	—	
Choice	—	
Fancy	—	

**RICE.**

Fancy	—	
Choice	—	
Prime	5 1/2	5 1/2
Good	5 1/2	5 1/2
Fair	5 1/2	5 1/2
Ordinary	4 1/2	4 1/2
Common	4 1/2	4 1/2
No. 2	2 1/2	2 1/2
Rough	—	

**FLOUR.**

Minnesota bakers	4 5/8	5 00
Minnesota patents	5 7/8	5 62 1/2
Extra fancy	5 50	5 62 1/2
Winter wheat patents	5 7/8	5 62 1/2
Choice	4 5/8	5 00
Fancy	5 1/2	5 25
Extra fancy	5 55	5 65

**CORN PRODUCTS.**

Cream meal	—	8 25
Corn meal	2 95	3 00
Grits	3 25	3 30
Hominy	3 25	3 50

**GRAIN, ETC.**

CORN:		
White	64	65
Yellow	62	60
Mixed	—	—
BARLEY:		
Western	—	40
Texas rust-proof	—	—
BEAN:		
Choice	21 00	22 00
Prime	19 00	20 00

**PROVISIONS.**

PORK:		
Mess.	—	11 50
Prime mess	10 50	—
Rumps	—	10 00
SAUSAGE:		
Fancy breakfast	9 1/2	—
Shoulders	—	6 1/2
Sides, clear rib	—	7
SLAMS:		
Sugar-cured	9 1/2	10 1/2
DRY SALT MEAT:		
Shoulders	—	4 1/2
Sides, clear	—	6
Sides, clear rib	—	6

**FISH.**

MAKERAL:		
No. 1 in hbls.	14 25	—
Half hbls.	7 75	—
No. 2 in hbls.	13 75	—
Half hbls.	6 25	—
No. 3 in hbls.	13 25	—
Half hbls.	7 00	—

**GROCERIES.**

COFFEE:		
Rio, choice	94	11 1/2
Cardova, choice	12	13
Java, choice	22	23
BUTTER:		
Western dairy	13	14
New York dairy	13	14
Country	12	14
LARD:		
Choice	—	7
Leaf	—	—
Fair	50	1 00
Oil:		
Coal, cases	17	—
Coal, hbls.	12	—
Cotton seed	35 1/2	36
Lard	65	—

**VEGETABLES.**

CABBAGES:		
Western, per crate	1 25	1 50
Country, per 100	—	—
POTATOES:		
Louisiana	1 00	1 25
Western	1 25	1 50
KROUT:		
hbl.	4 00	5 00
ORZO:		
hbl.	2 65	2 75

**BALING STUFFS.**

BAGGING:		
12 lb.	10 1/2	—
2 lb.	11 1/2	—
BALING TWINE:		
1 lb.	15	—
2 lb.	—	—
TIES:		
bundle	1 25	—

**SUNDRIES.**

POULTRY:		
Chickens, Western	4 25	4 75
Young	1 50	3 00
Chickens, South'n	1 25	1 75
Young	1 25	1 75
Turkeys, Southern	9 00	12 00
Eggs:		
Western	8	10
Southern	12	14
Wool:		
Lake	17	—
Louisiana	15	—
BURY:		
Green salted	7	—
Dry salted	10	—
STAVES:		
Oak, kegs	—	—
Oak, barrels	75 00	—
Oak, clear	100 00	110 00
Oak, hoghead	130 00	135 00
HOOP POLES:		
Hoghead	60 00	—
Barrels	25 00	—
Half barrels	—	—
FERTILIZERS:		
Cotton seed	12 00	—
Meal	22 00	—
Pure ground bone	42 00	—
Muriatic acid	8	6
Sulphuric acid	8	10
Bone black	2 1/2	—

**NEWS OF THE WEEK.****DOMESTIC.**

WASHINGTON, July 14.—The revenue of the Postoffice Department during the quarter ended March thirty-first last, was \$1,733,189 and the expenditures \$1,243,722, leaving a deficit of \$1,655,553. During the corresponding quarter last year the expenditures were but \$1,122,900 and the revenue \$1,943,518.

ST. LOUIS, July 16.—At Highmore and Holabird there was a regular cyclone, the latter town being almost torn to pieces, but no lives were lost in the town. A. P. Reed, grain dealer, of Miller, was killed, presumably by lightning, there being no mark whatever found on the body. E. B. Thomson, living two miles from Highmore, was carried forty rods and his neck was broken. Fifteen houses were blown to pieces at Highmore and others were badly damaged.

WATERLOO, Wis., July 16.—During a severe storm, this evening lightning struck the residence and barn of David Lewis, six miles east of here, killing instantly Mr. Lewis, injuring several members of his family and totally destroying the buildings.

DENVER, July 16.—Yesterday evening, at Dehark's ranch, twelve out of a herd of eighteen horses in a pasture were killed by lightning. A hail storm had driven the horses against a barbed wire fence, which conducted the lightning through the herd with the above result.

NIAGARA FALLS, July 16.—A Mrs. Jones, of Buffalo, with a party of ladies at Bath Island fell into the stream, and was carried over the American Falls.

NEW YORK, July 17.—To-day was the hottest of the season thus far. At 3:30 the thermometer marked 90°, and the sun was very little breeze, making the atmosphere stifling and close. Persons were prostrated by the heat and several street-car horses died.

JERSEY CITY, N. J., July 17.—There were eight deaths from the heat in Hudson county to-day. Five of the victims were children.

KANSAS CITY, July 17.—Father Jarline, of St. Mary's Episcopal church, refuses to resign his rectory, as requested by the Episcopal clergy of the city. He repeated his denial of the published charges, and proposed to stand an ecclesiastical trial. Public opinion as expressed in newspaper interviews is strongly against him.

ATLANTA, Ga., July 18.—The veto on the general local option bill was passed by a vote of 111 to 22. A few members objected to the vote. The packed galleries applauded the announcement of the vote vigorously for five minutes, the many ladies rising in their seats and waving their fans and handkerchiefs. The bill was transmitted to the Senate and will be considered by it to-day. A careful study shows that it will pass. The bill provides that on petition every two years elections may be held in counties where intoxicating drinks are sold until the county goes for prohibition, when no more elections can be held. The bill goes to the Senate for final passage.

NEW YORK, July 18.—John Roach, the ship builder, who built the dispatch boat Dolphin, who has been doing business under the name of John Roach & Son, has an assignment to-day.

NIAGARA FALLS, July 18.—The body of Mrs. McIntyre, who was swept over the falls on the day of the opening of the International Park, was found this afternoon, wedged between two rocks at Swift's whirl, on the west side of the falls. The clothing was torn from the body by the force of the current.

ST. LOUIS, July 20.—The special dispatch to the Republican from Douglas, Kan., says: Six persons were drowned in Walnut river, yesterday morning. They drove into the stream and were swept down. Only Anson Carman was rescued alive.

CANTON, Miss., July 20.—There was considerable excitement in town this morning, on account of a party of retail liquor dealers, when it became known that a number of prominent ladies of the different religious denominations had begun a crusade against the liquor traffic by getting up petitions to the authorities under the statute providing that no more licenses be granted for the sale of intoxicants. The ladies are being ably seconded by the men, and it looks as if King Alcohol is doomed.

**FOREIGN.**

TORONTO, Ont., July 16.—At a public meeting held here last night, the Mayor presiding, resolutions were passed that further admission of the Chinese into Canada should be rigorously restricted, if not totally prohibited.

CAIRO, July 16.—Arabs of the upper class believe that El Mahdi is dead. Lufon Bey, with his garrison, has arrived at Senar. The family in Karlofan has been murdered, and has extended to Khartoum. The hostile Arabs will not advance to Dongola for several months.

DUBLIN, July 18.—The Ennla shareholders of the Munster Bank have resolved to ask the directors to call thirty shillings per share and thus add \$1,125,000 to the bank's capital and to their request depositors for ten days to give time to the management to develop the institution's resources.

LONDON, July 19.—A terrible panic prevails at Madrid, where the environs of the city, at least, are undoubtedly infected with cholera. These sections include the residences of many of the wealthy class, and there has already been a complete beggar of the aristocracy. The poor who are forced to remain behind are in a state of panic and are adopting the simplest measures of preventive sanitation.

MADRID, July 19.—In all Spain on Saturday there were 1880 new cases of cholera and 718 deaths reported. In Madrid and vicinity there were nineteen new cases and twelve deaths.

revelations made by the Pall Mall Gazette.

The cruelties of the revolutionary squadron of the British navy continues to show the unsavouriness of many of the war vessels. The following mishaps occurred in a single day, and are said to furnish a fair sample of a day's work: One torpedo boat was destroyed by an explosion of her boiler, one gun-boat was damaged by a collision, one iron-clad was set on fire by careless handling of ammunition, and another iron-clad lost her rudder through structural weakness.

DUBLIN, July 20.—The failure of the Munster Bank was referred to in the Catholic pulpits throughout the south of Ireland yesterday, the priests endeavoring to allay the excitement by advising their parishioners to rely on the stability of the bank.

**CAMP MEETINGS.**

The camp meeting at Beech Springs Camp Ground, Decatur circuit, will commence on Friday before the second Sabbath in September. Ministers are invited to attend.

Shiloh Camp Meeting will begin on Thursday night before the second Sabbath in October. Preachers are invited. Those who come by railroad will be met with conveyance at Phenahille, Miss.

The camp meeting at Andrew Chapel, eight miles east of Decatur, commences on Friday night before the fourth Sunday in September. Ministers of the gospel are cordially invited, and will find conveyance at Decatur Saturday morning.

The camp meeting at Union Camp Ground, twelve miles east of Decatur, commences on Friday night before the third Sunday in October. Ministers are invited, and will be conveyed out from Decatur if they let me know they are coming. My address is Shubuta, Miss.

The camp meeting at Trenton Camp Ground, twelve miles south-east of Norton, Va., & M. R. R., will commence on Friday night, September 4, 1885, and close the following Wednesday morning, September 9. All persons and especially ministers are cordially invited to this form of religious worship, are cordially invited to attend. Conveyance for ministers will be at Norton on Saturday morning, September 5. Mr. Editor, remember we have a promise to you to be with us, and hope nothing will come up that will hinder you.

The Oprea Camp Meeting will commence on Friday, August 29, embracing the second Sabbath. All ministers are invited and will be provided for. The tent holders will not be expected to entertain anyone, as there will be a large and comfortable boarding-house on the ground with good fare and reduced rates. This camp ground is near the line of the New Orleans Pacific railroad, station, where all persons coming by rail will get off. Vehicles will be on hand to convey persons and baggage to and from the camp ground.

The Lake Camp Meeting will begin on Friday before the fifth Sunday in August. Ministers of the gospel generally are invited. There will be conveyance from Lake Station to the camp ground.

The China Grove Camp Meeting will commence Friday before the fourth Sunday in August. All ministers of the gospel are invited, and will be provided for. The charge for conveyance from Magnolia to China Grove will be made.

The camp meeting at Oxford Camp Ground will include the first Sunday of August. The first service will be held on Friday night, the thirty-first of July. The camp ground is located three and one-half miles east of Oxford, Miss. The charge for conveyance is made. Those who can come to see any of our ministerial brethren who can come.

The next annual meeting of Providence Camp Meeting will commence on Friday, July 25. All persons, and ministers of the gospel in particular, are cordially invited to attend. Conveyance to and from the camp ground will be found at Hazelwood.

The next annual camp meeting of Henderson Camp Ground will begin Thursday, August 29, 1885, and continue one week. All ministers of the gospel are cordially invited to attend. The ticket system will be preserved.

The District Conference is fixed for Ruston, Louisiana, August 27, 1885. Rev. J. W. Medlock, of Homer, La., will preach the Conference sermon at eleven A. M., Thursday, August 27, 1885.

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**Quarterly Conferences.**



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WHOLE NO. 1513.

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## A LEGEND.

I read a legend of a monk who painted,  
In an old convent cell in days gone by,  
Pictures of martyrs and of virgin saints,  
And the sweet Christ-face with the crown of thorns.

For doubts: not fit to be a chapel's treasure!  
Full many a laughing word upon them fell,  
But the good abbot left him, for his pleasure,  
Adorn with them his solitary cell.

One night the poor monk mused: "Could I but  
Render  
Honor to Christ as other painters do,  
Were but my skill as great as his the teacher  
Love that inspires me when his cross I view!

"Knew—his halo I tell and strive in sorrow:  
That man no more seems less can be admired,  
My life's work is all vain—less to-morrow  
I'll cast my ill-wrought pictures on the fire."

He raised his eyes within his cell—O wonder!  
There stood a vision—thorn-crowned was he,  
And a sweet voice the silence rent asunder—  
"I could not work that's done for love of me."

And round the walls the paintings shone re-  
splendent.  
With lights and colors to the world unknown,  
A perfect beauty, and a hue transcendent,  
That never yet on mortal canvas shone.

There is a legend to the strange old story—  
Let none dare judge his brother's worth or need:  
The pure intent gives to the act its glory,  
The noblest purpose makes the grandest deed.

—Home Journal.

## The Change of Name.

AN OPEN LETTER TO A NORTH-WESTERN PASTOR.

MY DEAR BROTHER: You write to ask my opinion concerning the proposed change of name for our branch of the church, and as the subject is just now one of general interest, I beg leave to answer your question publicly.

Although my mind has long been made up in favor of a change, I have held myself open to a different conviction, and have carefully read what has been published about it in half a dozen of our leading church papers. I see no reason to alter my opinion, but much to confirm it, that a change of name would be wise in view of the conditions under which we must carry on our work.

This whole matter resolves itself into the question whether we will restrict our field of operations to what is known geographically and politically, as "the South," or will aspire to fulfill the mission of a true church to carry the gospel into all the world. This is the practical issue at stake, which no dialectic skill can evade or diplomatic appeal to sentiment disguise. Some of those who oppose a change virtually admit that we are to be a local church.

Rev. A. P. McFerrin, in the Nashville Christian Advocate, for July 1, gives the plain statement of the case for the other side. He claims that "the South" is big enough not only for us, but for everybody else, and gives us the gratifying news that the world is handing it out. From this standpoint of course there is no special need of change. If we are to work chiefly in "the South" our name will describe us and not hinder us enough to justify a change. But then in simple consistency we ought to throw up the divine commission to carry the gospel to every creature in every clime, and be content to sink into a provincial sect, and tearing from our banner the Christy motto of Wesley, "The world is my parish," write in its place the mock heroic phrase, "The South is my parish," symbol at once of our limitations and pride.

I have weighed as dispassionately as I could the reasons offered against change. They consist of nothing

but sentiment, and that of an unworthy kind. In the article referred to above Rev. McFerrin states it frankly. In his fancied "pang" that "would reach a million hearts augmented by the tinge of a blush at the thought of having to surrender," we have the sum and substance of it. He candidly tells us that "argument can avail nothing" against "the tender sensibilities" that cherish this word "South." Thus we are admonished that reason is vain—it is a case of pride! Dr. Fitzgerald virtually puts the objection to a change on the same ground: and in keeping with the principle of taking counsel of his feelings rather than his judgment, he has up to this writing published a great deal against a change and not allowed a word for it. The spirit of enlightened progress asks a change in view of the practical interests of the work; but it is met by the spirit of sectional pride, which says, "No; we blush to surrender." The future welfare of our branch of Methodism in the vast unsettled West is deliberately sacrificed to preserve the antiquated "sensibilities" of the "old guard" that never surrenders even to the providence of God.

The name of a thing should describe its character. Unless we accept the theory of territorial extension alluded to above, the name "South" does not describe us as a church. So long as we go into the regions beyond, it is misleading. It is a geographical term, implying limitations which no true church of Christ should allow to bound its sympathies or its toils. It is a political term, identified with a political history, a sectional controversy, and a civil war, and loads us down with associations alien to millions of Americans, living and unborn, whom we ought to teach and save. I know we repudiate this charge that the name has a political significance; but if it does not mean a geographical district, or a political sentiment, what does it mean? If it means nothing, why retain it to our disadvantage? What does this word mean in Kansas City, in Colorado, in Montana, in Japan, in China? In spite of all protest, it is the symbol of our sectional history and sentiments, and it is kept flaunting in defiance of the genius of our religion only by invincible prejudice. We have nothing to lose by the change. The "pang" that would amite the "million hearts" exists only in the imagination. We have no occasion here to think of this name, much less to use it; and the rank and file of the church would not hesitate a moment to concede the point in favor of the work in the West if it were not for the appeal to sentiment which leading men are ready to make. We virtually surrender a magnificent opportunity to retain the name "South." We have done but little, and we will do still less in the future, to mould the nascent civilization of two-thirds of this vast continent. Our influence is limited to the small class who happen to hail from "the South." The onrushing wave of population sweeps us away, and the odium, not of the sunny land of the South, but of the melancholy history of its woes turns the people away from us.

Brethren, indeed, tell us the name does not hinder us. But facts are against them. San Francisco, with its 300,000 inhabitants, has one struggling Methodist Episcopal Church, South. Our impression on the masses outside of the South is not appreciable except to the fancy of brethren who can see everything else but the propriety of surrendering a name wrought never to have taken. In the very nature of things this name is sure to hinder us immensely. It challenges notice. It invites inquiry. It provokes offense. South of what?—the most natural question in the world. Napoleon's dictum is true, "It is by epithets you govern mankind." Here, as in other things, Rome shows herself above all the rest. She proclaims herself the holy Catholic Church; the church of every age, class and clime, and while we know her influence is chiefly among the Latin peoples, yet who can measure the power she wields by this marvelous name? It appeals to the imagination. It lays the con-

science. It proclaims her mission and is a stronghold of her influence.

We are told the change of name will not change us, and therefore will not relieve the difficulty. True it will not change us; but it does not follow that it will not relieve the difficulty. Men are not likely to investigate the history so closely as these brethren suspect unless they are invited to do so by such a challenge as this name gives. Thousands who would hesitate to join a Church South would not hesitate to join an Episcopal Methodist Church. When royalty was overthrown in France, the keeper of a menagerie in Paris had a famous tiger called the Royal Tiger. He promptly changed his name to the National Tiger. Had it remained the Royal Tiger the furious people would have torn it to atoms; but as the National Tiger it became more famous than ever—yet it was the same old tiger still. The incident illustrates the talismanic power of a name. I devoutly wish our leaders were as wise now for God as the Parisian showman was for himself.

The proposed change is very little improvement—not sufficient to justify us in making it. I believed at the time it was a ruse to defeat a change, and thought so until I saw a recent denial from Dr. McFerrin. In diplomacy his genius would have matched Tallyrand or Metternich, and it was just like him to carry his point by strategy when he saw a direct attack would fail. But of course his disclaimer settles the matter. The church will not adopt the proposed name. Episcopal Methodist Church is our proper name; it would describe our polity and distinguish us from every other; and I hope to live to see it adopted. We have suffered much from the intense provincialism which has hitherto controlled the policy of the church. We can enterprise nothing large or lasting until a freer and higher spirit inspires our councils. We are playing at missions. The abortive enthusiasm of the Centenary year, instead of rolling up millions for enlarging the work, spent its futile zeal on local enterprises. The truth must be told the root of the matter is not in us. We are too narrow. We are wanting in the true spirit of Christian aggression. When Gen. Grant witnessed the English drill at Gibraltar he remarked, "They have the swing of conquest." This is what we need. We are content to dwell in our tents, while the gospel demands that we shall go into all the world and all the world is open to our entrance. But this narrowness must give way sooner or later before the more liberal and progressive influences of the age. A church possessing the intelligence and piety of ours will not always handage its eyes from seeing the great world that lies beyond the bounds of its homestead or muffle its trumpet from proclaiming the glad tidings everywhere or insist that the mountain shall come to Mahomet. The logic of time will refute our fallacies and subdue our antipathies, and our beloved church will abandon her entrenchments and move forward to the conquest of the world for Christ. Such is my hope.

To sum up. Since it would do us no harm to drop the term "South" from our name, and might prove an advantage to our work elsewhere, we ought cheerfully to hold our sentiments in obedience to the consideration of practical utility and let the objectionable title go; but as the name offered us now is equally unsuited, we can not accept it, and ought to steadily agitate for a change to Episcopal Methodist Church in the near future. Such are my honest convictions.

S. A. STERL.  
MEMPHIS, TENNESSEE.

## "An Evil Thing."

MR. EDITOR: Under the above title the Rev. S. A. Steel publishes a very timely article in the New Orleans Advocate, of July 9, in which he admonishes preachers and people to go forward in God's name and expect the largest results, not waiting for Sam Jones or any other extraordinary instrumentality. German to this, we wish to allude to another custom which has obtained in many places of our Zion, which is that we are to expect God's blessings,

revivals of religion and the conversion of souls mainly, if not almost entirely, at certain seasons of the year. A strange nomenclature has come into use in the church, and we hear some people and some preachers talking about the "revival season." We have seen this expression in some of the Advocates as though there was any season of the year in which God is more favorably disposed towards his church and people or more willing to convert souls than at another. Do let this "strange speech" be put away from our Israel. God is always ready and willing to confer the blessings of pardon and peace. "Ye receive not because ye ask not." Would not the conversion of a soul in the winter season be absolutely a surprise in many of our churches? We go through the regular routine of preaching, singing and prayer. We do it in a sort of formal perfunctory manner, and we see and realize no gracious and grand results because we do not labor for and expect them.

"In vain we tune our formal songs,  
In vain we strive to rise;  
Homannah's language on our tongues,  
And our devotion dies."

With the venerable and ascended Bishop Early we always admired the sentiment of that hymn, "How tedious and tasteless these hours," etc., although our beloved and sainted Dr. Summers did not admire all of its theology. How happy and how sweet would be the experience of every soul, how happy the church and how signal and grand would be its victories at all seasons if it lived in the experience and breathed the sentiments of the following verse of the hymn to which allusion is made above:

"His name yields the richest perfume,  
And sweeter than music his voice;  
His presence dispenses my gloom,  
And makes all within me rejoice:  
I should were he always thus nigh,  
Have nothing to wish or to fear;  
No mortal so happy as I,  
My summer would last all the year."

When will the church rise up to this high plane and permanently possess and occupy this goodly land! How long will we have to make these annual appeals and extraordinary efforts to awake and arouse a dead or slumbering church and waste the energies in reviving worldly minded church members that ought to be expended for the conversion of sinners! Oh, ye leaders of the church of God, standing at the head of her wavering columns, heed the voice of God to his servant and great leader of his people of old, "Speak unto the children of Israel that they go forward."

W. B. DENNIS.  
PENSACOLA, FLA., July 15, 1885.

## The Brotherhood.

If Bro. Penn will consult our constitution, he will find that what he calls my plan is one of its provisions, and if he will examine the secretary's book, he will discover that while he does not think the plan will succeed at all, it has had a measure of success. This method was suggested by an honored member of our church, Col. W. L. Nugent, who endorsed it with his own name as an honorary member, and I know that three others have followed his example.

In my article, of June 4, I called the attention of our lay brethren to this provision in our constitution and asked those who were able to pay five dollars at the death of a preacher to join us. I then suggested a plan by which those who were not able to pay five dollars could help us in this good and much needed work by paying amounts in easy reach of almost every one. What I did suggest was that five, ten or twenty lay brethren in each pastoral charge club together and make some brother or sister an honorary member of the brotherhood. If five club together it would only cost them one dollar each at the death of a minister; if ten, it would only cost fifty cents; if twenty, it would cost twenty-five cents.

While I can not speak with such certainty of this plan as does Bro. Penn of his, I can say that to me it seems the best we can devise. It not only has the merit of being sanctioned by our constitution and bringing the liability assumed so low that almost any one can afford it, but it makes the work of an unpaid secretary possible.

The party named to the secretary would receive notice of dues when a death occurred and would then have sixty days to collect from the brethren helping to pay the five dollars and forward it to the secretary. But if you secure one thousand one dollar members and have all their names on our books, it would require more time and labor to collect and receipt for it than any one could afford to give without compensation. Finally, my brethren, let us not speak nor think of devising plans to relieve ourselves of the mournful pleasure of paying an amount to the widow and children of a brother with whom we have entered into so sacred a compact. He went to heaven trusting us, as we shall soon go trusting others. If the sacred duty requires self-denial in us, those who minister to ours will have like experiences.

J. M. WEEMS.

## Help these Women.

MR. EDITOR: Last Sabbath we assisted the good women of Grand Cane to reorganize their missionary society auxiliary to the Conference Missionary Society. They first organized in May, 1884, and have done a good year's work; and now reorganize with thirty-seven members by appointing the following officers for the ensuing year, viz: Mrs. M. J. Spearman, president; Mrs. M. H. Williams and Mrs. Jennie Hicks, vice-presidents; Mrs. H. P. Pipes, recording secretary; Mrs. E. E. Crawford, treasurer, and Miss Eva McClanahan, corresponding secretary. Mrs. H. A. Scott, Mrs. E. A. McClanahan and Miss M. Lula Wagner were appointed a committee to secure speakers for their public meetings. These officers seem resolved to improve on what they have already done. Their zeal increases in proportion to their knowledge of the importance of their work. I am satisfied from what I have seen of the working of the Woman's Missionary Society that if we could once get the women of the church fully awake to the fact of their ability to promote the missionary work, we would soon realize more money than we do by our usual spasmodic efforts. Bro. Parvin preached on the subject of camp meetings. His style was purely Parvianian, and he resolved to practice what he preaches by holding a camp meeting in the city of Grand Cane.

The prospect is good for an abundant crop in all this North-west Louisiana.

Protracted and camp meetings have commenced in good earnest. If the editor ever expects to visit this region, now is his time.

J. P.  
MASSFIELD, LA., July 14, 1885.

## From Arcadia, La.

The people of Vernon circuit and Bro. Wright are mutually pleased and working together for the Master. We think that there is in this promise of a successful year for pastor and flock. There will soon be purchased a suitable parsonage, the Quarterly Conference having authorized a committee with that stirring brother, Dosa Lane, at its head to "procure a parsonage forthwith." There was a very large attendance of official members at the third Quarterly Conference, held at Wesley Chapel on the camp ground. A number of people came out to preaching both on Saturday and Sunday. The love-feast was well up to the standard, and was, indeed, as Bro. Wright expressed it, a "feast of love." The collection for foreign missions and church extension was, in cash and subscriptions, considered good, nearly eighty-five dollars, which amount is a liberal response to the appeal made. We can not, of course, forecast the future; but, from present indications, the preacher in charge of Vernon circuit, backed by his willing and generous people, will find it an easy matter to bring up to Conference a full financial report. This is one of the circuits on which there are good prayer and class meetings, which have been kept up for years. On reaching home I found on my table a letter from Bro. Sheppard stating that his meeting at Athens "closed last (Thursday) night and the interest increased to the close of the meeting. Our congregations were unusually

large. The church was stirred to the bottom and came squarely to the front. Penitential tears flowed down the cheeks of old hardened sinners, mourners were comforted, and I received ten into the church, every one of them first class and five of them young men of promise. I trust we will get a preacher out of them." It is cheering to receive letters telling of Zion's travail and the birth of souls into God's family. May the Father send the fire of love and the agony for souls upon our preachers and people everywhere, and may he call into his glorious ministry numbers of young men willing to "endure hardness as good soldiers of Jesus Christ." As elsewhere, so in the Homer district, there is work waiting for young men of that stamp.

S.  
JULY 29, 1885.

## A Note from Presiding Elder Ramsey.

MR. EDITOR: I have just returned from a two weeks' trip to that portion of the Winona district lying in the Yazoo Valley. I find the church advancing at every point visited. At Grapeland we had an interesting quarterly meeting; three persons received into the church. Sunday night commenced at Minter City, and when I left on Thursday ten had been added to the church, and the work increasing in interest every day. At Sharkey they have commenced building a twelve hundred dollar church on the ground where a drinking saloon formerly stood. At Emmaville also a movement is on foot to build. Bro. Futrell is doing a fine work in that charge. Spent last Saturday and Sunday in Greenwood charge with Bro. Hoskins. At Greenbrier I found a people here ready for the gospel. I expect to hear of a good revival at that place under their zealous pastor. The Lord seems to be answering the earnest prayers made at our District Conference for a revival all over the district.

On the change of name of the church I vote, No! I do not believe there is any necessity for it.

DURANT, MISS., July 29, 1885.

## Fatal Faith-Cure Fanaticism.

Bishop Taylor, of Africa, gives an account of the death of Rev. Charles L. Miller, one of the missionaries who accompanied him to the Dark Continent. He refused to take medicine of any kind and insisted upon a cure by miracle. We are glad that Bishop Taylor puts himself on record as against such fanaticism. Without further comment we give his letter in full:

It becomes my painful duty to inform you that dear Charles L. Miller has passed away from among men to his glorious home with God and the angels. He was holy and harmless and making good progress in the study of the Portuguese language, and I believe, had he lived, would have made a grand success as a missionary in this needy country. He had a fine constitution and good health till the ninth of April. Then he had a mild attack of African fever, such an attack as is almost invariably relieved and removed by one good sweat and a dose of quinine—God's remedy for it in this country—his ordinary way of curing all persons here attacked by fever. Nearly half my party had been attacked, and all quickly relieved except three young men who refused all human agency or medicine, and insisted that God should cure them by direct miraculous power in answer to prayer. Dear Charles was one of them. The fever burned away at his vitals for sixteen days without even a teaspoonful of hot tea to start a perspiration. We have three good physicians in our party. Dr. Johnson reasoned with him, and told him he would certainly die if he did not take something to break the fever. Charles replied: "Well, then, I die, for I won't take any medicine." I pleaded with him as a father, but he made no reply. At midnight, on April 25, Charles said: "Oh, Bro. Whitney, I am choking. Go and tell Dr. Summers to come quickly and give me medicine." His fever yielded promptly to the ordinary treatment, but had done its fatal work before the treatment began. The recuperative power of his system was gone, and for twelve days he lay in utter prostration of body and delirium of mind. At half-past eight A. M., May 7, he died. The other two young men referred to refused medicine long enough to keep them down about six weeks, but took needful remedies in time to save their lives, by the mercy and power of God. They are still invalid, but expect that they will recover.



## Christian Advocate.

THURSDAY, JULY 30, 1885.

## WHAT LIFE HATH.

Life hath its barren years,  
When blossoms fall unheeded down,  
When ripened fruitage falls to crown  
The summer fall, when Nature's frown  
Looks only on our tears.

Life hath its faithless days,  
The golden promise of the morn,  
That seemed for light and gladness born,  
Meant only nothingness and morn,  
Unhushed harp instead of praise.

Life hath its valleys, too,  
Where we must wait with vain regret,  
With mourning clothes, with wild rain wet,  
Toward sunlight hopes that seem must set,  
All quenched in plying dew.

Life hath its harvest moons,  
Its dewed corn and purple-weighted vine,  
Its gathered sheaves of grain, the blessed sign  
Of plentiful ripening, bread and pure, rich wine,  
Full hearts for harvest time.

Life hath its hopes fulfilled;  
Its glad fruitings, its blest answered prayer,  
Sweeter for waiting long, whose holy air,  
Indrawn to silent souls, breathes forth its rare,  
Grand speech by joy distilled.

Life hath its Tabor heights;  
Its lofty mounts of heavenly recognition,  
Where unveiled glories flash to earth in union  
Of love and truth and clear fruition,  
Hail! mount of all delights.

—Evangelical Magazine.

## Conscience.

BY REV. J. B. A. ARRENS, D. D.

(A sermon preached at the Seashore Camp Ground and published by request.)

TEXT: "Having a good conscience."—1 Peter III, 16.

The liberty of conscience is invaluable. It smiles at tyrant's rage. It is free notwithstanding the clanging chains of despotism. No man ever suffered incarceration or decapitation for conscience's sake. Conscience having done its work, principle is begotten. It is after this principle has been asserted and its prescribed course of duty has been pursued that man can be called to an account and, perchance, be doomed to suffer. Conscience itself is free and untrammelled. Prison bars and the executioner's sword can not influence it for weal or for woe.

The etymology of the word "conscience" is very expressive. It is a compound of *con*, to know, and *science*, *con-sci-ence*, with. That would make it joint knowledge—a superadded testimony in any given matter which presents itself for cognizance in the relatively circumscribed or boundless realm of knowledge. The romantic school of theology held that this superadded testimony was in a certain sense the work of the Holy Spirit bearing more or less distinctly witness with our spirits, either approving or disapproving our character and action. Without the Holy Spirit's witness, *pro* or *con*, our knowledge would be purely intellectual; but with this witness the knowledge of the moral quality of character and actions is added.

Idiomatically, we often stultify ourselves by calling the really good conscience bad, and *vice versa*. When a conscience stings, bites, pierces, cuts, burns, afflicts, torments, it is good, for it operates healthily and performs its proper functions well. A conscience which afflicts not may be very bad. Its non-affliction may result from its dormancy or even seariness.

What is conscience? It has been called heaven's viceroys. If that be so, then there are thousands of viceroys even more potent than that chief of imbeciles, poor Tewfik, Viceroy of Egypt, who is an expressive personification of the unregenerate man. The good he would do he does not; but the evil which he abhors he commits. Certainly, conscience has regal authority; but in many instances, alas! that authority is not from God. Lord Dufferin, Viceroy of India, scrupulously pursues a course prescribed by the British government; but the consciences of most men pay little, if any, heed to the requirements of Heaven.

We often err when we claim that parties who, according to our estimate, are decidedly wicked are utterly conscienceless. What our conscience condemns the conscience of the supposed wicked people may approve. When a Hindoo mother throws her infant into the Ganges to be eaten by the voracious alligator you say, "That is cruel murder; but that mother has by that very infanticide quieted her conscience. With her sacrifice she appeased her god. Not making the sacrifice, conscience would have mercilessly stung, bitten and burnt her. When the widow of the oriental chief yields to autemism, burning herself to death on the funeral pile of her departed lord, no Hindoo will declare that barbarous act suicide. On the other hand, widows who shrink from the task, preferring life to a painful death, may suffer much from a condemning conscience. On the same principle a thousand of heinous crimes are committed without any compunctions of conscience.

Conscience is the standard measure of the moral quality of our character and actions. But standards differ. Take, for example, the standard measure of liquids, of weights, of distance. It differs in different governments. An English mile is but one-fifth of a German mile. An Italian pound weighs less than the Russian. The French gallon is smaller than the Austrian. The standard of currency also differs. The American has his dollar; the Briton, his shilling; the Latin nations, their franc; the Tanton, his mark. The intrinsic value of these coins differs materially. But shall I on that account call the Frenchman penniless because he has not a dollar in

his possession? Or dare anyone call you impenniless because your pocket is devoid of a franc or a mark? The same applies to conscience. Men have conscience and act conscientiously; but the consciences are wrong. At least, as standards, they differ from the standard of high heaven. They show the impress of the nether world.

Right here we find the strongest argument in favor of the necessity of a Divine revelation. Who shall show us any good? What mortal can arrogate to himself the right to fix a standard measure for my character and actions? If another has that right, I, too, claim it for myself. Ten men view any given matter from ten different standpoints, in ten different lights; have hence ten different views, resulting in ten different principles and boundless lines of duty. All aim at the same goal; but all go in different, some even in opposite, directions. And all this in good conscience.

This confusion God prevented by making known his will, saying, authoritatively: This thou shalt do, and this thou shalt leave undone; this is right and this is wrong. The Lord hath spoken, the omniscient has revealed the proper course for mortal man. The Creator has given a lamp to the feet of his creature. The statutes of the Lord are the sign-posts for our guidance. Our consciences must be trained in accordance with the teachings of the Bible. The Bible must be read, its contents heeded, its precepts followed. Yes, blessed is the man whose delight is in the law of the Lord, and who in his law doth meditate both day and night. Our consciences are heaven's viceroys when they are implicitly subject to the laws of heaven. Conscience operates in a three-fold manner:

1. It prescribes our course, marks a line of duty. Is, hence, director. Thus when Joseph was tempted to sin conscience protested, and he yielded. King Saul, too, was directed by his conscience no longer to persecute David after the latter had given proof of marvelous magnanimity; but he heeded not its dictation. Your conscience has pointed out to you your sin, your hypocrisy, worldliness, lukewarmness, and directs you to reject and believe in the Lord Jesus Christ. You may obey like Joseph or continue to sin like Saul. Joseph attained to honor and station; Saul committed suicide.

2. Conscience, next, is a witness, a witness of exact knowledge—one who can not be intimidated or bribed. It witnessed against Iscariot, and he confessed, terrified; I have betrayed innocent blood. It witnessed to Job that he had walked in his integrity before the Lord. Iscariot committed suicide and Job attained to prosperity and happiness. You are either guilty or guiltless, and there is an eye and ear witness to prove it. Denial or excuse will not avail.

3. Conscience, lastly, acts as judge, whose decision is in keeping with the circumstances and final. In the case of David it rendered judgment, and, with broken spirit and contrite heart, he lamented: I have sinned. It condemned Felix when Paul reasoned of righteousness, temperance and judgment to come. Felix trembled, but did not repent. In your case, too, sentence has been passed. Whosoever believeth not is condemned already. Will you confess and repent like David or, like Felix, procrastinate and be lost? What though you tremble and even lament on the very brink of despair? It is the blood of Jesus Christ which cleanses from all sin.

As to its condition, conscience is either dormant or awake. Sins lull it into sleep. Sins are the soothing syrups and lullabies to conscience. Joseph's brethren furnish a good example. Long-continued jealousy and envy, this satanic vermin, rampant in thousands of hearts, fitted them for the crime of fratricide. Finally their brother is sold into slavery. In their downward course the circumstance with which to deceive their reverend father followed as a matter of course. But, lo! how rudely their consciences were waked up from their lamentable sleep when they discover that their brother is alive and holds the reins of the Egyptian government! Trembling for their lives, which they had forfeited, they declare themselves willing to become their brother's slaves. But see in Joseph the humble child of God, sitting at the feet of Jesus, whose conscience is wide awake! Fear not, says he to his brethren, trembling for their lives; fear not, for I am to you in the place of God—or, as a man of God rendered it: Fear not, for I fear God.

Herod's conscience had been lamentably dormant when he consented to the murder of him of whom Christ said that of all men born of women there was none greater than he. Without trembling hand he signs the order for John the Baptist's decapitation; without horror he beholds the dead man's head on the charger. But, lo! conscience makes cowards of us all. It awakes in the voluptuous king. When he subsequently heard of Christ's miracles his awakening conscience leads him to believe and say: It is John whom I beheaded. Who can say how often his guilty conscience may have presented that ghastly sight, John's gory head, to his terrified vision in the lone hours of the night, depriving him of rest, disturbing his sleep!

You who without compunctions of conscience can indulge in sin, desecrate the Sabbath, swear, use intoxicating

liquor; you who can lie, cheat, deceive, defraud, steal without conscience biting, stinging; you who can indulge in pride, envy, hate, revenge without the condemnation of conscience, you have a conscience sadly asleep. Oh! that the Holy Spirit, with stentorian voice, would cry into your soul: Awake thou that sleepest and arise from the dead, and Christ shall give thee light.

Conscience either condemns or approves. A condemning conscience is one which stings, bites, burns, pierces, cuts, fills with terror, horror, with despair, with hell. We call it remorse. Rightly that grand old Roman, Cicero, says: "You speak of furies who kindle consuming flames in the bosom of the lost. These furies are nothing more than the recollection of our wicked deeds." A dying man suffered agony from remorse. He asked his friends if they knew the true meaning of the word "remorse." Had Webster's definition read; had it written in black ink on a large sheet of white paper; had it underscored; had it rewritten in large capital letters. "It does not convey the meaning," he cried; "it is more than the word expresses. It is the fire of hell burning in the soul. A huge devil fans the flame. My sins are the fuel." A condemning conscience bites like an aspen; it stings as if prostrated on a bed of needles. An artist was engaged to paint a guilty conscience. He painted a galloping horse pursued by a swarm of angry bees, and added the subscription, "You'll not escape us." How expressive and true! Like the box constructor, remorse twines itself around the guilty soul, filling it with unspeakable agony. Yes, remorse is the worm which dieth not. It is a fire whose smoke ascendeth for ever and ever.

An approving conscience is one freed from guilt by the atoning blood of Christ. The term "good conscience" is a synonym with the peace of God which passeth all understanding. Sins forgiven, God reconciled. We can say: Abba, Father. An approving conscience secures for us heaven on earth. It would be heaven in hell. What of affliction and woe; what of suffering and death! With a good conscience

"Pain is pleasure,  
With God's favor loss is gain."  
With a conscience void of offense toward God and man, we are truly happy. No matter what betide we are held as a lion.

Dear reader, you live on the brink of a crater. There is a volcano within. It is now slumbering. You build bowers, plant flowers, sing songs, rest in ease, deem yourself secure. Beware! Soon there will be ominous mutterings as of distant thunder; soon smoke and fire will enshroud you. Despair and suicide follow. No matter how callous and hardened you may be, how impenetrable and invulnerable you may deem yourself to be, be sure your sins will find you out. Your cunning, your skill, your wisdom, your money, your friends, your dash, your arrogance, your hypocrisy will not shield you against a guilty conscience. The archer is within. Our memory is the bow; our sins, the arrows. How sadly full is the monster quiver of our lives with arrows, poisonous and sharp! Some are bleeding from many wounds.

But in the blood of Christ we have an antidote against the poison which these arrows imparted. A look to the brazen serpent cured the bitten Israelites. A believing look to the Lamb of God will heal the soul and cleanse conscience from the putrefying sores of guilt. Look and be saved! Look now, look well and live! Blessed be God, we can rejoice with the apostle, having a good conscience—a good conscience after the manner of John Wesley, who confessed:

"I the chief of sinners am,  
But Jesus died for me."

Judge Gunby's Reply to Rev. J. J. Billingsley.

MR. EDITOR: On the second page of your issue of the sixteenth instant I find an open letter addressed to me by Rev. J. J. Billingsley, of Minden, La., on the subject of the haccalaureate address which I had the honor to deliver before the Minden Female College on June 18. The kind and considerate tone of the letter, as well as the high character of your valuable paper, which reaches so many intelligent and estimable readers, would prompt me to reply through your columns to my old friend and colleague; but I had not determined to publish my address in pamphlet form; so that my propositions and my arguments may be scrutinized by all who are willing to send ten cents to E. H. Kells, Monroe, La., for a copy of said pamphlet.

I am led to this course because I do not wish to engage in a controversy until it is known and understood exactly what I did say—a consummation not easily arrived at by a public speaker. For instance, Mr. Billingsley sat on the stage while I was speaking and visibly expressed dissent, as I am informed, from the positions taken by me during the progress of my speech. Yet he evidently misunderstood and mistook the first principles and purposes of my effort judging from his reference to "holiness and sin" and "violations of God's laws." I expressly excluded all consideration of such matters from my address. I stated at the outset that I should not invade the domain of the theologian—a task for which neither my studies nor inclinations fit me. I spoke not of

religious duties, not of Christian virtues, but of moral duties, of social virtues. I may be wrong, but I understand that all ministers draw a distinction between religion and morality. The two are not synonymous in the minds of the theologians; but the same doctrine exists to-day which was preached when the poet sang:

"Morality, thou deadly hane,  
Thy tens of thousands thou hast slain!  
Vain is his hope whose stay and trust is  
In moral mercy, truth and justice!"

In accordance with this doctrine I confined myself, as I had a right to do, to an examination of the rewards and punishments sure to follow from the observation or violation of the laws of society, the laws of nature or the laws of individual consciousness. Without going into definitions, I simply referred to right or wrong in the usual acceptance of those terms. In other words, I regarded that as right which a man knows or ignorantly neglects to know to be right.

The position assumed by me is an old one both in profane and sacred systems of thought. It is imbedded in the literature, creeds, traditions, mythologies, philosophies and religions of every age and nation. Was I not right to enforce its truth upon graduates? What could be a greater incentive to right living? That there are many seeming exceptions to the rule I readily admit, and my thesis can not be demonstrated from observation or statistics. But it is the yearning of every true heart to see justice done in this world, and it is the highest business of society and individuals to make that aspiration a reality, which it certainly will become when society reaches its "perfect day." It is my every-day duty, as a judge, to do what little I can, in my humble ability, to bring about the universal reign of justice among men, and in furtherance of the same object I made my feeble, but earnest address. If I erred, surely it was on "virtue's side."

But, Mr. Editor, while I beg to rest my doctrine on the arguments advanced in the oration which will be published, without further discussion, I would like to submit to my learned and reverend interlocutor whether or not my doctrine is supported by the Bible. Is not the whole of the Old Testament substantially a commentary on the earthly rewards and punishments promised and actually meted out to men by a just God? If we turn to the Psalms of David—that wonderful treasure of the poetry, philosophy, religion and emotions of a wonderful people—are we not taught that the wicked are terribly punished and the righteous are triumphantly rewarded in this life; that it is God's providence which covers the hills with flocks and the valleys with corn; that wealth and riches are in the house of the good and desolation in the house of the ungodly? "I have been young and now am old; yet have I not seen the righteous forsaken nor his seed begging bread." (Psalms xxxvi, 25.)

"I have seen, the wicked in great power, and spreading himself like a green bay tree. Yet he passed away, and he was not." (Psalms xxxvi, 35.) Turning to the Proverbs of Solomon we find the same doctrine enforced, and when he urges the highest excellence of wisdom he exclaims: "Length of days is in her right hand, and in her left hand are riches and honor." Are these not earthly rewards?

Nor does the New Testament teach a different doctrine. The sermon on the mount, quoting from that wonderful thirty-seventh Psalm, declares: "Blessed are the meek, for they shall inherit the earth." Again, in the gospel of St. Mark x, 29, we find this unmistakable language: "And Jesus answered and said, Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, but he shall receive a hundred-fold now in this time, houses, and brethren, and sisters, and mothers, and lands, with persecutions; and in the world to come, eternal life."

What do these and many other similar passages and examples teach if it is not that even in this life the righteous are rewarded and the wicked punished? I ask my friend, in all seriousness, to answer whether it is a good Christian doctrine that justice is postponed to the next life?

Submitting this question, I beg to conclude this response with the statement that the highest social, as well as the brightest Christian, virtue is that "charity" which, in the eloquent language of St. Paul, "thinketh no evil" and "is not puffed up."

Very respectfully,

A. A. GUNBY.

The Great Iron Deposit in North Louisiana Near the V., S. and P. R. R.

MR. EDITOR: Among the many interests brought to light by the late Exposition, there are none, perhaps, of more importance to our State than this. Mr. Kimball has had an eye to this deposit for years, and Mr. Enderly's visit to that region enabled him to bring to light this hidden wealth. I think our capitalists should look immediately and well to this interest; for if they do not, very soon capitalists from a distance will invest and the net earnings will go to build up other States than our own. Doubtless the building up of a great iron interest in our State would go far to infuse life and vigor into every department of industry in our midst. The ore found on

Mr. Kimball's place is reported by experts to be very rich and of just such component parts as will make it easily worked into either first-class iron or steel. There is a vast region of heavily timbered land connected with it, so that charcoal can be used for smelting at a nominal cost. Mr. Kimball proposes to place this interest in the hands of a company on very fair terms. And while iron manufacturing interests seem to be somewhat overdone, still with the very unusual advantages of so much surface ore, of such great excellence, the proximity to market, the easy means of transportation and the vast amount of timber at hand for charcoal, it seems to me it is quite an inviting field for capital.

Mr. Barker, (miner and metallurgist), as an expert, says: "I unhesitatingly recommend this estate as a good point to locate iron works, believing that if placed under proper management it will become the center of a great iron industry."

NEW ORLEANS, Louisiana.

N. B.—I append a copy of certificate from Dr. Albricht, mint of the United States, at New Orleans, La., Melter and Refiner's Department.

N. F. W.

MAY 16, 1885.

I certify that I have this day analyzed a sample of iron ore for Mr. H. D. Kimball, received from Mr. Edw. Enderly, commissioner for collecting minerals for Louisiana, and found it to consist of

Peroxide of Iron (Hematite).....70 per cent.  
Quartz and .....30 per cent.

It contains no sulphur of sulphates, nor any phosphates, and is therefore a good ore for iron.

JOS. ALBRICHT, M. D., Chemist.

## Change of Name.

MR. EDITOR: In all my church papers, except the NEW ORLEANS CHRISTIAN ADVOCATE, I have seen something said, *pro* and *con*, on the subject of the change of the name of our church. And by asking space for this article be assured I do not wish to distract your peace or provoke controversy, but simply to tell you and your readers—many of whom are my personal friends—just how I see it on the border. It is not a subject which should in any antagonistic sense be discussed. We want the facts as they are apart from all prejudice, and then to work and vote for the best interest of the common cause of our blessed Christ.

The Annual Conferences must vote on the question. I believe the majority would be overwhelming if the last General Conference had adopted the report of the committee, "Episcopal Methodist Church."—We are shut up, however, to vote on "Methodist Episcopal Church in America." This was the substitute adopted by the General Conference, and is honestly believed by men who were on the Conference floor at the time to have been a ruse to defeat the proposition altogether. Whether it was or not does not matter, and I am not sure but that it is after all the best name we could adopt. It is the old church name. We have a right to it. Let us adopt it; and, if our brethren of the "Methodist Episcopal Church in the United States of America" do not like it, they have only to blame themselves for putting it off so we might put it on. The distinction will be sufficient for all legal purposes and that is all we need.

My first reason for wanting the word "South" eliminated from our church name is that it is now a *misnomer*. Originally it was true the "Methodist Episcopal Church in the South." Judge Nelson, of the Supreme Court, in deciding the church property question, says: "The same authority which founded the church in 1784 has divided it and established two separate and independent organizations, occupying the place of the old one." He fully recognized in the decision that we were still "Methodist Episcopal Church," but must be designated "in the North" and "in the South." Our fathers did wisely in causing the division in 1844. Not to have done so would have been to lose to a large extent our influence over the entire South. We are proud of the history we have made and believe as firmly in the principles underlying our actions as ever, but we must not be less wise than our fathers were; we must adapt ourselves to the growing demands upon us just as they did in 1844.

I want it eliminated in the second place because it is sectional, not because it is geographical. I grant that to adopt the name proposed we have only changed one geographical name for another, but we are rid of any sectional taint or prejudice which may attach to us. Of course we disclaim any political significance in the word "South," but it is with great difficulty that you can convince a man of opposite political preferences of this fact.

Our mission is to the world. To all men of all political preferences we boast of great success in the past and say we have done well and urge that as a reason why we should let the name stand just as it is. But can any man who is able to look the facts in the face just as they are, without prejudice, say we have come fully up to the measure of our opportunities in the land where we have legitimately operated? Look at the burden first. Territory legitimately belonging to the Southern branch of the church. I was told a few days ago by an old man who was for a number of years a member of the Missouri Conference that we are

not to-day relatively as strong as we were twenty-five years ago. Why is this so? Because we have been offensive by reason of the word South attached to our church name to the majority of the incoming Methodist people. There are important towns and cities in the States of Missouri where we scarcely have an existence, some places do not exist at all, where the other branch of Methodism is strong and flourishing. I am answered, "We are holding our own and that is as much as we could expect to do." But I say we are not "holding our own" taking into consideration the fact that we once occupied the entire ground, and if we could have made ourselves unobjectionable to the people coming to us we would have assimilated them. To say that we are better off without than we would be with a man who would object to us because we have the word South to our church name is to betray a want of information lamentable in the extreme or a very strong prejudice. They have as much right to their sectional or political views as we, and are by them no more unfit for the kingdom of Christ than we. The same sort of unholy prejudice prompts us to retain the sectional word. As a branch of the church of Jesus Christ we can not afford to circumscribe our power for good in this way. What I ask, I leave we gaze beyond the territory legitimately our own? I am aware there has been a great deal of connectional puffing about our large success in the West and North-west; but, brethren, I ask you look at the figures and facts. I can not go over the whole field. Just look at our nearest neighbor, Kansas, where we once occupied the whole ground, and to-day we only have a name to live. The Northern Methodist Church has four strong Conferences in the State. They are strongly entrenched in every place. We have in the entire State, so I am informed, permanent organizations but in three of her towns or cities. One of them is in Wyandott, just over the river from us, and I know we have only a name to live there. Some one will say I should not have written these facts. I do it because they are facts, and I want you brethren in the South to know them. It is urged that the difficulties to success, if the name were changed, would be just as great. This might be true for a few years, but afterwards it would be forgotten. Our children would not feel about this matter as we do. The common sentiment of the people is broadening and a sectional name to any church is an incubus it can not carry without great detriment. My last reason for wanting the word "South" eliminated is I do not want organic union. Eliminate the word South and perpetuate a separate ecclesiastical existence, retain it and have organic union; or, that is what is absorption.

J. W. LOWMAN.

## Kavanaugh College.

In the absence of those legally authorized by the Conference to report rather than see the whole matter go by default, as a friend and neighbor to the college, I take the subject in hand. The commencement exercises began on Sunday, June 28, and closed on Monday, July 3. The sermon was by Rev. J. E. Thigpen, of Hazlehurst. Text: Job 46. It was appropriate to the occasion, making religious knowledge superior to all other knowledge. Monday and the two succeeding days were spent in examination of the various departments. The examinations were rigid, and the pupils bore themselves well, and the patrons and officers of the college were highly delighted with the virgin session of Kavanaugh, placing it in the front rank with older institutions. The primary and intermediate departments gave their entertainments on Tuesday night, consisting of recitations, music and calisthenics, and they all acquitted themselves with much credit. The collegiates entertained a large audience on Wednesday night with music and recitations, electing with an original drama entitled "Kavanaugh," which evidently showed the ear marks of the president and was highly received and enjoyed. On Thursday, at eleven A. M., the immense church was filled by an appreciative audience to listen to the essays and orations. After prayer by Rev. W. Harmon, Miss Lella Beart, representing the freshman class, read a very interesting essay on "Lo, the poor Indian." She was followed by Miss Mahol F. Craven, the essayist of the sophomore class. Her subject, "Mary Stuart," and with historical faithfulness, but in her own original style, reviewed the life of this unfortunate queen. John E. Hoffman, major of the sophomore class, acquitted himself with marked distinction. His subject was "Influence." This young gentleman is a native of Summit, Miss., and by his exemplary Christian life will exert an influence for good upon the follows. W. P. Spinkman, the orator for the faculty, selected "Kavanaugh College" as his subject, and he profited from the evidences already developed of a wonderful success for this new institution. Will T. Sparkman, in his address to the undergraduates, had for his subject, "Mississippi Present, Past and Future," and gave evidence of a strong and vigorous mind. The graduating exercises took place on Friday, at eleven A. M., with an increased audience. The graduates were Misses M. J. O'Mara and S. R. Ball, and the degree of "bachelor of Letters" was conferred on them. Miss O'Mara's essay was "Edgar Poe."







## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

ORAS B. GALLOWAY, D.D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D.D. REV. J. T. SAWYER  
REV. W. L. O. HENNING.

THURSDAY, JULY 30, 1885.

The first bridge ever built across the Jordan was opened to the public a few months since. From remotest times it has only been crossed by means of a ford. This bridge is near the mouth of the river where it flows into the Dead Sea.

An exchange suggests that Christian women will be pleased with the rendering in the Revision of Psalm lxviii, 11. In the version to which we are accustomed it is, "The Lord gave the word: great was the company of those that published it." In the Revision it is, "The Lord gave the word: The women that publish the tidings are a great host."

The following item is from the Christian Neighbor:

Mrs. Sophia Price, who died recently in Maryland, bequeathed \$200 to St. Paul's Methodist Episcopal Church, South, of Baltimore, to be applied to the relief of the poor of that church; \$200 to the trustees for that church; \$200 to the Sunday-school; \$500 for foreign missions of the Methodist Episcopal Church, South; the residue of her estate to her niece and the trustees of St. Paul's Church, half to each.

Our Southern Methodist Churches in Atlanta, Ga., are enjoying large prosperity. The following we find in a correspondent's notes to the Wesleyan:

Last Monday morning we found that the nine churches in the city had received fully \$450 by application from the world. Trinity has about 1,400 members, and has received 150 new members; besides more than 50 by certificate. First Church has received more than 70 by application; St. Paul's, 50; Paynes, Grace and West End, 40 each; Evans, about 30; Sixth, 13, and City Mission, 15. The Lord has blessed us gloriously. Not more than 50 of these are the direct result of Dr. Munhall's meeting.

The Vicksburg papers announce that Rev. R. S. Woodward has started a mission church in the southern part of the city, and, in connection with Bro. W. G. Paxton, has organized a Methodist Sunday-school there. That looks like progress. Churches must keep pace with growing populations. And it often happens in our larger towns that many members will not affiliate with the congregation. Their reasons may be frivolous, but are nevertheless potent. Another organization will hold and utilize that class. If there is prospect of permanency and development, the second church ought to be projected early. As will be seen by a note from Bro. Black, Meridian has "taken time by the forelock," and we shall expect like news from Jackson at no distant day.

The following pleasant personal we find in the Southern Christian Advocate:

Methodist preachers' sons are occupying a high position in the educational work of the Methodist Episcopal Church, South. We mention the following names of educators of growing reputation: Rev. W. F. Tillet, A. M., C. F. Smith, Ph. D., W. M. Baskerville, Ph. D., Vanderbilt University; Prof. Blackwell, Randolph-Macon College; Prof. Woodward, Gamewell and Littleton, Wofford College; John F. Bonnell, A. M., Emory College; Morgan Galloway, Jr., A. M., South-western University; Rev. George W. Walker, A. M., president of Paine Institute; James H. Kirkland, Ph. D., S. C., now studying in Berlin.

To which we add the names of Prof. Mood, in South-western University, and Prof. Moulner, of Centenary College. If we were to extend inquiry into female colleges, the number would be largely increased.

How to form a library is an important question to a young student. A distinguished author has commended the following rules to be observed in beginning the collection of books:

1. Set apart a fixed sum, weekly or monthly, as the case may be, in proportion to your income, and spend that and no more for books.
2. Always devote a portion of your money in acquiring works of reference.
3. Never buy a worthless book or edition.
4. Take care not to buy too many books of one class.
5. Do not, at least until you have a fair show of books, be deluded into buying sets of an author.
6. Do not spend too much on magazines.
7. Be particular as to the binding of your books.
8. Keep a catalogue of your books, entering in pencil inside each the date of purchase and the cost, and in the catalogue all particulars as to loans.
9. Take care to read what you buy, and buy only what you will read.

## Editorial Correspondence.

Attending two District Conferences in four days, held over three hundred miles apart, necessitated a liberal patronage of the railway carriage and for two nights a disagreeable economy of sleep. How rapid is the itinerant's transit from point to point now as compared with our fathers! It was a heroic and honorable achievement for the early Methodist preacher to travel a circuit two hundred miles long and make a monthly visit to each appointment. But that would be sluggish movement in our time. The railroad has made us all neighbors and brought the ends of a continent together. And the church is benefited thereby. All agencies and inventions of our modern civilization are subsidized by the Holy Spirit for the enlargement of Christ's kingdom.

## VICKSBURG DISTRICT CONFERENCE.

To attend this Conference, held at old Cane Ridge Church, in Jefferson county, we went up to Jackson Wednesday night, and on the early morning of Thursday started westward by the "Little J." railroad. Along the way we noted a most favorable crop prospect, and the face of the farmer wore a smile of hope. From present indications the harvest yield of the Gulf States will be larger than for years. After an hour's delay at Harrison we boarded a freight train on the Louisville, New Orleans and Texas for Hays' Station, six miles distant. Arriving at an unexpected hour, we landed and looked about in vain for a chariot of Israel and the horsemen thereof. But a short walk of a half mile brought us to the church, and in time to enjoy a sumptuous, old-fashioned dinner on the ground. The Conference had organized in the morning with the presiding elder, Rev. W. L. C. Hunnicutt, in the chair. Our old friend hasn't increased any in avoirdupois, nor has he lost any of his well-known accuracy and clearness of statement, consecration to duty and mastery of business details. Bro. N. J. Vick, of Vicksburg, was elected secretary—a position he has held acceptably before. There was a measurably good attendance of the delegates, and the Conference proceedings were full of interest. The brethren were swift to hear and not slow to speak. The reports were altogether encouraging as to the spiritual state of the church.

In two places notably—Wesley Chapel, Natchez, and Vicksburg—there had been large gatherings. Most of the pastors regretted a decline in family religion and the small number of active laymen to assist in the social meetings of the church. One pastor said not a single male member in his church would offer a prayer in public. This is a matter for grave concern, and should indicate the wisdom of returning to the early Methodist method of making young members "take up the cross" at once. The first day of our espousal to Christ ought to mark the beginning of an active, continuous life-service. A week of timid shrinking from duty at that time will generally determine a life of negative church membership.

The report on temperance presented by Rev. R. S. Woodward had a clear, resonant ring, and was adopted by a rousing vote. It created a little breeze of friendly discussion, but was passed at length with practical unanimity. Rev. T. C. Bradford, president of Port Gibson Female College, was chairman of the Committee on Religious Literature, and reported resolutions cordially endorsing the editorial and business management of the NEW ORLEANS CHRISTIAN ADVOCATE. For the kindly words of brethren and their renewed pledges of hearty co-operation we are profoundly grateful. The name of President Bradford reminds us that the Port Gibson pastor reported that every young lady at the college last term became a church member. Such a statement deserves emphatic and prominent mention. Our colleges must educate Christians.

While attending the Conference we were a guest of Bro. Thomas H. Watkins, son of the lamented Dr. W. H. Watkins. His brother, Rev. A. F. Watkins, serving a neighboring pastorate, resides with him this year under the old, historic family roof-tree. They live in the very house where their honored father was born, and which was built by their grandfather in 1809. A venerable, sacred structure! Around it gather many Methodist memories. The timbers are seemingly yet as sound and the building as substantial as it was fifty years ago. How many chieftains of Mississippi Methodism have found a welcome there! We felt indeed that the place was sacred—that the spirits of the fathers hovered near. With grateful appreciation for home-like hospitality and unnumbered kindnesses from all the brethren, we left on Friday afternoon for the

SEASHORE DISTRICT CONFERENCE, at Hattiesburg. Our route was by

way of Vicksburg and Meridian, and compelled an all-night ride on the cars. Just as the morning sun was coming out of the eastern gates, rejoicing as a young man to run a race, we arrived at Hattiesburg. The sun was not visible, however, for heavy clouds darkened the heavens and poured out rain in copious measure.

After breakfasting at the Johnson House, kept by our old Hinds county friend, Bro. William Johnson, in company with President McVoy we reported at the church. Bishop Keener having failed to attend as was hoped, Rev. B. S. Rayner, the presiding elder, occupied the chair, and Rev. R. J. Jones sat at the secretary's table. The reports were all in from the several pastors, which we understood were generally quite cheering. The Nehemiah spirit is abroad in the district. Within the past several years church property has increased fifty per cent. in value, and a number of new churches are in process of erection. A committee was appointed to consider the question of titles to church property, and made a report that will doubtless stimulate the brethren to greater carefulness and diligence in that matter. The Conference strongly endorsed this ADVOCATE, gave the editor a patient hearing and a handsome list of cash subscribers. President McVoy, of East Mississippi Female College, spoke to edification on the subject of Christian education generally and the interests of his college specially. The institution at Meridian prospers, and promises to do so more and more.

On Sunday there were immense congregations. From far and near the people came, and by every conceivable mode of conveyance. At eleven o'clock this editor was commissioned to preface his sermon with a collection to complete the large new church at that place. About two hundred and twenty-five dollars were secured, which, with other amounts available, will be ample to finish and furnish the spacious and slightly temple. The love-feast in the afternoon was a gracious season. Later, in obedience to earnest request, addresses on gospel temperance were delivered by President McVoy and the writer. Such congregations we have not seen—no, not in Israel. Through rain and mud they came, crowding the houses at every service. Rev. J. W. McLaurin, the indefatigable and successful pastor, is continuing the meeting assisted by Rev. J. D. Hays. Quite a number of penitents were at the altar on Sunday night.

Hattiesburg is a new town, only three years old, but has about one thousand inhabitants. Everything wears an expression of newness. But few houses have been painted and nearly all look as though there had been a race to pre-empt a good location and be the first to begin business. Among the most imposing and best appointed dwellings in the magic city is the district parsonage occupied by Presiding Elder Rayner. And that is as it should be. At six o'clock on Monday morning we left for the duties of the desk. For speed few roads can distance the North-eastern, and the ride across that twenty-five mile bridge, with the breezes of Lake Pontchartrain fanning you, is most exhilarating.

## Progressive Religious Journalism.

A correspondent of the Nashville Christian Advocate, signing himself "S. A. C.," finding a newsboy on the cars selling the Christian Advocate, says: "July 14, 1885, may be mentioned as the first day that a religious newspaper was ever put on sale on railroad trains. I believe it is the first in this country." If "S. A. C." had been a reader of the NEW ORLEANS CHRISTIAN ADVOCATE, he would have seen a letter from Rev. Dr. T. A. S. Adams, just two years ago, referring to the fact that he purchased from a newsboy on the Illinois Central railroad, near the Tennessee line, a copy of this ADVOCATE. We have been furnishing the ADVOCATE to the news company regularly for sale on the trains.

The Christian Index, the strongest Baptist paper in the South, is quoted as saying:

The Baptist system economizes nothing, organizes nothing, directs nothing. We have the poorest organization in the world. Nothing can compare with it for inefficiency. Practically, we have no organization at all. Outwardly, we are bound together only by a rope of sand. Each church is independent of every other and every man goes his own way. Methodists are a well-organized army, fitted out with all appliances, thoroughly equipped and in complete drill; Baptists are a mob—every man for himself, and we have none to direct us."

This comparison is rather favorable to our system. Let some weak-kneed Methodists read and be satisfied. Ours is a grand system and only needs efficient administration.

## "A Piece of Impertinence."

The clergy of Mississippi and, as we are informed, some of the laity have been favored during the month past with copies of one of the numerous "Advocates" published in various places by the Methodist Episcopal Church—in this case, the Methodist Episcopal Church, South. The sheet in some cases has been sent marked from the printer's office in New Orleans, and in others has been sent by zealous hands unknown.

The paper is edited by a preacher of Mississippi, somewhat noted for the marked disproportion between the volume of his lungs and the volume of his brains.

The particular reason for this act of impertinence, judging from the marked article, appears to be that the said preacher is not pleased with Bishop Thompson's administration of the diocese of Mississippi, and especially not pleased with his late address to his convention, and breaks out in consequence into the usual bigotry, intolerance and misrepresentation about the church in true sectarian fashion.

We have merely to say in reference to this ugly manifestation of spleen and intolerance that the diocese of Mississippi had no idea that it was called upon to elect this gentleman's opinion when it elected its Assistant Bishop; that it would now be very much disappointed in its choice if the Bishop pleased such men as he; that it will go right on minding its own business, as the Bishop will probably also do, whether he is pleased or not pleased, and that it has no worse wish concerning him than that he might get a little Christian charity and some trifle of good manners to supplement what he calls his "religion."—Church News.

The above is from the columns of a little paper, published monthly at Natchez, Miss., which claims to be the "official organ of the diocese of Mississippi." That editor occupies a responsible position speaking officially for the church of a great State. But we fear that he is not a general according to the scriptural standard. At least he has never captured a city—not even Natchez. The Bible says: "Greater is he that ruleth his own spirit than he that taketh a city." Manifestly from the above the editor lost grip on his temper and surrendered his claim to the order of the garter. Indeed, he seems to be really mad about something. This we regret. Brethren in orders ought to be an example to the flock in all gentleness, meekness and godly sincerity. Nor will they look upon the slightest offense of a pastor in this regard with the least degree of allowance. We are, therefore, pained at the editor's display of passion. Bro. Marks has a bad mark in deportment, and, in the language of the college student, it affects his general average. Why, he talks ugly, calls names and gets into a rage generally. Unless reminded of the fact that the editor is a handsome, courtly, cultivated, exquisite clergyman, one would suppose him to be a veritable King of Dahomey or an ecclesiastical mad bull of Bashan. But he isn't at all, and is entirely capable of teaching us a "trifle of good manners."

The "piece of impertinence" against which the editor animadverted so madly was an article in this ADVOCATE, entitled "Gelatinous, Creeds Christianity." It was a criticism on certain language employed by Bishop Thompson in his address to the diocesan council. Among other things he said: "The 'popular Christianity,' so called, about us has no vertebrae. It is usually a quivering, gelatinous mass without form or void. Let me tell you there are thousands in our communities dissatisfied and homeless because they take this creedless, gutless, sentimental wordiness for Christianity." That sentence we analyzed and properly characterized. By comparison it was ascertained that in clearness of creed statement, integrity of doctrine, consistency of life, fidelity to duty and active leadership in moral reform the "popular Christianity" stood confessedly in the front. Indeed, to stigmatize other evangelical churches as "creedless, gutless," etc., is nothing less than blasphemy. For this simple, unpretentious defense we are charged with "impertinence," "bigotry," "intolerance," "spleen," and "misrepresentation." There is no effort made to answer argument; but the little editor simply gets up on his heels and howls. He doesn't defend the Bishop's address, but gets mad and calls names like a fishmonger. "Impertinence," the textographers tell us, means intrusion, meddling with what does not concern us. According to that definition the editor's piece is unhappily titled. We didn't intrude into such august presence, but only made answer to an offensive caricature of evangelical Christianity outside of the Episcopal Church. We simply exposed an impertinence. Instead of being offensive to the charge of "bigotry" and "intolerance," we rebuked their display. Exclusive in ecclesiastical economy, denying to every other Christian church the right of ordination, claiming to be the sole conservators of truth, the Bishops and other clergy are everywhere "intolerant." But for a Methodist, with his tradi-

tional and constitutional catholicity, expatriating no citizen of Christ's kingdom, excommunicating no true believer in the Lord Jesus, and bidding God-speed to every evangelical church, to be accused of "bigotry" and "intolerance" is decidedly amusing. We are impertinent and intolerant because we will not join the editor's "microscope sect."

In the same issue of the little paper is a letter from Bishop Thompson, in which he speaks of visiting a certain town and "preaching twice in the Methodist Church kindly lent us." And those acts of courtesy have been frequent in past years. But did anyone ever hear of an Episcopal Church being "kindly lent" a Methodist preacher? Nay, verily. Why not? Would it not be a "trifle of good manners" to reciprocate such hospitality? Ah! that reveals the real bigot and lofty intolerant. We quite agree with a valued, scholarly friend that the only way to exercise proper charity toward such persons is to "consider them the most helpless victims of their own imaginations that have appeared since Don Quixote rode forth."

The statistics of that diocese reported at the last council show a communicant membership of 2,098—an actual decrease. But the editor estimates the number to be 2,300, or probably 2,500. He is distressed at the "lame showing," the "unfortunate mistake," and makes haste to correct it. And this is the little hand that claims to be all the Lord's anointed in the great commonwealth of Mississippi. An astronomer was led to the discovery of a new star by the slight, eccentric movements of a certain planet. He was sure of the existence of another distant body which caused the observed planetary disturbance. Only in that way do thousands of people in that State know of the existence of the Episcopal Church. Its invisible presence causes eccentric movements among other Christians—especially the young and worldly minded. This leads to inquiry, and the use of a powerful lens discovers the planet of feeble light. If the more than a million inhabitants of the State had to depend upon the little editor and his fellow-clergy for the gospel, they would have to be as economical of food as the horned frog of California, which can subsist six months on two house flies. There are more Methodists in one presiding elder's district, embracing four or five counties, than "Churchmen" in the entire State.

As to the personal allusions we do not care to speak. But what is exactly the normal proportion between lungs and brains we would like to know, if not considered "impertinent." Another question, however, is more important—What is the normal use of lungs and brains? But we refrain lest our persistent "impertinence" should further enrage the little editor and aggravate his hay fever.

## Death of Gen. Grant.

The most illustrious citizen of the United States has been gathered to his fathers. Apprehended for months and almost hourly expected for days, death came on the early morning of Thursday last. Quietly the great soldier composed himself for his last sleep, and passed away seemingly without a quiver of pain or a shudder of fear. A week or more before the fatal day he wrote to his attending physician a note evidencing a thorough knowledge of his own case, and expressing a perfect readiness to go when God should call him. Careful preparations had been made, and, with words of abounding thankfulness for God's goodness to him and the generous sympathy extended him from all sections, races and religious creeds in our country, he welcomed the death angel's speedy coming. His last words were characteristic—few, simple and expressive. There were no exclamations—no rhapsodies—but a calm, deliberate surrender of himself to the Lord of the living and the dead. He walked through the valley of the shadow of death—no anxious, excited step—no hurry of getting ready—no flurry of an unexpected and unprepared event. His letter reads like one who had made perfect peace with God and only awaited the hour of his heavenly coronation. However distinguished was his life, crowned with unparalleled successes, all would have been vanity and vexation but for this "victory that overcometh the world."

The facts of Gen. Grant's history are well known and need not be repeated. Estimate of him heretofore has depended much on attitude and political affiliations. But within the past few years he has been removed from party politics, and war passions have so died away, as to allow an unprejudiced study of his remarkable character and career. And now that he is gone, there is as genuine sorrow in the South as in the North. Not so romantic, per-

haps, but as chastened and sincere. Around the bier of this illustrious citizen all points of the compass and past sectional differences are forgotten.

Gen. Grant possessed this power to command. Quick perception, composure of manner, confidence in himself, strong will and tenacity of purpose, made him a great leader. He was never a nervous, glib talker, kept his own counsel, was always self-possessed, and, therefore, impressed his subordinates as having an exhaustless reserve power available for emergencies. These are the qualifications of leadership, and they gave to Gen. Grant the exceptional distinction of never having lost a battle.

His fame will not rest upon his career as a soldier. As a statesman and civilian his history was not so brilliant. The peculiar conditions of the country, just emerged from a terrible war—some flushed with victory, others humiliated with defeat; statesmen divided in opinion as to the best methods of restoring the political autonomy of the Southern States—exempt his administrations as President from ordinary criticism. That he should have been imposed upon, that low camp followers should have crept into place and power, is only the repetition of history. Amid all those trying reconstruction days it must be said that Gen. Grant manifested no spirit of vindictiveness, but always the magnanimity of a great, brave soldier.

His conduct in the case of Gen. Lee entitles him to the world's gratitude. When it was seriously proposed in Washington to arrest the commander-in-chief of the Southern armies and try him for high treason, Gen. Grant promptly resented the suggestion. He demanded that the terms of capitulation should be preserved inviolate, or he would surrender his own sword. The excited state of the public mind demanded a man of iron nerve to stay the wild fanaticism of victorious partisans, and Gen. Grant was equal to the hour. Had he said the words Davis and Lee would have died on the scaffold.

He was a man of kind heart, strong personal attachments and eminent domestic virtues. Amid all the honors heaped upon him by his own and other lands his love for home and family was never affected. In quiet, sheltered, sacred circle he was more a chieftain than upon the reddened field of battle.

He died a member of the Methodist Church, and in certain hope of a blessed resurrection. He will be buried in Central Park, New York, with national honors, and both shores of the sea will unite in preserving in perennial fragrance the memory of his many virtues and distinguished abilities.

Rev. John Barcroft, presiding elder of the Holly Springs district, sent us a postal notice of his District Conference. It was a long-cherished desire of ours to attend the session, but a temporary physical indisposition made it quite impracticable. A full account of the Conference will appear next week. He writes:

Our Holly Springs District Conference just closed was a season of grace. The pastor, Bro. Cogdell, continued the meeting. May a great awakening be realized! The secretary of the District Conference undoubtedly furnish you for publication an abstract of proceedings. You do not know what you missed by your absence.

BYHALIA, MISS., July 21, 1885.

Our sincerest condolence is extended to the Rev. G. W. Bachman of the North Mississippi Conference in his sore bereavement. May our kind heavenly Father shield him from another stroke and lift up the bruised hearts. He writes:

I write with a sorrowful heart from a sad home to inform you of the death of our eldest and dear daughter, Ida, which occurred on the twenty-first instant, at 4 P. M. She was in her eighteenth year. One of our children have been very sick, but are improving. My wife is quite sick, she is a little better today. We sincerely ask prayers for yourself and readers of the ADVOCATE for us in these days of affliction and bereavement.

KOSCIUSKO, MISS., July 24, 1885.

Rev. R. M. Blocker sends the following bulletin from Bellevue, La.:

Just closed a revival service of days at Pleasant Valley church, built up and twice accessions to the church. Rev. Bro. Fount was with me two days. The Lord is greatly blessing the people of the charge. Crops fine. Health good and people happy.

—Funk & Wagnalls, Publishers, 12 Deay St., New York, announce the seventh edition of Miss Cleveland's book, "George Eliot's Poetry and Other Studies." The demand has been beyond expectation, and the order has been several editions before the day of publication. One week ago, on Monday next, the book was ready for publication. The seventh edition is now ready for publication. The book is a study of the life and works of George Eliot, and is a valuable addition to the library of every student of literature. The book is published by Funk & Wagnalls, 12 Deay St., New York.



















# Christian Advocate.

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#### I GAVE MY LIFE FOR THEE.

I gave my life for thee,

My precious blood I shed,

That thou might'st be saved,

And quickened from the dead—

I gave my life for thee;

What hast thou given for me?

I spent long years for thee,

In weal and woe,

That an eternity

Of joy thou might'st know—

I spent long years for thee;

Hast thou spent one for me?

My Father's house of light,

My rainbow-circled throne

I left for earthly night,

For wand'ring and lone-

ly-ness I left for thee;

Hast thou left aught for me?

I suffered much for thee,

More than thy tongue can tell,

Of bitter agony;

Thou too, preserve from hell—

I suffered much for thee;

What dost thou bear for me?

And I have brought to thee,

From home above,

Salvation full and free,

My Spirit and my love;

Great gifts I brought to thee,

What hast thou brought to me?

Oh, let thy life be given,

Thy years for me be spent,

World-fetters all be riven,

And joy with suffering blend—

Give thou thyself to me,

Gladly I'll welcome thee!

#### "Rights and Privileges of Laymen."

BY REV. W. T. J. SULLIVAN, D. D.

Under this heading Bro. T. J.

Upton writes. He wants the lay-

men utilized in the Bishop's cabi-

net and proposes:

"1. That one layman be elected

by each District Conference as a

member of the Bishop's cabinet,

and that the appointments be made

by and with the advice and consent

of said cabinet composed of an equal

number of ministers and laymen."

There is serious objection to this

proposition. To carry it out would

require a radical change in the fun-

damental law of our episcopacy. It

is now the duty of the Bishops "to

make the appointments of the preach-

ing men in the Annual Conferences" and

to choose presiding elders, fix their

salaries and change them when he

judges it necessary "to change

the preachers in the intervals of

the Conferences." His other duties

are minor and subsidiary to these.

To take these duties away, therefore,

and confer them upon a cabinet,

would strip the episcopal office of its

essential power and reduce it to a

mere presidency, which would be

useful to those Conferences only

which might have no man compe-

tent for the chair. As our work is

now ordered, the Bishop is a deeply

interested observer and participant

in every item of business, and studies

every element of a preacher's

fitness or lack of fitness and

every fact of his surround-

ings. He consults at will his

presiding elders and others and hears

their statements. He does all this

from a point of view that regards

primarily the efficiency of the

whole work and with freedom

in those local and per-

sonal influences which would in-

evitably play so large and injurious a

part in the deliberations and conclu-

sions of the cabinet. The presiding

elders and preachers and laymen

may and do differ widely in refer-

ence to where the men shall be sent;

when they have given their

advice, the decision is left to one godly

man, who grasps the interests of the

whole field, who is equally concerned

for every part in the measure of its claims and whose judgment is, on the whole, likeliest to achieve the highest good of the work. What- ever errors, mistakes or hardships result from this method will not be removed by Bro. Upton's plan. On the contrary, where the cabinet would eliminate one trouble it would be apt to give rise to more than one. It seems to me a matter of very great importance in a connectional ther- any that the appointing power shall be left where it is and as it is. Lay- men already have access to the Bishop, and the whole church has access to the presiding elder, who by usage is the Bishop's advisor. This access is not authoritative over ap- pointments, but it is influential; and this is as far as it should go, either for the good of the church or of the laymen. Indeed the good of the one is the good of the other. The layman can not claim, nor does he claim, the "right" or "privilege" of authority over appointments under our economy. The layman already has a wide field in which to use his powers and show his zeal and devo- tion. He has membership in all the Conferences. In the legislative Con- ference he has vote for vote with the clergy in making laws for the church and providing for her work, and in case of a separate vote by the clerical and lay members the latter can defeat a measure by non-concurrence. In the church Conference and Quar- terly Conference laymen make up almost the whole membership and decide all questions that go to vote. They can decline to recommend ap- plicants for license to exhort or preach, and they can withhold license from an applicant and refuse to renew one to an undisciplined preacher. Their substance and energy are called for in building and keeping up churches and parsonages, in supporting the ministry, in giving to missions, to widows and orphans and to the dis- semination of the Bible and religious literature. For spiritual culture and ministry they have the prayer meet- ing, the class meeting, the Sunday- school and the home; besides what they can do in special forms of brotherly assistance to the pastor. There is indeed no lack of "rights and privileges" to the members of the church. We only have to lift up our eyes to see the fields white unto harvest. The achievement and illustration of spiritual life will bring into effective use the manifold and ample "rights and privileges" which our church gives to her members of all classes. We do need all the aid that our laymen can give us, but that is provided for in our law and usages and in accordance with these it can be fully rendered.

#### A Hint to the Wise.

BY REV. W. C. BLACK.

The cause of prohibition is moving on gloriously in Mississippi. I doubt if the most sanguine prohibitionist five years ago expected Mississippi to be as far advanced on this line in ten years as she is to-day. This rapid growth is due to several causes. One of these causes is the wisdom of the leaders of the movement. Those who have shaped the action of its conventions have been clear-headed, sagacious men who have kept the question of prohibition before the public on its merits, free from all political alliances and antagonisms. This was the only safe course. A third party movement may suit the latitude of Kansas and Ohio, but not that of Mississippi. The action of the convention, held in Jackson, July 1, was judicious. The demand for local option was well timed. In the present state of affairs in Mississippi that is exactly what we want. Now let the friends of prohibition everywhere carry out the resolutions of that convention. Let them make it their business to know how every candidate for the Legislature stands on this question of local option. Let there be no evasions. Let there be no dodging behind vague generalities about temperance. Many a man can make a beautiful speech on "temperance" who will not vote for a local option law. When a candidate avows himself opposed to local option let no prohibi- tionist vote for him, no matter how many conventions may have nomi-

nated him. And we must see to it that every candidate for legislative honors is sound on the question of local option by counties. I learn from a reliable source that it will be the policy of the saloonists to work for local option by beats. Now this will not do at all. What would pro- hibition be worth to Hinds county if one ward in the city of Jackson were filled with saloons? Something of course, but comparatively little. Now, if the prohibitionists are not wide-awake, they will be imposed upon just here. Candidates will pledge themselves to local option and then vote in the Legislature for local option by beats or supervisors' districts. Brethren, take warning, demand of him who solicits your suffrages for a seat in the Legislature a pledge to vote for local option by counties.

#### Judas.

BY REV. ANOIS DOWLING.

All of the apostles of Christ were of Galilee save Judas, who was of Judea. Although of a different part of the country, yet he was called to the same work of the other apostles and received the same high and holy commission. The fact of being called by Jesus Christ to the work of the ministry is proof that he was a man of true faith and capable of making full proof of his ministry. To him, as well as the other apostles, Christ said: "Freely you have re- ceived, freely give," and "Behold, I send you forth as sheep in the midst of wolves." The power to cast out devils is proof that he was not allied to devils. The authority to preach the gospel of salvation shows that he was saved, else Christ works by the kingdom of darkness to build up the kingdom of light. The devil must have been out of him, or he could not have entered into him at the Paschal supper. All the facts in this case show that Judas was once a true believer and gospel preacher.

Why did Judas fall away and betray Christ? Was it because that Christ knew in the beginning who should or would betray him? This knowledge of Jesus was calculated more to prevent than cause the deed. To prevent him from doing the deed Jesus warned him carefully. Was the betraying of Christ by Judas in the divine plan of human redemp- tion. Not at all. Was there any virtue in the act of Judas? None. Rather he committed a grievous sin, as he himself said: "I have sinned, in that I have betrayed the innocent blood" or person. Was Judas or- dained to betray Christ? Some peo- ple think so; but the word of God nowhere says so. The passage of Scripture, upon which some people rely to prove that Judas was ordained to betray Christ, is found in Matthew xxv, 9-10: "Then was fulfilled that which was spoken by Jeremy the prophet, saying, \* \* \* As the Lord appointed me." Who was ap- pointed? Judas or Jeremy? Jeremy. The word rendered ap- pointed, here, is rendered by John Wesley, "commanded." Jeremy the prophet was commanded to fore- tell these matters as a warning. Nothing refers to Judas as ordained to betray Christ, and thereby commit sin by divine ordination.

The inspired account shows that Judas was a true believer and faith- ful preacher. Perhaps because of his fitness for office he was elected or appointed treasurer among the apostles. There was nothing wrong in the office; nor in being capable of discharging the duties thereof; nor did Christ and the apostles design to do the apostle Judas any harm in putting him into an office of such fearful responsibilities. Had he dis- charged the functions of his office judiciously he would have been honored.

In handling money for good pur- poses Judas, no doubt, became care- ful, especially as the money was not very plentiful. He had to make a dollar bring its full value and do its full work in supporting Christ and his preachers and helping the poor and needy who called for assistance and relief. Thus by degrees he be- came a money lover, and finally a thief, stealing the money put into the apostolic treasury. At last, in order to make money, he actually

sold his Lord and Master for fifteen or eighteen dollars. This completed the work of his apostasy. The fall was utter and horrid, and although he returned to the high church court and made his confession of sin and hurled the money into the sanctuary, yet he found no relief from his con- suming sense of infidelity to the meek and lowly Lamb of God. Under the smittings of an inflamed con- science he departed and went and hanged himself. Doubtless he hung, untouched and unpitied, till he rotted and fell, bursting open and his bowels gushing out. It is very probable that Judas was not buried at all.

In regard to him Christ said: "Those that thou gavest me, I have kept, and none of them is lost, but the son of perdition." Judas fell by transgression from the office and work of the ministry and went to his own place—perdition. The life of Judas is just as much of an "example" to us as were those of whom St. Paul spoke, and which are "written for our admonition," "to the intent we should not lust after evil things" and "fall." Did Judas fall? The Bible says "he did." How did he fall? The Bible says he fell away "by transgression." How deep was his fall? To perdition.

Although these truths and facts are recorded in regard to Judas, yet some people, called Christians, to escape the force of them, will say that the Bible teaches that "Judas was a devil from the beginning." Such a quotation can not be found in the Bible, from Genesis to Revela- tion! To save a pet theory, there- fore, some people will not only per- vert the word of God but will manu- facture Scripture to suit their whims and speculations. He that breaks one of the least commandments and teaches men so, shall be called the least in the kingdom of heaven. Whoever shall add unto these things, God shall add unto him the plagues that are written in this book—the Bible.

The love of money was the root of bitterness, in the heart of Judas, that sprung up and defiled him. In his life, shame and death we see the awful possibilities of this country and century even among those in high places.

OSARK, ALA., July 25, 1885.

#### Rigor Quærenalis or Episcopal Age.

BY BARNABAS ST. JOHN.

MR. EDITOR: I desire to call your attention and that of your readers to a strange affliction which has recent- ly appeared among the preachers of our Conference, and which so far has baffled the skill of our most emi- nent physicians. Upon inquiry I find that it has prevailed in this country before, but never so generally as now; for whereas formerly it at- tacked only an individual here and there, it now threatens to involve the entire body of our Conference. I am not sufficiently versed in pathology to give you a full and scientific diagnosis of the disease, but hasten to mention some of its most strongly marked symptoms in order that should it appear in any one of your patronizing Conferences you may be prepared to guard against it.

1. It is distinctly periodic. Those who have studied its nature hereto- fore assure me that the attacks recur regularly at intervals of four years. Its first approach is usually observed in the summer or fall, after which it rapidly increases in violence toward the following spring, culminating some time in the month of May, when the paroxysm passes quickly off leaving the patient a little nerv- ous and irritable but otherwise not seriously disabled. This, at least, is the course of acute attacks. This, I am told, is a chronic form, that lingers like the typhoid, never mani- festing itself violently but showing no certain intermission through a long term of years.

2. It is largely a mental affliction. This is indicated by the fact that the patient never perceives that he is affected throughout the entire period of his sickness and convalescence. Keen to detect the slightest sign of the "affection" in others he seems wholly oblivious of its ravages in his own system. Indeed it has been re- marked that the more violently one

is himself involved the less conscious of the fact he seems to be and the more alive to its manifestations in others. And herein lies one of the chief difficulties of treatment—any intimation of the patient's true con- dition being met by a prompt and emphatic denial. Yet, strange to say, there is no indisposition to dis- cuss the possibility of infection; and, to be told that one's friends regard him as a fit subject for the epidemic, or that they think he ought to ex- ercise especial care in regard to it, has been found to produce a most gracious and soothing effect. Thus, however prudent he may be in other matters, he seems to find a fascina- tion in the thought of his imminent peril in this.

3. While the disturbance produced, is chiefly mental, a very marked and peculiar physical effect is observable in a number of instances, so that under its influence the old have been known to grow suddenly young and the young to assume a gravity of demeanor far beyond their years. Those even who have previously claimed the indulgence of Confer- ence on the score of youth or age are now willing to be regarded ready for any burden which the church at large may impose upon them.

The most remarkable feature of this strange malady, and one that is never absent, is the fact that the symptoms are always aggravated by mention of the approaching General Conference. The uniform testimony of those who have investigated the subject is that if the patient could only be relieved of the apprehension he seems to entertain that this august body will call him from his present field of labor to a connec- tional work of painful prominence and responsibility the other symp- toms might be removed by milk diet and close attention to pastoral duty.

It is proper to add that as yet no name has been given to this disorder. The common people call it the Epis- copal Age, but it will probably be known to medical science hereafter as Rigor Quærenalis.

I sincerely trust, Mr. Editor, that you and your brethren will escape the infection; or, if it should come among you, that you may find some mode of treatment that will be prompt and effectual.

BAVVIEW, TEXAS, July 25, 1885.

P. S.—I neglected to say how thankful I am that I have so effec- tually escaped the contagion. I love my present charge too well to desire promotion, though my brethren have frequently urged me to suffer the use of my name next May for some connectional position. I am compelled to be almost rude some- times to impress upon them how of- fensive the bare suggestion of such a thing is to me. When I made my speech on missions in our Confer- ence last year I actually trembled when I saw Bishop McTyeir beckon to my presiding elder and keep him for a time in earnest consultation, frequently glancing, with uplifted eyebrows, towards the place where I stood. As you will probably be a member of the next General Confer- ence, let me beg you, my dear brother, not to permit the use of my name for any connectional office. But if it should be presented, in spite of my wishes to the contrary, please to remember that I will not shrink from any work for which my brethren may select me, and that if I must be torn away from my pres- ent congenial surroundings, I prefer the position of book editor or mis- sionary secretary.

#### Missouri Letter.

I feel very much as if I had been in a young cyclone—"twisters" we call them out West—for two weeks. We closed the great camp meeting at Plattsburg yesterday, and it was the most remarkable religious gathering ever held in Missouri! During the twelve days of its continuance the size of the crowd ran the gamut all the way from three thousand to twenty thousand, reaching the latter figure on Sunday, the twenty-sixth, the last day of the meeting. Sam Jones was with us nine days, unique, inimitable, irrepressible. He has, perhaps, never appeared to better advantage than at this great Plattsburg District Camp Meeting, and he has impressed himself on the people of

Missouri as no man has ever done before. All portions of this State were represented as well as Iowa, Kansas, Nebraska, Illinois and Texas. Hundreds of ministers came to hear him, and without a solitary exception, so far as I know, all went away delighted. If the meeting had only resulted in giving an inspira- tion to the Christian people present to lead lives of greater devotion and consecration, it would have been a great success; but besides accom- plishing this there were several hun- dred professions of religion made, and no less than a thousand irrel- ligious persons were induced to turn to God. Some of the hardest infidels and skeptics in this country were earnest seekers of religion during the meeting, and two of the most profane men in Clinton county said they never intended to swear again. Men were brought under conviction by reading his sermons as published in the newspapers, and on Sunday ten thousand people stood up and promised to lead a better life.

Bro. Jones' power over a congrega- tion is marvelous, and he can do with his hearers just what he pleases. Eternity alone will reveal the results of this camp meeting, and it is im- possible to estimate the number of people who have been raised, through Sam Jones' sermons during the last week, to a higher plane of life. I believe that God has raised him up for this especial work, and the Lord is certainly with him, in his min- istry.

Rev. W. M. Leftwich, D. D., of Nashville; Rev. J. T. Gibson, of the North Georgia Conference, and Rev. W. C. Dunlap, commissioner of edu- cation and agent of Paine Institute, were also with us at the camp meet- ing and rendered valuable service. Missouri was for twenty years Dr. Leftwich's field of labor and he feels a warm attachment for the Mis- sourians, which is heartily reciprocated.

Sam Jones has promised to come to St. Joseph in September and attack the strongholds of sin in this ungodly city. He will find a broad field here and will undoubtedly ac- complish a vast amount of good. A remarkable revival of religion is also going on at Richmond, in this dis- trict. It is being conducted by Rev. Louis Mysonheimer, the boy evan- gelist of West Virginia, and it has now been going on about five weeks. Up to this time there have been 175 conversions and 84 additions to our church, with a number of accessions to other churches.

Our Conference is only a little over a month off. It meets this year at Columbia, the Athens of Missouri. If you will look in on us at that time, we will give you a hearty Western welcome and will show you the most beautiful town in the South-west.

ST. JOSEPH, MISSOURI. M. B. CHAPMAN.

We mentioned last week the revival at Clinton under the pastora- te of Rev. T. L. Meilen. In few words and in his own characteristic way he thus reports the result:

Last night we closed a protracted meeting at Clinton, Miss., after two weeks' labor and prayer. Our pre- siding elder, Rev. J. A. Ellis, preached on Saturday and Sunday, July 11 and 12 and on the twenty- first. Dr. C. G. Andrews came to our assistance and gave six ser- mons in two days and nights. The Lord honored us with his presence. Results: 1. A progressive church dis- banded. 2. A union of all denom- inations in the good work. 3. Ten conversions. 4. Neighborhood and personal quarrels adjusted. 5. Seven received into full membership, two applications in abeyance, and one convert goes to the Protestant Epis- copal Church with his good wife. 6. The whole church revived, ex- cepting one or two who would not attend. 7. Increased interest in the Woman's Missionary Society. 8. A prayer meeting organized; new con- verts ready to pray. 9. Finances improved. 10. Preacher greatly blessed.

For this unusual and gratifying item of news we are indebted to friend Gilderoy.

This fact was developed at Fulton, Miss., during the session of the Aber- deen District Conference. In that town, numbering four hundred in- habitants, there is not a single grown white woman or girl over twelve years of age who is not a professor of religion and a member of some branch of the church. The religious influences are first-class in that com- munity.



## Christian Advocate.

THURSDAY, AUGUST 6, 1885.

## THE LAND BEYOND THE SEA.

The land beyond the sea!  
When will life's tasks be o'er?  
When shall we reach that soft blue shore  
O'er the dark strait, whose billows foam and roar?  
When shall we come to thee,  
O calm land beyond the sea!

The land beyond the sea!  
How close it often seems!  
When flushed with evening's peaceful gleams;  
And the wistful heart looks o'er the strait, and  
dreams:  
It longs to fly to thee,  
O calm land beyond the sea!

The land beyond the sea!  
Sometimes distant and near,  
It grows upon the eye and ear,  
And the path narrows to a thread-like mere.  
We seem half-way to thee,  
O calm land beyond the sea!

The land beyond the sea!  
Sometimes across the strait,  
Like a drawbridge to a castle gate,  
The slanting sunbeams lie, and seem to wait  
For us to pass to thee,  
O calm land beyond the sea!

The land beyond the sea!  
O how the lapping years,  
How the unnumbered days,  
Have borne, now slowly, now in fleets, the bliss  
Of those we love to thee,  
O calm land beyond the sea!

The land beyond the sea!  
How dark our present home!  
How dark our future home!  
With arms outstretched to thee,  
O calm land beyond the sea!

The land beyond the sea!  
When will our tale be done?  
Slow feet we tread, more swiftly run  
Into the fold of that unstinting sun!  
None stick we are for thee,  
O calm land beyond the sea!

The land beyond the sea!  
Why doth thou lie in light?  
Why art thou better, onward night?  
Dear land, look always plain, look always bright,  
That we may gaze on thee,  
O calm land beyond the sea!

The land beyond the sea!  
Sweet is thine endless rest;  
But sweeter far it is at Father's breast,  
Upon thy shores eternally possessed,  
For Jesus' sake, O land,  
O calm land beyond the sea!

—Faber.

## The Proper Attitude of the Church toward the Temperance Reform.

BY HON. W. H. OODALE.

Just now we mean non-political reform, and not what is generally known as the "third party movement." What is the proper attitude of the church toward the temperance reform?

We assume that, whatever may be the dicta of the church upon total abstinence, in point of fact there is a difference of practice and, presumably, of opinion among its members among its numbers—a difference that amounts to something, that constitutes, indeed, a serious barrier in the path of temperance reform. The merits of this question we will not here discuss. We may even concede for the present purpose that moderate drinking under ordinary conditions is all that is claimed for it by those who practice it. Still, in the presence of the temperance reform, it becomes when practiced by the professed follower of the right an undoubted evil of the most insidious and fatal tendency. Just as the most noxious vapors slumber in harmless repose beneath the surface of the soil left bare by the receding flood until the light and heat of the life-giving sun quickens in them their death-dealing power, so it may happen in our own lives that a practice, harmless in seclusion, becomes pernicious in the light of a reform movement.

The question changes. It is no longer, "Is it right for me, a church member, to make a moderate use of intoxicants as beverages?" but it becomes, "Is it right for me to oppose the temperance reform?" or even stronger than this—"Is it right for me to place in opposition to this reform whatever of the influence of Christianity may be potent in me?" The rules of the church, as the great principles of morality upon which they are predicated, are general in their character, intended as nearly as possible for all circumstances and conditions, dealing not so much with specific acts as with broad principles. Thus the Discipline of the Methodist Church upon the question of "worldly amusements" does not undertake to prohibit by name specific forms of unwholesome pleasure; but in a broad and general way, and with a keen probe into the moral sense of the subject, draws the line where the Divine sanction can not properly be invoked.

But "circumstances alter cases," and pleasures the most harmless under certain conditions become pernicious under others. A ready example is at hand in the case of the "skating rink." Surely no more harmless pleasure could be devised than roller skating properly conducted, while under the fearful perfections and excesses that have lately marked its abuse nearly all over the civilized world it is a question whether even the "dance of death," with all its evils, has ever proved more demoralizing. We can readily understand how withholding Christian influence from this once innocent pastime becomes under the changed conditions a question not of propriety merely, but of positive duty, a duty intensified by a thousand-fold in the light of organized effort to check the growing evil.

We have never felt it important to settle the question of the character of the wine produced at Cana, save, perhaps, as a matter of historical utility. We are quite satisfied that, whatever may have been the quality or properties of the wine produced by the Master in that age when wine was the strongest intoxicant known—in that age

when the powers of darkness had not yet taxed the genius of wine in the production of a decoction more potent in evil, more pregnant with heart burnings and misery than any draught that held in all its foulest caverns had ever known; we are satisfied, we say, that, whatever he may have done then, today, in view of humanity staggering under the accumulated horrors of the whisky curse, he would sooner command the stones to be made bread, or bow down and worship at the beck of hell's arch-fiend than add one drop to that deadly cup in which are hidden all the shrieks of the lost, all the pangs of an endless despair. Wine drinking then could not lead to whisky drinking. To-day in America, at least, its course is inevitable.

Besides, the mortifying concession with which we were forced to begin this article does not stop at wine drinking. We are forced by the irresistible argument of facts to concede that a portion of the membership of our Christian churches, and, judged by the ordinary standards, a respectable portion, still continue to use as beverages not merely wine, but also the stronger intoxicants and, presumably, to defend their use. We assert it as a fact, though a fact that we will gladly restrict upon the testimony of any observant reputable witness that it is not in accord with his experience, that in most communities the workers in the temperance reform find their best efforts hindered and their most potent arguments foiled by "Deacon A.," or "Elder B.," or "Steward C.," whose silent example is, when the cry of reform is in the air, more effectual for evil than the combined personalities of all the dram sellers in the town.

Let the distinction be clearly drawn. We are not arguing here the question of the right or wrong of the use of intoxicants as beverages by church members under ordinary conditions. We assume that, whatever we may think of it, they, at least, think they are right. But the temperance reform is a fact; one of the most potent as well as potent facts of the age. We can not ignore it by putting our heads in the bushes or burying our faces in the sand. And, whatever the church or its members may think of it, there is no longer any doubt what the world is getting to think about it. Outside the church, in that tribunal of public opinion, which is the court of last resort, it is fast being settled that the use of intoxicating beverages is inconsistent with the highest type of manhood. Shall the world be allowed to set a higher standard for gentility than the church for Christian character? God forbid!

We repeat: The question is not now in the light of the temperance reform whether it is right or wrong for "Deacon A.," or "Elder B.," or "Steward C.," to use intoxicants as beverages. The question is, "Is it right for them to place the influence of the church of Christ just as far as it is represented in them in opposition to this work?"

And what is the duty of the church toward "Deacon A.," or "Elder B.," or "Steward C.?" We will avoid all debatable ground. We will not say—at least not now—that it is the duty of the church either to reform them or to remove them from its membership; but we do say, and with an emphasis that we wish might carry our words all over the world, that it is the duty of the church not to allow itself to be represented by them. It is the duty of the church to see that others than "Deacon A.," or "Elder B.," or "Steward C.," be selected to fill the official stations in the church and to represent it in its own ecclesiastical gatherings and before the world. If they must be endured, let us, at least, not hold them out to the world as the proper exponents of the church, as the "bright and shining lights" of Christianity. If the church must put up with them, let it do so in the same spirit and with the same precautions with which a prudent family takes care of a mentally afflicted member—keep them in the background and pray for their recovery.

Let there be no doubt upon a question of such transcendent importance. The temperance reform is the business of the church. "Not its especial business," did you say? Why, my brother, what is the church but the hosts of the Lord organized for an aggressive warfare upon the hosts of sin wherever they may be encountered? Is the temperance work any less the work of the church because it is not its only work? If the Goliath of the Philistines be named "Intemperance," shall not the David of Israel's camp go forth to meet him? Is there danger that the church will "degenerate into a mere temperance society" simply because the stone in its sling has been washed in the waters of the brook Kedron? It is the business of the church to charge upon the hosts of evil wherever they are entrenched behind the bulwarks of "Intemperance," or of "Sabbath breaking," or of any other form of sin.

Perhaps, after all, it is only a question of who constitutes the church. It does not follow that the muster-roll of heaven must needs correspond with that of earth, and in the last great day we think it will appear that the "hosts of the Lord" are they who fought the battles of the Lord.

I never was deeply interested in any object, I never prayed sincerely for any thing but it came. At some time, no matter how distant a day, somehow in some shape—probably the last I should devise—it came.—Dr. A. Judson.

## The Church—No. 4.

"I will dwell in the house of the Lord forever."—David.

Writer, you love the church of God. Do you love it as you ought? Do you do your best to lengthen its cords and drive deeper its stakes?

Reader, do you belong to the church? If not, should you not join it? If every one did as you do, would there be any church in the world? Would we not all go back to heathenish darkness? Man, woman, "in the name of your God, set up your banner."

Brother, you love the church of God. Do you love it as you ought? Do you pray for its prosperity? Do you labor for its upbuilding? Do you give of your money and your means that there may be "meat in his house?"

Sister, you, too, love the church. Do you love it as it deserves? Does your heart live in the church? Does the welfare of the church live in your heart?

I love the church for what she has done for women. The church has lifted them from the slavery and degradation of heathenism to the highest plane of refinement, light, love and purity this side of heaven. Indeed, millions of them in Christendom are angels. All they lack is the wings, and they will get them by-and-by. There is one of them enmeshed in my memory. She was my mother. She lived to be on the earth, my mother, for sixty years; truthful, honest, pure, pious, cheerful, hopeful, joyous for sixty years. She was always anxious for my welfare, always praying for me, always watching over me, and when I did wrong she said, "My son, why did you do so?" or, "If I was derelict in duty, 'My son, why do you not do it?' What enabled her to be such a woman for so long a time? Her church and her God. In this I am not boasting. The land is full of such mothers. Christendom has millions of them, and millions more of women who have no souls to remember them, and they are equally pure, true, noble, good and worthy of honorable mention and affectionate memory.

These mothers, sisters and other maidens are molding the minds, hearts and lives of the children. Oh! the plastic touch of a pure woman on the burning brow of the feverish head of the sick and suffering, and on the yielding heart of the child or youth! Should I not love the church that gave me such a mother, and that is giving the world millions of them?

In this line also the church has not a bad record. I somehow think well of "Eve," the mother of all living, notwithstanding her fall. And then we come to Sarah and Rebekah; and then the midwives "who feared God and did not as the King of Egypt commanded them," and thus we have Moses to be the great leader of God's people, and there his sister, Miriam, who sang, "Sing ye to the Lord, for he hath triumphed gloriously," etc. But the time would fail me to tell of Jael, Deborah, the widow of Zarephath, and the Shunamite who, with her husband, built "a little chamber on the wall" for the "holy man of God," who sometimes passed that way, that he might "turn in thither." And then Esther and Elizabeth and Mary and Lydia and Tabitha, etc., and in more modern times, Madame Guyon, Lady Huntingdon, Susanna Wesley, Mrs. Fletcher, and a host of others, with the millions referred to above, gone to glory and yet on the earth, and what a galaxy of beauty and goodness spans the centuries from the oration to the present time!

That is a view of the better half of our race that is most pleasing; but it is only the truth of her and the church. Let us now turn to what is without the church, and let us contemplate the two positions; and in doing so let me quote from the North American Review:

At the origin of society she is everywhere a drudge, a slave, a chattel. Among the Babylonians, we know from Herodotus, it was the custom to sell women for sale to the highest bidder, and every woman was required, at least for a time, to put a price on her virtue. With the Lydians, at least, this was a universal practice. The Syrians, to the immolation of children to idols, joined the compulsory sacrifice of women's honor. Strabo affirms that even the most distinguished families among the Armenians presented their daughters to the goddess of debauch in the Temple of Anahitis, and the same writer tells us that a law of the Medes required every man to have not less than seven wives. That polygamy and infanticide were common among the Persians is a fact to which Herodotus testifies, who also testifies that the Scythians were promiscuous in their domestic relations, were conjugal and immaculate widows on the graves of their husbands. And Strabo asserts that the ancient Hindus bought their wives, treated them as slaves and burned them when their husbands died. Among the Mongols community of women was consecrated both by law and custom.

The difference is infinite, and infinitely in favor of the church. Let our mothers and sisters and wives and daughters be of the church.

## LOCAL ITINERARY.

## "Rights and Privileges of Laymen."

Mr. Editor: I arise to "second the motion" of Bro. T. J. Upton, in last week's ADVOCATE. Why should "lay members" be headmilled to take part in "law making" and in nearly every part of church work and church management and be excluded from the very place where they could tell most vitally and most effectively on church interests? The Louisiana Conference had the honor of starting the movement in favor of lay representation. Let her now come to the front and in-

stat that lay members be heard "officially" in making the appointments for the preachers. Why should not the coming General Conference "legalize" what has heretofore been "mere matter of precedent" and constitute the presiding elders of each Conference and an equal number of laymen regularly elected, a cabinet legally constituted and empowered to advise with and assist the presiding Bishop in arranging the works and in stationing the preachers? Such a measure would be in harmony with the spirit of lay representation, would prove a wonderful help to the Bishop in making judicious appointments, and above and beyond all, it would most effectively throttle the greatest danger that now threatens to wreck our beloved Zion. Fairly starting on our second century of organized exaltation we will be wise to mark the indications of Providence and to fit our machinery for the effective safe and rapid propelling of this "old ship of Zion" with its millions of immortal souls on board journeying heavenward.

F. D. VAN VALKENBURGH.

KEATON, LA., July 25, 1885.

## Foreknowledge of God—No. 2.

DEAR BROTHER DOWLING: I promised in this article to define my position on this subject. After years of study and prayer I have candidly assumed that God knows (or foreknows) from all eternity his own plans and purposes. But as to moral agents he does not know; neither can he know the futurity of any one without destroying his agency. This is evident from the fact that there are but two sources of knowledge either in the human or divine mind; that is, it depends upon the thing in existence or the thing in fact. I mean by the thing in existence that it has reached the point where there is no contingency. I mean by the thing in fact that it has been preconceived in the mind of the agent to bring it to pass. Now, my brother, read this proposition over carefully and lay aside prejudice as naturally exists in most human minds and then hear my brief argument.

If my position is logically correct as to the basis of knowledge, I certainly have the right side. God can not know what my future is, or could not know what my future would be, from all eternity, unless he had purposed that it should be just that way. But you say, and so do all Calvinists also, that the knowledge of a fact does not make it so. Very true. But was it in existence before I was born? If so, how? Not by any volition or choice of mine whatever, for I had neither agency nor being; hence had neither plans nor purpose in the case. So if it were so in fact, who planned and purposed that it should be so? There being but two that could, I as the agent yet unborn; or God as the sovereign.

Impossible to be by any action, state or being of my own. Hence if God knew it before I was created, he must have purposed it. If he purposed it, where is my agency? But "the knowledge of a fact does not make it so." Very true. But if it were not so either in fact or reality, it could not be known. My brother, our difficulty does not lie in the truth of this proposition, but in a theory which asserts that we must not limit God's knowledge. If you will look at this carefully you will see that this position does not limit God's knowledge in the least; it only places it upon a base of facts. (God is no myth.) And presents God as knowing all things as they are, and all things as they are purposed in the human mind and in like manner with reference to himself.

You will say this makes God changeable and depend upon man for his decisions and actions. Not in the least. For when God created man he made him to be governed by certain principles, and annexed penalty or reward thereto. And designing to make him free in every part to act, but subject to the divine government. He gave him the power of volition—untrammeled volition—and in order that the purpose of God might stand, and his plans not be thwarted, he prepared provisory means of grace in Christ to meet all the exigencies of man's fallen condition in weakness in the divine mind, but gives him all that his attribute of omniscience claims. It presents him as a present and ever watchful God, jealous of all his own works, present in all places, active in all his attributes, and competent to manage and control all his affairs in time and in eternity.

Respectfully, SAM WHITE.

## Retrospective.

IN company with our now deceased brother, Rev. R. W. Kennon, who was at the time a member of the Mississippi Annual Conference, the writer spent a few days pleasantly with Rev. J. B. McDowell, (if I mistake not his initials,) at his plantation in Rankin county, Miss. He afterwards moved to Sharon for educational facilities. We found him an agreeable associate—without betraying a smile he would relate, as few could, amusing incidents which had occurred in his past history.

"A merrier man, Within the limits of becoming mirth, I never spent an hour's talk withal."

Some of these incidents the writer has not forgotten. We hear about "getting in the wrong box." Mr. McDowell found himself in the wrong

pulpit one Christmas morning. It happened on this wise. Through the influence of Dr. Winans Mr. McDowell was licensed to preach and received into the Mississippi Conference before he had ever attempted to preach a sermon. He had made a few successful efforts in the way of public lectures. The Annual Conference at which he was received was held in Alabama. Mr. Winans (then presiding elder,) had him appointed to the Amite circuit. On his return to his home and district he made it convenient to call on Mr. McDowell, informed him what had been done in his case, gave him the plan of his circuit and urged him to go to the work, etc. Young McDowell yielded to his elder's entreaties, and with an itinerant Methodist outfit mounted his horse and started to labor among entire strangers at a distant point.

The first appointment, as he read it, on the plan given him, was at "Love's Church" on Christmas day. When within twenty miles of the church it was not difficult to find persons who could give him directions, as the Rev. Mr. Love and his church had an extensive acquaintance. On our young preacher went, reaching the designated church at ten o'clock A. M., Christmas day, where he found a large congregation seated in the church. With saddlebags in hand he entered the church and pulpit to preach his first sermon. While looking for a suitable hymn he discovered an old gentleman going first to one and then another to ascertain who the intruder could be. Finally he entered the pulpit and without a formal introduction said to the mistaken occupant: "I presume, brother, you are laboring under a mistake. You have no appointment here today." "Is this not Love's Church?" asked Mr. McDowell. "It is," responded Mr. Love, who was the pastor of that Baptist Church. Said he: "I have been pastor of this church for many years, and have had a stated appointment to preach on Christmas days." Mr. McDowell drew from his pocket the plan of his circuit, when upon close inspection found that his appointment was for Love's Church instead of Love's. "Well, well," said the good old pastor, "it is a God-send. I feel quite unwell to-day, and you must preach for us." The young preacher heaved to be excused, but the old gentleman insisted. While Mr. McDowell felt somewhat relieved from his embarrassment, he realized the fact that he was unprepared to fill the appointment. Said he: "I made choice of a text that could be treated in a manner not to disturb the settled voices of even a Baptist congregation." It was: "Come now, and let us reason together, saith the Lord." He gave his audience to understand that there was nothing unreasonable in religion, that it changed the heart and improved the morals of all who sincerely embraced it and lived up to its reasonable requirements, etc. The sermon was short. At its close the pastor of the church concluded the services with an exhortation rather eulogistic of the sermon hoped that the very appropriate discourse would be long remembered by the congregation. After pronouncing a benediction he said: "My young brother, you can not reach your next appointment in time; my wife is in the habit of preparing a Christmas dinner, you must now go home with me, stay till to-morrow morning and I will then give you directions so that you can reach your appointment for the day after." He accepted his kind hospitality, partook of a good dinner, found everything agreeable. Early the next morning he was on his way to fill an appointment in the bounds of his own work, realizing that it is good, pleasant and profitable "for brethren to dwell together in unity."

MARSHALL, TEXAS.

DANIEL MORSE.

## Holly Springs District Conference.

The Holly Springs District Conference, of the North Mississippi Conference, closed its session on Saturday evening, eighteenth instant. It convened at the new church just erected at Mt. Pleasant, Marshall county, Miss., on Friday morning, July 17, Rev. John Barcroft, presiding elder of the district, presiding. The day before the meeting of the Conference was devoted to the Sunday-school interests; the attendance was good and resulted in awakening an increased interest in our Sunday-school work. All the charges were represented on Friday except one, and all the pastors were present except two—the Rev. J. W. Anderson being very ill, and the other, Rev. J. W. Poston, being detained at the bedside of his afflicted wife. Much sympathy was felt and expressed for these brethren. There was a good attendance of lay delegates. The reports from the work showed upon the whole a very good state of affairs, except in the matter of finance and in the almost total abandonment of class meetings and of family prayer.

The writer of this has attended a number of District Conferences, but this was characterized by a depth of religious fervor and spirituality that he never witnessed before. The president announced at the opening that the religious exercises would receive the prominent attention and that the Conference would be a failure unless the members were made to enjoy a revival of religion in their own hearts. Friday morning, by request of the presiding elder, a six o'clock prayer meeting was held, and before the close of the session on Friday it was manifest that

the spirit of God was present. It was rather remarkable to witness the Conference pursuing the usual rather dry and tedious routine of business to suddenly become so powerfully and deeply moved, and yet such was the case on Friday evening, and the religious enjoyment was as intense as I have ever witnessed, even in the midst of a revival meeting. The sermons preached during the Conference were old gospel sermons and were very effective. J. T. Moody, E. H. Moon, J. W. Malone, C. L. Ballard and the venerable T. P. Holman, of the Memphis Conference, all preached with power to large and attentive congregations. The people of Mt. Pleasant threw wide their doors and gave the Conference a warm welcome. They have just completed a beautiful house of worship, and the first services held in it were those of the Conference. The pastor, Rev. D. M. Cogdell, justly stands high in the esteem of his people. Presiding Elder Barcroft presided with dignity and ease, and on Sunday preached a strong and effective sermon to a vast throng of people.

The Conference, by resolution, set apart Friday, August 7, as a day of fasting and prayer for an outpouring of the Holy Spirit on the district and for an increase of laborers in the harvest. Take it all in all, the writer never saw the like before; the sentiment of all was that it was good to be there. The following delegates were elected to the Annual Conference: Rev. W. W. East, R. H. Cook, M. C. Pegues, Dr. F. P. Boatner. Alternates: W. G. Gibson, E. J. McKinney.

Next Conference to be held at New Salem Church, New Salem circuit.

TITUS, M. KEMP, Sec.

BYHALIA, MISS., July 20, 1885.

## John Wesley's Views of Sanctification.

BY REV. W. SPILLMAN.

There has been much written and said on the doctrine of sanctification, and not a small amount of which, in place of throwing light on the subject, has contributed to the darkening of counsel. Among all the writers on sanctification none that I have met with are so plain and scriptural as John Wesley in his "Plain Account of Christian Perfection." By a careful study of his writings it will be seen that he made a distinction between sanctification and Christian perfection.

I propose, therefore, Mr. Editor (with your permission), to lay before the readers of the ADVOCATE a few extracts from Wesley's "Plain Account of Christian Perfection," as found in a old Discipline published near a hundred years ago. Wesley says, "What I propose in the following paper is, to give a plain and distinct account of the doctrine of Christian perfection. After discussing two propositions—(1) In what sense Christians are not perfect; (2) In what sense they are perfect—he adds: "To cast a fuller light on this important subject I shall lay before the reader the minutes of several of our Conferences on this weighty, the momentous, doctrine. On Monday, June 25, 1741, our first Conference began, six clergymen and all our preachers being present. The next morning we seriously considered the doctrine of sanctification or Christian perfection. The questions asked concerning it, and the substance of the answers given, were as follows:—

Q. What is it to be sanctified?  
A. To be renewed in the image of God, in righteousness and true holiness.  
Q. What is implied in being a perfect Christian?  
A. The loving God with all our heart and mind, and soul. (Deuteronomy vi, 5.)  
Q. Does this imply that all lower sin is taken away?  
A. Undoubtedly; or how can we be saved from all uncleanness? (Ezekiel xxxiv, 20.)

"Our second Conference began August 1, 1745. The next morning we spoke of sanctification, as follows:—

Q. When does inward sanctification begin?  
A. The moment a man is justified. Yet sin remains in him, the seed of sin, till he is sanctified thoroughly. From that time the believer gradually dies to sin and grows in grace, till he attains to perfection.

In the fourth Conference, June 18, 1747, the question discussed was, "How much is allowed by our brethren who differ from us with regard to entire sanctification?" Under this head we find the following:

Q. What is Christian perfection?  
A. The loving God with all our heart, mind, soul and strength. This implies that no wrong temper, none contrary to love, remains in the soul, and that all the thoughts, words and actions are governed by pure love.  
Q. Do you affirm that the perfect Christian excludes all infirmities, ignorance and mistakes?  
A. I continue to affirm quite the contrary, and always have done so. . . . To explain a little further on this head: 1. Not only sin, properly so called—that is, a voluntary transgression of a known law, but sin, in a larger properly so called—that is, an involuntary transgression of a Divine law, known or unknown, needs the atoning blood. 2. I believe there is such perfection in this life as excludes these involuntary transgressions, which I apprehend to be consequent on the ignorance and mistakes consequent on mortality. 3. Therefore, I believe a person filled with the love of God is still liable to those involuntary transgressions. 5. Such transgressions, however, are not fatal, and need not for the reason above mentioned, lead to this death to sin gradual or instantaneous? . . . .

Q. . . . . If he may be dying to sin some time; yet he is not dead till he is separated from his body, and in that instant he lives the life of love. . . . . Yet he still grows in love. . . . .



place, in the knowledge of Christ, in the love and image of God, and will do so not only till death, but probably to all eternity.

"In the year 1704," Wesley adds, "upon a review of the whole subject, I wrote down the sum of what I had observed in the following short propositions:"

1. There is such a thing as Christian perfection, for it is again and again mentioned in the Scriptures.  
2. It is not so early as justification, for justified persons are to go on to perfection. (Hebrews vi, 1.)  
3. It is not so late as death, for St. Paul speaks of living men that were perfect. (Philippians iii, 12.)  
4. It is not absolute. Absolute perfection belongs not to man, not to angels, but to God alone.  
5. It does not make a man infallible. No one is infallible while he remains in the body.  
6. It is perfect love. (I John iv, 18.) This is the essence of it: Its properties, inseparable fruits, are rejoicing evermore, praying without ceasing, and in everything giving thanks. (I Thessalonians v, 16.)

7. It is improvable. It is as far from being an indivisible point, from being incapable of increase, that one perfected in love may grow in grace, as winter than he did before.  
8. It is amissible, capable of being lost, of which we have had instances, but we were not convinced of this for several years.  
9. It is constantly both preceded and followed by a gradual work.  
10. But is it in itself instantaneous or not? In examining this let us go on step by step.

If we connect what John Wesley has said on Christian perfection, Peter's declaration as recorded in his second epistle, 1-11, there will be little difficulty in understanding the all-important doctrine of Christian perfection.

#### Pastoral Visiting.

Mr. Editor: Much has been written on this subject by older and far more experienced ministers; but as we have a number of young ministers in our Conference, and I am one of the number, I will relate a little of my experience.

Last year, by pastoral visiting, I succeeded in bringing a man out to church who had not been to church before for twenty-five years, although he lived within three miles of the church. Shortly after this I visited at his house and insisted on his coming out at next appointment; but he replied: "No; it had been so long since I had been to church that everybody stared at me, and I can't stand it." He promised me he would go again before long, and I suppose he has done so.

Soon after I came on my present work several members of my church remarked to me: "I suppose you will be in it. Nearly all our preachers do." I replied: "No." "Well, will you live in C. S. then?" "No," I said, "I have been sent to the Bayou Terre circuit, and I am going to stay among my people." "What! you going out in the country? Our members always stay on the railroad." "I told them if they would give me a horse to ride and something for me and my horse to eat, I would spend the year with them. One of my friends went so far as to go to H. and inquire for me, supposing as a matter of course I was living there. Every one seemed delighted that "our preacher" was going to "stay among his people." "But it is due my people to say they are men with families and there is no parsonage on the work."

A few weeks ago I rode up to one of my appointments, and soon after I alighted from my horse one of the prominent members came to me and, laying his hand on my shoulder, said: "What is going to happen? Old Bro. is at church to-day. Why, it is the first time he has been to church for eight years." I replied that I had been with him and I suppose that was what brought him out.

At my first church Conference several members insisted on my turning out of the church because they would neither attend nor help support the institutions of the church. But of course I would not consent to that. I went to see them, and for several appointments past the church has been reconverted.

I incidentally heard in the early part of the year that a certain man, of whom I had not heard before, was dangerous. As soon as I could I went to see him. I saw that he had an interesting family, but that they were exceedingly ignorant. I decided to cultivate their acquaintance as best I could. I invited the young man over to see me. Invited him all to church and to Sunday-school, and made it convenient to go with them to and from my evening appointment. Recently five of them attended the church, and some, if not all, of them professed to have been converted.

I could cite other cases in my short ministry of two years, but these are sufficient. My young brethren, let us not wait until our usefulness is much lessened, but let us increase it as we go along. Let us be faithful and diligent in the performance of this important duty.

R. F. LEWIS.

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#### From the Work.

##### TRINITY CIRCUIT.

MR. EDITOR: I have not seen anything from this part of the spiritual vineyard for some time. I will, therefore, partly from request, and also a desire that the brethren in other parts of the vineyard might know what the Lord is doing for us and rejoice with us, write a short letter for the much-beloved ADVOCATE, which now finds its way to the homes of many. I am glad to say the circulation is fast increasing. Bro. A. D. Miller is our pastor. This is his third year with us, and, I believe, he ought to remain his time in full-four years. I think the soul of any Christian would rejoice to happen in my midst at Gosque Chapel and engage with us in any of our several services. It is but little over one year since we organized, and now have something over forty members. Six out of twelve male members have family prayer. Nine of same number will exercise in public at church. Before organizing our church, we, with some of our Lutheran brethren, organized a weekly prayer meeting, which by the grace of God we have kept in full blast for nearly two years. Since our organization as a church we have regular old-fashioned class meetings once a month in which God meets with us and that to own and bless. We have a live Sunday-school. Our pastor, with the assistance of Bros. Cammack and Mathew Miller, gave us a five days' meeting, embracing the second Sabbath. The lay brethren of the Lutheran and Baptist Churches took an active part with us.

METHODIST.

#### A Broken Spirit.

(Synopsis of a sermon preached in St. Charles Avenue Church, July 26, 1885, by the pastor, Rev. Charles L. and reported in the Times Democrat.)

Text: The sacrifices of God are a broken spirit, Psalm xli, 17.

After going into some explanations in regard to sacrifice, the preacher remarked that the spirit and practice seemed lacerated in us. We expect and demand it of each other. The country demands it. Love and friendship demand it, and what in the way of sacrifice has been withheld from their altars? Now if we expect and receive sacrifices, shall not God?

If you noticed the text, God passes over the things usually required as sacrifices—passes indeed over everything, when he has a right to all things and settles upon one thing.

The sacrifice God demands from every man is his spirit. Give me your spirit, that which is made in my image; that strange, hoping, fearing, inescapable thing; that hidden life within you with its immortal longings; that view of the inhumanity of the world which communicates itself to the world so imperfectly, and flashes its glory so faintly through the medium of a few organs; that thing within you that reasons, loves, worships—give me that!

No one can consider the estimate God places upon this spirit, and felt powers over its movements, and felt powers without seeing that God in demanding the spirit has asked for the greatest of all things. What is the world itself, when you remember that it was made, decked, stored for the sake alone of the spirit?

No surprise then at the demand for the spirit, but here is the wonder, that he asks for a broken spirit. It is the very thing that men do not want, that the world shuts its heart and door against; that you get out of patience and sympathy with, and yet here is the sacrifice God demands of broken spirit. Not a man spirit—not a hopeless spirit, but a spirit broken by repentance. Can you tell me what there is in repentance that so moves God, that makes the angels rejoice and stir all Heaven, as you have seen the dead stir from the forest? God loves us to be cheerful of penitence in the eye, it possesses a greater value than all the gems of the earth. It is the first flesh of a sin that will never set—the beginning of a life of endless blessedness.

Here the preacher enlarged on the new state and relations produced by repentance.

Moreover, he added, God not only wants the spirit broken by repentance, but broken under his spirit and Providence by the various experiences of life. I will not distinguish one from another and say which is from man and which from God; but I beg you to notice this:—there is looking within and without—and finally there is calling upon God.

After a few months or years look in on the man and see how contrition has bowed his heart; how humility fills him—what self distrust, what abasement of self in his own eyes—in a word, what a broken spirit. I see many refusing to respond to ordinary means, I feel like saying lookout for the extraordinary. God wants his sacrifice—the broken spirit, and it must be had though the body has to be broken.

Then there is the suffering born of the humiliations of life. You know them. How they break the spirit. And there is the suffering born of the disappointments of life. How they break the spirit. And the suffering of loneliness. Some seem called to it, and the suffering of long waiting. God and his suffering of long waiting. God and his suffering of long waiting. God and his suffering of long waiting.

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set aside and forgotten. Be content! A month or a year ago you were in the midst of an unbroken family circle; today they are all gone. Adapt yourself to the change. Why don't you go through the empty rooms just as though your child had not flittered away from you into heaven? Run up the steps and bound into the hall as though your wife was there to meet you instead of being yonder amid the palace of God? Can't you adapt yourself to the loneliness and darkness of your life? Adapt myself, you reply, God help me, I am a broken-spirited man.

These and a thousand other experiences constitute the suffering by which under grace the spirit is broken. But O how the soul rebels all along, like a caged eagle, dealing itself against the wires that confine it or like a prisoner one moment, still, then another fired with the intolerable thought of long captivity, springing up clutching and shaking the bars of the grated window, then sinking back with tears, sighs, groans and agonies unutterable. So little by little the work goes on; the spirit does not fall into line at once—does not accept at once the sharp pain—the bitter cup—the anguish of some intolerable experience; there is much wringing of hands in the soul—cries, that if heard would thrill a heart of stone—there is much of self-wounding, but in the midst of it all a gracious work is being done. Through it all comes stealing in the wisdom of God—along the lines of pain, along every shuddering spiritual nerve, upon every wound is poured the peace of God, the comfort of God, and the love of God, till by and by there comes happily, not exhaustion, not anaesthesia, but a great calm, a great peace, for there has been a great victory. Here is a broken spirit, but a broken spirit, my brethren, is a healed spirit; a whole spirit. Why is it that God so loves a broken spirit? One reason is, that it is an humble spirit. To that man will I look, and in him will I dwell; he that is of an humble spirit.

Another reason, the broken spirit is an emptied spirit. You can't get anything into a vessel that is full. God has to break the spirit, and then empty it before he can come in.

Another reason is, the broken spirit is a weaned from the spirit of the world. In a holy, beautiful sense, it has taken the veil, and lives now for God.

Finally the broken spirit is the only one that God can use with any effect in the world. Look when and where you will, the men and women who are blessing this earth, are those who know all about Gethsemane, who have trod the wine-press alone, and have been broken and ground in the mill of suffering.

When Rachel gave birth to her second son she said to him Benjamin, i. e. the son of my sorrow—afterward Jacob called him Benjamin, which means the son of my power. It is still the same, you have to be broken before you are Benjamin—you have to be a son of sorrow before you become a son of power.

How David was broken and broken but without that we would never have had the Psalms. What troubles beat upon the great heart of Paul; but what a power for good he was under God's hand. So with Payson—so with Multitt, whose spirit was broken by slander; but God was with him in life, and he stands as a pillar to him blessed at the last day.

It is the broken spirit who are doing all that is to be done on earth. It was Moses, a broken-spirited man, who led 1,000,000 of men through the wilderness. It is he who is to appear to the assembled multitude of the world, and the judgment that God has handed the powers of hell and overcome the world by an army of broken spirits men and women.

No need to wonder—their sufferings emptied them, and then God filled them. Through their eyes he looked, through their voice he spoke, at the judgment. Meeting the hindrance of his presence and power in the world.

Hereafter when suffering approaches don't be alarmed—don't grieve—say it is God's discipline, training, teaching, whereby I can be a blessing to others, as well as a sacrifice well pleasing to himself.

#### Science and Modern Discovery.

The present occupant of Sir Isaac Newton's Professorial Chair at Cambridge University, Professor G. G. Stokes, F. R. S., who is also Secretary of the Royal Society of England, delivered a remarkable address at the annual meeting of the Victoria Institute, in London, towards the end of June, Sir H. Barkly, G. C. M. G., F. R. S., occupied the chair, and the audience, which included many members of both Houses of Parliament, filled every part of the large hall. Professor Stokes gave an important account of the progress of physical science during the past quarter of a century, and reviewing the results, specially noted that as scientific truth developed, so had men to give up the idea that there was any opposition between the Book of Nature and the Book of Revelation. He said that for the last twenty years or so one of the most striking advances in science had been made in the application of the spectroscope, and in the information obtained with regard to the constitution of the heavenly bodies. The discovery that there were in these particular chemical elements, which were also present in our earth, exalted our idea of the universality of the laws of Nature, and there was nothing in that contrary to what he had learned in Revelation. He said that the God of the Hebrews was the God of the hills and not of the valleys. Entering with some particularity into the composition of the sun, the Professor said this gave an idea of an enormous temperature, since iron existed there in a state of vapour. This was utterly inconsistent with the possibility of the existence there of living beings at all approaching in character to those we have here. Are we then to regard this as a waste of materials? Might we not rather argue that as in animals we reason by the differentiation of office in different members of the solar system as marks of superiority, and could regard the sun as performing most important functions for that system? In fact all life on our earth was ultimately derived from the radiation of solar heat. Referring to the doctrine of conservation of energy and of dissipation of energy, he pointed out at some length how the sun, as far as we could see, was not called for an eternal duration in the same state and performing the same functions as now. We must regard the Universe on a grand scale, and then there was progress. If we contemplated nothing but periodically, perhaps we might rest content and think things would go on as eternal duration in the same state of the Universe on a grand scale as one of progress, this idea obliged us to refer to a First Cause, Professor Stokes concluded with recommending that the Annual Report of the

Society, read by Captain Frank Petrie, the honorary secretary, be adopted. It showed that the number of home, American, and Colonial members had increased to upwards of eleven hundred, and that the Institute's object, in which scientific men whether in its ranks or not added, was to promote scientific inquiry, and especially in cases where questions of science were held by those who advanced them to be subversive of religion. All its Members and one-guinea Associates received its Transactions free, and twelve of its papers were now published in a people's edition, which was to be had in many of the Colonies and America. The address was delivered by Dr. J. Leslie Porter, President of Queen's College, Belfast, the subject being "Egypt: Historical and Geographical," a country with which he had been thirty years intimately acquainted—having returned to the antiquity of Egyptian records, which in so many instances bore on the history of other ancient countries, he proceeded to describe the various changes through which that country had passed since its first colonization, and, touching on its physical geography, came to the Nile, the main results of recent exploration. One or two special statements may be here recorded. Dr. Porter said:—"Were the Nile, by some convulsion of Nature, or by some gigantic work of engineering skill,—either of which is impossible,—suddenly cut off of its present channel away up to Khartoum, or at any other point above Wady Halfa, Egypt would speedily become a desert." No tributary enters the Nile below Berber, that is to say, for the last several miles of its course. "The fertile land of Egypt is about equal in extent to Yorkshire." The White Nile, issuing from Lakes Albert and Victoria Nyanza, is broad and deep, never rises above a few feet, and supplies the permanent source of the river of Egypt. "The other tributaries produce the inundation." Of these the Atbara, from the mountains of Abyssinia is the most fertilizing, as it brings down with it a quantity of soil. The deposit of this soil is slowly raising the bed of the river as well as extending on each side; for example, on the plain of Thebes the soil formed by deposits has in 2,500 years covered upon the desert third of a mile. "While the ruins of Hierapolis in the Delta, which once stood above reach of the inundation, are now buried in a mud deposit to a depth of nearly seven feet." In conclusion, he referred to Egypt and its present condition, saying:—"The commerce from the upper tributaries of the Nile, and from the wide region of the Soudan, forms an essential factor in the prosperity and progress of Egypt." The Earl of Belmore and the Right Hon. A. S. Ayrton moved and seconded a vote of thanks, after which the company present assembled in the Museum, where refreshments were served.

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ORAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D. D., Rev. J. T. SAWYER  
REV. W. L. O. HUMPHREY.

THURSDAY, AUGUST 6, 1885.

A splay letter on the "change of name" controversy, from the pen of Rev. T. W. Dye, will appear in our next issue.

By reference to the proceedings of the Denver Conference in another column, it will be seen that the vote on the change of name stood 16 for and 10 against change. That Conference is so situated as to feel the force of argument on the subject and the vote above shows a marked diversity of opinion. Some supposed the Denver Conference would favor the proposition almost unanimously.

The latest returns give the following statistics of British Methodism: Chapels, 16,834; ministers, 3,787; local preachers, 35,951; members, 768,624; Sunday-school scholars, 1,548,215. Within the last thirty years the population of England has increased 42.4 per cent; during the same period Methodist chapels have increased 45.7 per cent; sittings provided, 73.7 per cent; church members, 45.8 per cent; Sunday-school scholars, 175.5 per cent. These figures show that Methodism in England is more than keeping pace with the growth of the population.

A State Prohibition Convention for Louisiana will be held in Shreveport, August 19. We hope the convention will be largely attended. Let every parish send a representative and set forth such a declaration of principles as will unite all friends of reform for a glorious victory. The North Louisiana parishes are awake and one after another will take their stand in the prohibition column. More than everything else this great State needs relief from the curse of the liquor traffic. We invoke the earnest, zealous co-operation of the preachers of all churches, creeds and colors, in emancipating this commonwealth from the thralldom of the saloon.

We again urge brethren to push the missionary collections and forward the cash at once to Dr. Kelley. Our drafts must not be protested, and no missionary should be compelled to live on short rations. Their condition is quite different from ours. They have no wide circle of friends to render aid and sympathy, and no Board of Stewards to advise with them about matters temporal and ecclesiastical. If the drafts are not promptly forwarded and paid, they are embarrassed for the bare necessities of life. The Board of Missions only asks for the full assessment. If each pastor will forward that small amount, all stringency will be relieved and our cause in heathen lands take a long step forward. Two hundred and sixty-five thousand dollars is a meagre offering to convert the heathen world by a church of nearly a million members.

## Good Key-Note. Faithful Warning.

The first Conference of the season has been held at Denver. The secretary writes: "The session was pleasant. The general collections were all a little in excess of the assessments—a good key-note for the Conference of 1885. Healthful progress is reported all along the lines."

Talk about the debt of the Board of Missions! There would be no debt in six months—indeed, there would be a little money in the treasury—if each preacher in each Conference would raise his full assessment for the church—\$264,000—could be realized. What a consummation! Brethren, the Board has been in debt so long—let us arise, awake and get out. Reader, resolve that you will be one, and may the Lord assist you to succeed.

No debt is made by an officer of the Board. The appropriation for the support of the foreign missions are made by the full Board in annual session—all the Bishops present. The assessments are made at the same time. It is a part of our business to plead with the brethren to raise them in full. If this call should not be heeded—if the full assessment is not met—the Board must remain in debt. We tell you the plain truth. The alternative is before the church.

Please to send us every dollar you have in hand, and report the remainder at Conference.

ROBT. A. YOUNG,  
Sec. Board of Missions.

## The Change of Name.

We have but little to say on this much discussed question now before the church for decisive action. Much has been written, and other pens are doubtless sharpened for the contest. The arguments *pro* and *con* are identical with those advocated with more or less ability twenty years ago, with this difference—many of the considerations urged in favor of change have been disproved by the facts of history. It was insisted that the blues would narrow around us; that the border work would be disintegrated and destroyed, and that the great West would be closed against us if the geographical suffix was not removed. But what are the facts? The last two decades in many respects have been the most wonderful in our history, and our largest growth has been in the contested territory. If the advocates of change proved to be such poor prophets then, have we evidence of any new light now? Is the spirit of the seer more manifest than in former times?

We have no special affection for the suffix, nor for any sectional memories that gather about it. And had the name been changed in 1866, it would probably have been well. But we can readily see how the old war passions clung to the word, and how its elimination would have alienated many loyal and long-trying friends. Now, however, after all these years, with sectional differences buried and old, unpleasant memories forgotten, the reasons for change are not so potent and urgent.

Our duty and field of labor must necessarily have regard to the geography. It is so with all churches. No one organization expects to compass the world. Indeed, in mission fields there is a denominational comity that accords one territory to a certain church, while other missionaries seek different locations. And that is right. It is the spirit of Christ. The heathen are perishing without knowledge, and in the speediest way possible all evangelical Christians should seek their enlightenment. Wesley's grand motto, "The world is my parish," is rightly emblazoned on our banners. But nobody expects that the organization known as the Methodist Episcopal Church, South, under that or some other name, is to cover the globe. When Wesleyan missionaries had established our cause in this new world our fathers very properly became a family to themselves, and at the Christmas Conference, of 1784, became a separate, independent ecclesiastical organization. It caused some "pangs" among the brethren in England; but it was right and, by the history of one hundred years, wisdom has been justified of her children. And so in the fullness of time we may expect organic independence of what are now Methodist missions in Mexico, China, Japan, India, Brazil, etc. The Wesleyan missions of Australia are already virtually a distinct, separate organization, and must be so in the nature of things. It was the geography that gave American Episcopal Methodism a separate existence, and the geography made an independent ecclesiastical organization of the Methodist Episcopal Church, South. But for Atlantic Ocean rolling between the history of American Methodism would have been written quite differently.

What we need just now is not so much a change of name as an ecclesiastical, fraternal American Methodism that will establish metes and bounds, and carefully avoid the waste and wrong of rival altars and antagonizing interests. Our Northern brethren feel no call to Canada because Methodism of a noble type is well established in that section. They regard a geographical line and properly remain on the southern side. To invade that territory and seek the establishment of a rival Methodism would be an unseemliness worthy of ecclesiastical rebuke. We have no call to New York, Boston, Philadelphia and Chicago because Methodism already flourishes there, and in its growing success all Methodists ought to glory. Nor would our relation to those sections be altered by a change of name. Our church organization, by whatever name called, will be slow to send missionaries into that territory. What we need, therefore, is a commission, council or ecclesiastical conference that will delimit and rectify ecclesiastical lines, so that Methodism in America will not be handicapped by petty rivalries. This may seem impracticable—the hope of a visionary; but to our imagination it is a future, tangible reality. Then it may or may not be that ours is the proper designation.

But in any event the name suggested should not be adopted. And, as that is the only question before the Conference, it will meet an emphatic negative.

## The Union of African Methodism.

We notice with pleasure that representatives of the African Methodist Episcopal Church and of the African Methodist Episcopal Zion Church have been in session at Washington City, discussing the feasibility of organic union. These churches are so nearly related to each other in history, polity and spirit—the principal divergence being on the theory of the episcopacy—that a union of strength seems every way desirable. They occupy the same territory, labor among the same people and have, substantially, the same kind of ecclesiastical government. The uniting of their forces would save much waste from unnecessary rivalry and conserve the general interest of African Methodism.

The commission included such men as Bishop Wayman, Bishop Jones, Prof. Green, John C. Davey, and others. It met in the John Wesley African Methodist Episcopal Zion Church, and patiently considered all difficulties in the way and the possibility of a perfect union. An exchange says: "Those constituting that commission were men of large brains as well as warm hearts. Some were graduates of colleges and one was a professor in an university. Their deliberations were conducted with both propriety and dignity. They carefully considered every point of difference, while avoiding any sacrifice of principle." The result of the meeting was an agreement upon a basis of union, the consolidated church to be called "The First United African Church." Of course this is tentative and may not be adopted. The plan has to be submitted to the Annual and Quarterly Conferences of the two churches, and can not be finally settled until the meeting of the General Conference in 1888. The union of the two Methodisms will give the new church a membership of 600,000, and adherents to the number of 2,500,000.

Many reasons present themselves to us in favor of this proposition. If all the colored Methodists of the United States were in one great organization, assisted and encouraged by the Churches, North and South, a new era would dawn upon this land. And why not?

## An Immersion Revision.

A correspondent sends us a note concerning a new version of the Bible to suit our brethren of "much water." It adopts the exact text of the revised version except the substitution of the word "immerse" for "baptize" wherever it appears in the New Testament. This is the title-page:

The New Testament of Our Lord Jesus Christ, translated out of the Greek; being the version set forth A. D. 1811, compared with the most ancient authorities and revised A. D. 1881 by English and American scholars; embodying in the text the readings and renderings preferred by the American members of the International Committee of Revision, together with important emendations, having regard to philology, usage, context and doctrinal import. Published for Samuel Williams, former pastor of First Baptist Church, Pittsburg, Pa., by Fords, Howard & Hurlbut, New York. Copyright, 1881.

Reading that explicit title, one would suppose that it was the genuine and authorized edition of the International Committee of Revision. And some good Baptists have thus been imposed upon. In the case our correspondent alludes to the brother was elated to discover that American biblical scholars had at last agreed that "immerse" was the proper and only legitimate rendering of "baptize." And he is a very intelligent Baptist minister. Yet he was so sadly deluded that in his exultation he was willing to rest the whole controversy upon the rendering in the revision. Imagine his confusion and humiliation when shown an authorized edition of the revised New Testament from the Oxford press, in which the old word remains. The edition is a fraud and will ensnare the uninformed. Our good Baptist brethren have nothing to gain by encouraging its circulation, because when the fraud is exposed the recoil of truth will be as terrible as "that strange missile the Australian throw."

But some thoughts suggested by this incident demand utterance: 1. Our Baptist brethren insist that all scholarship sustains their view of the ordinance; that *baptizo* has a necessary modal signification, as all lexicography invariably demonstrates. If so, why these repeated efforts to circulate a New Testament with a different translation? Surely if there is no doubt as to the proper rendering and ceremonial meaning of the word "baptize," the substitution of another word is very unnecessary.

2. Every such instance is a confession of weakness and an argument against the Baptist theory. If in

face of their solemn and repeated assertions that the word can mean but one thing, they endeavor to secure another rendering, it evidences a lack of confidence in their position.

## Plainness of Speech.

There are numbers of people who do not understand in what plainness of language consists. One class contends for the old Anglo-Saxon, as if nothing could fall to be plain if expressed in that language. Another thinks that short sentences can never be anything but lucid and impressive. Another would exclude all rhetorical figures. Many more think that plainness is not in style or language, but in matter, and, therefore, they would propose nothing but the simplest topics and treat them after the most commonplace fashion. Another class still regards nothing plain unless it is blunt and coarse. We frequently meet with people who want a "plain preacher" and a preacher "who is always plain," and too frequently people and preachers have defined plainness after one or the other of the above methods. The truth is, the term "plain preacher" needs explanation and the public mind needs to be educated to real plainness. Many of those who profess to be the plainest people in their lives and speech need the most copious glossaries appended to them. "Write down to people," wrote a friend to me some time since. "Don't go too deep," wrote another. "Don't be full of reasons and reasoning," a third. "Cut out all your long words and sentences—be plain," a fourth. "We use great plainness of speech," wrote St. Paul to the Corinthians. But was it in short words? Let us take some of his words as examples: *Diakonia, katakrisis, dekolaziti, hyperballontes, katargoumenon, anakalyptomeron, anagnosketai*. These are only a few of the words taken from the immediate context. Was it in short sentences? Let anyone read for himself the long parenthetical sentences and answer. Was it in avoiding "deep" subjects? No, for he "searched the deep things of God," grappled with the profoundest subjects known to human thought. Was it in the rejection of all rhetorical figures? No one ever used the figures of rhetoric more or to a better purpose. Was it because he neglected to furnish arguments or illustration? He was and is the great logician, the disciples of Aristotle to the contrary. And yet St. Paul was a "plain man" in person and a "plain preacher" and a "plain writer." If he used terms that did not seem plain to others, it was because he had thoughts that were so much beyond ordinary that people thought him foggy; just as the mountain rising into a much clearer atmosphere than that of the valley appears to be blue or mist-enveloped.

The plainness of the pulpit degenerates into dullness and platitudes through many of our "plain preachers." "Plain religion" becomes a desert waste in many of the "plain" professors of our day. Many of these people are so disgusted with the way the preachers "put on" nowadays that they refuse to attend preaching. They can't keep their religion if they go to church! And it might be plainly intimated to them that it is of a kind that will not do to keep? "Who made thee the judge of another man's servant?" Many do not go to church because the preacher is always discussing some doctrine of the creed, and they are tired of hearing so much of those arguments. Why don't preachers be "plain" and preach revival sermons, or something to build up or comfort believers? As if a revival sprung from any kind of preaching but doctrinal preaching, or if any believer was ever edified by anything but doctrine!

"Speak thou the things which become sound doctrine," is the apostle's direction to Titus. Now, a "sound doctrine" can not always be plain—i. e., thoroughly grasped by the intellect of even the preacher. He may, however, speak of things befitting the doctrine. For example, the doctrine of the incarnation is a "sound" doctrine—i. e., promotive of moral health, which is the meaning of "sound." But we can speak of things that become this doctrine without being able to explain it. Nearly every doctrine is difficult of explanation and even of comprehension; but we can state the doctrine dogmatically, and then illustrate, amplify, or even prove it as a fact, while we do not comprehend the mode or cause of its existence. If we do this, we shall often have to go into "deep water," we shall be forced to employ terms and sentences which are long and difficult, but which may nevertheless be plain. The trouble here is more in the advocates of "plainness," who use this subterfuge to avoid impeachment for mental indolence and moral hebetude. The plain preacher is a teacher;

but he is a very poor teacher who is so "plain" that he never goes beyond the "three R's"—reading, 'rithm' and 'rithmetic. I know some teachers who manage to be popular with their scholars, and yet never carry them beyond a point attainable by a thoughtful apprentice of a hen-wife. So, too, there are preachers who profess to be "plain," but are really lazy, that never advance their congregations beyond the crudest theology known to ante-Darwinian anthropomorphites. They are popular because they never impose upon their hearers any of the labor of thought nor press them to the solution of the difficult problems of Christian life. They forget that the great business of the teacher is to impel his pupils to the exertion of their own faculties, and that no one can enjoy the beauties of science until he has made science his own thorough study. Then science is plain, and the plainness of speech in the scientist is manifest. So, too, the science of religion is not enjoyed because people have not been brought through the labor necessary to make it their own. How will these "plain" preachers and people be prepared to enjoy the "lectures" of those professors who drill the advanced classes in heaven? St. Paul will be one of those, still "using great plainness," but ever and anon throwing out a *synecdoche* which will be all Greek to our "plain" people. Those, however, who have passed through tribulations until they have been "glorified together with him" will still agree that it is all "plain." We want plainness, but we want also plainness promotive of moral and mental exertion. T. A. S. A.

## A Note from "Gilderoy."

We extract the following of general interest from a private letter to the editor:

"We had the most spiritual District Conference I ever attended. It was a blessed feast to all present. Many penitents were at the altar, and two or three were converted before Conference closed. The meeting was protracted. Mourners were called at every service. We had a sunrise prayer meeting every morning. The preaching was simple, plain, earnest gospel truth. No brother tried to air himself before the public—all tried to present Christ. Indeed, it has been more than two years since I heard any preacher of any church try to make a show in the pulpit. Simplicity, earnestness and fervor are the chief characteristics of our preaching now. The fruits of such preaching are manifest. Christians are growing in grace, congregations are larger and more attentive, sinners are convicted and mourners are converted by scores and by hundreds. This is as it should be. Even our young men do not attempt to send up sky rockets from their pulpits. They stick to the gospel—the only thing we are commanded to preach. I do not know of a single preacher now who makes a bulletin board of his pulpit to advertise the scientific nothings of Huxley, Darwin, Tyndall, *et id omne genus*, or some such words, as you scholarly fellows say. I have heard the sayings of scientists and indeed strongly stated in the pulpit, and then feebly answered or not answered at all. This is a great mistake, a folly and a sin. The simple gospel of Christ, coming from a warm heart full of love and wholly unadorned, is the best antidote in the world to infidelity of all kinds. It strikes at the heart, the seat of all the infidelity that is dangerous to the soul.

"Well, I have no news for you. We have good crops—the best we have had since the war. The health of the country is pretty good."

## Two Churches in Meridian.

MR. EDITOR: Our projected second church in Meridian is now an accomplished fact. Our old church has been torn down, removed about a mile and erected on a very eligible lot on the street railroad, near its western terminus. I preached in it last night (July 19) to a very large congregation. This ecclesiastical infant bears the name of "West End Church." A Sunday-school will be organized soon under the superintendency of Dr. A. A. Dillehay. The walls of our new church are rising slowly.

W. C. BLAOK.

In a business note to the ADVOCATE the Rev. E. B. Ramsey, of Cuno, Miss., writes the editor a few cheering words as following:

We have had no special revival here this year; but our church is gradually growing. The whisky traffic is so nearly demolished in this region of country I am expecting to see a class of men reached by the gospel whose brains have not before been sufficiently cool to consider the question of salvation. I have been to two temperance picnics recently; one given by our colored friends. It is the popular side of the question up here to advocate prohibition.

The Wesleyans have 6,000 communicants and 20,000 adherents in Ceylon.

Rev. D. L. Rader, of the Denver Conference, has joined the Methodist Episcopal Church, and is stationed at Cheyenne.

The average Sunday plate collection in Rev. Newman Hall's Church, London, is \$175, and in Rev. C. H. Spurgeon's congregation, in the great tabernacle, \$345.

Prof. W. F. Tillett, of the Vanderbilt University, is traveling abroad. The last Nashville Advocate contains an interesting article from his pen written from Ireland. He makes good use of his eyes.

In China the first Sunday-school of the Methodist Episcopal Church was organized in 1848, with nine boys in attendance. There are now seventy-five schools connected with that church, containing 2,500 pupils.

Rev. J. C. Morris, late of the Louisville Conference, but for several years a member of the Denver Conference, was elected to represent that Conference in the next General Conference. Bro. Morris has done a capital work in Denver and will make an efficient representative.

The Brookhaven District Conference will meet at Adams Camp Ground, Thursday, August 13, at 10 A. M. Conveyance for delegates will be provided at Summit, both on Wednesday afternoon and Thursday morning. Bro. Hines suggests that all who can, will go by their own conveyance.

The Rev. John M. Bomfolt, of the German Mission Conference, stationed at Bellville, Tex., died on the twenty-sixth ultimo. He passed away at the early age of twenty-seven and in the midst of great usefulness. For several years he was stationed in this city and here he left a precious memory.

The Providence Camp Meeting, closed last week, was in many respects the most remarkable in the history of that annual feast of tabernacles. There were about fifty conversions and a very Pentecost took upon the church. Revs. J. G. Jones, J. A. B. Jones, H. P. Lewis, T. L. Holman, J. T. Nicolson, H. D. Howell and others were in attendance and gave the great congregations "food convenient."

The evening open-air meeting, conducted by Rev. Geo. A. Mandeville, in Carrollton, grew in interest. The congregations are large each evening and a good work seemingly is being done. Some come from curiosity, and others to ridicule, but the spirit of conviction is nevertheless manifest. On Sunday night there were twenty penitents at the altar and seven conversions. The meetings continue this week. Bro. Mandeville is assisted by all the city pastors.

Rev. George M. Wright, of the Virginia Conference, and pastor of Centenary Church, Portsmouth, Va., died at his home on the twenty-third ultimo. He was unusually successful as a pastor and universally popular. His death was a triumphant and his memory will be tenderly cherished by his Conference. Dr. Lafferty says "there could not be named a member whose death will be more sincerely regretted."

Bro. Henry A. Abrens, son of our neighbor, Rev. Dr. J. B. Abrens, was licensed to preach on Friday last at the Dryades Street Quarterly Conference. He has been for several years a student at Centenary College, and gives promise of large usefulness in the work of the ministry. We welcome our young brother into the ranks of blessed labor and sacrifice, and congratulate his father that he has been accounted worthy to train a prophet for the Lord.

Sir Moses Montefiore, the great Jewish philanthropist, died at his home in England last week. Less than a year ago the one-hundredth anniversary of his birth was celebrated with imposing ceremonies by the Jews of England and America. The Christians also joining in a tribute to eminent charity. His was a noble life of good deeds, and his large fortune was generously and wisely distributed. Among the world's benefactors the name of Moses Montefiore will have conspicuous place.

Rev. Dr. R. K. Brown, president of the Nashville district, and a man of better poise we know not in our Israel, makes a candid, manly showing for Methodism in his district. He has known Nashville for twenty-six years and says the church was never in a better spiritual condition, and no doubt justly claims that "the people called Methodists" in Nashville will compare favorably with any body of Christian people in any other town, or city or country, East or West." So much he has said in reply to some criticisms on the church in Nashville. His statement ought to be final.



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## Christian Advocate.

## Obituaries.

**COVART-SISTER MATTIE PENE-**  
LOVE COVART, wife of J. W. Covart,  
daughter of Washington and Mary  
and was born in Covington county,  
Miss., March 10, 1831, and died at  
Mobile, Ala., March 3, 1885, and died at  
Mobile, Ala., March 3, 1885, and died at  
Mobile, Ala., March 3, 1885.

Sister Covart was an earnest Chris-  
tian lady, raised by an affectionate  
mother. She professed conversion and  
joined the Baptist Church when quite  
young. She afterwards joined the  
Episcopal Church, South, in  
the year 1855, and remained until her death. She  
was called to her rest on the evening of  
the 3rd instant. She was resting  
peacefully in the arms of her dear  
Savior. Her kind friends and relatives  
were gathered around her bed, and  
she was surrounded by the love and  
affection of her friends and relatives.  
She was a devoted wife and mother,  
and her death is a great loss to her  
family and the church. She was a  
member of the Episcopal Church, South,  
and her funeral services were held at  
the Episcopal Church, South, on the 5th  
instant. She was buried in the  
Catholic cemetery at Mobile, Ala.

**BACHMAN-At four o'clock Tues-**  
day evening, July 21, the pure and un-  
adorned spirit of Ina Bachman bid fare-  
well to earth, and went to her reward.  
She was a devoted wife and mother,  
and her death is a great loss to her  
family and the church. She was a  
member of the Episcopal Church, South,  
and her funeral services were held at  
the Episcopal Church, South, on the 5th  
instant. She was buried in the  
Catholic cemetery at Mobile, Ala.

**CARRUTH-It becomes my painful**  
duty to communicate to you and the  
many friends and relatives who read  
your estimable paper, the sad news that  
our friend, neighbor and Christian  
sister, Mrs. Victoria Huff Carruth,  
is no more. She was the daughter of  
the late Dr. Philip Huff, and was born  
on her father's plantation, in Wilkerson  
county, Miss., February 8, 1838. She  
was married to Dr. Ansel A. Carruth,  
of East Feliciana parish, La., in 1860,  
and immediately moved to her husband's  
Spring Hill plantation in the parish of  
East Feliciana, where she died Tuesday  
evening, July 21, 1885, at 11 o'clock P. M.,  
at the age of forty-seven years, five  
months and six days. In her early life  
she made a public profession of faith in  
Christ and united with the Methodist  
Episcopal Church, South. The faith  
and principles which she adopted, she  
firmly believed and zealously practiced,  
and beautifully illustrated to the end  
of her life. She possessed in a large measure  
that meek and quiet spirit which, in  
the sight of God, is of great price, with  
those lovely qualities and graces which  
adorn the true and noble woman, ever  
holding forth and exhibiting most  
prominently the Christian characteris-  
tics of grace divine. As a Christian  
mother, she was all that children could  
desire. As a friend, she was ever true,  
never failing, and always dispensing  
the milk of genuine kindness to all. As  
a church member, her life was a con-  
tinuous stream of good works; a tree  
bearing fragrant fruits to the honor  
and glory of God, and to the comfort  
and delight of the household of faith.  
The family, the church and the com-  
munity have all suffered a sad loss  
by her removal. A long con-  
sistent life and a triumphant death  
makes us confident that our loss is her  
gain.

**MORGAN-SISTER A. M. MORGAN**  
was born in the State of Georgia, Janu-  
ary 23, 1842, where she grew up to  
womanhood. She was married to J. W.  
Morgan, and moved to Jackson  
parish, La., (now Lincoln) when very  
young. In early life she had a spell of  
typhoid fever, from which she never  
fully recovered, but resulted in con-  
sumption, which finally closed her  
earthly career. She was a devoted wife  
and mother, and her death is a great  
loss to her family and the church. She  
was a member of the Methodist Epis-  
copal Church, South, and her funeral  
services were held at the Methodist  
Church, South, on the 5th instant. She  
was buried in the Catholic cemetery at  
Mobile, Ala.

**NOBLES-MARGARET COOKER** was  
born June 15, 1829, in Green county,  
Miss. She joined the Methodist Epis-  
copal Church, South, in 1845, and was  
married to L. M. Nobles, November  
15, 1858. She died after an illness of 41  
days, July 10, 1885.  
These dates, embracing a period of  
fifty-six years and more, make the  
commencement, progress and close of a  
life—a life which made the world bet-  
ter, brighter and happier for its exist-  
ence.

Sister Nobles was a godly woman.  
She was converted and joined the  
church of her choice, the Methodist  
Episcopal Church, South, in early girl-  
hood. When she was married, she car-  
ried her religion into her household  
management. Her life was regulated  
by the Word of God. Her home was the  
place of peace and contentment. She and  
her bereaved husband, were of one  
mind in regard to their purposes. To  
live Christians and to secure a home in  
heaven were their one aim. To this  
end the lovers of Jesus, and especially  
the promoters of the gospel, were well  
served. Whatever household care  
engaged her heart or hand, she was  
made to feel that a call or visit  
was unreasonable. Alas! that the gen-  
eral run of our people, and especially  
our ladies, and our constant Christian  
friends, should miss the warm  
hand-clasp and words of welcome.

The crowning of a good life is its  
ending. Sister Nobles was conscious  
that her departure was near, and mur-  
dering patience marked her last, long

weary sickness. Though suffering in-  
tensely forty-one days, she was re-  
solved to the will of the good One. As  
the end approached, she was buoyed  
up by the precious hopes of the gospel,  
and her faith grew stronger. Her  
Christian joy found expression in songs  
of praise. The old hymns about  
heaven were on her lips often. She  
told her loved ones not to weep for her,  
but to meet her "beyond the river."

By her death, the church loses one of  
its best and most faithful members; the  
community, a true friend; the author-  
ity, a ready sympathizer. The old  
saying, "these Methodists do well," is  
additional confirmation, and heaven  
gains another saint. "Her children  
rise up and call her blessed."

May the whole family meet at last in  
the great congregation above, in the  
prayer of her  
PANTON.

**EVANS-Died at her residence in**  
Kemper county, Miss., July 13, 1885,  
Mrs. MARY E. EVANS, wife of J. S.  
Evans. Our deceased sister was born  
December 22, 1845, joined the church in  
1863, in her thirteenth year, and from  
that time until her death she lived a  
blameless life. I have known Sister  
Evans for fifteen years, and for the last  
three years I have been her pastor. In  
these years of intimate acquaintanceship  
I never detected any spirit, temper,  
or set contrary to the law of the  
gospel. She was not boastful or de-  
monstrative in her religious exercises,  
but held on the even tenor of her way,  
giving out a steady light. She loved  
the church and evinced it by her readi-  
ness to do what she could to promote  
its interests. She prized highly the  
visits of her pastor, and knew how to  
make him feel that his visits were ap-  
preciated. For more than ten years  
she has nursed with all the tenderness  
and care of a devoted wife, her afflicted  
husband, who has been, and is still,  
suffering under some sort of pulmonary  
complaint. O how much he would prize  
these kind attentions of the departed  
loved one. She was regular in attend-  
ance upon the services of the sanctuary,  
and when present, by her devout de-  
votion and interested attention helped  
the preacher in the delivery of his mes-  
sage. He was sure of having, at least,  
one interested hearer, one that sym-  
pathized with him and prayed for the  
success of the word. My brethren in  
the ministry know what an inspiration  
there is in such listeners.

Sister Evans was stricken down with  
bloody flux about two weeks before her  
death, and all that could be done by  
friends, relatives, and physician to ar-  
rest the disease, was done. From the  
first she had small hopes of recovery,  
but expressed a willingness to abide  
the decision of God's will. Some days  
before her death she spoke of "going  
home," and when reminded by her  
husband that she would not fall to un-  
derstand these faint whispers.

She died with a sweet smile upon her  
face, as if she had caught glimpses of  
the "radiant shore," and these visions  
of heavenly bliss filled her soul with joy  
and gladness that wrenched her face in  
smiles.

Thus has passed from our midst one  
of our purest and best women. May  
God help us all to profit by this sad dis-  
pensation of his providence.  
D. O. W. KILLIS.

**MISCELLANEOUS.**  
**LEMON ELIXIR.**  
An Old Citizen of Atlanta, Ga.,  
By the recommendation of Rev. C. C. Davis, I used  
Dr. Holmes' Lemon Elixir for a severe chronic case  
of indigestion, palpitation and irregular action of  
the heart with constipation and biliousness. I also  
suffered greatly with gravel and great pain in the  
back and kidneys, much of the time unable to stand  
alone. I was treated by many physicians and used  
many remedies, but got no relief. Dr. Holmes' Lemon  
Elixir made me feel like a new man, and I am now  
able to do all my usual work. I am now a well man, my wife  
has for many years suffered greatly with constipation  
and headache from which she could get no relief.  
The Lemon Elixir has permanently cured her.  
Sold by Druggists, 50 cents and \$1 per bottle.  
Prepared by H. Holmes, N. D., Atlanta, Ga.

**HOLMES' SURE CURE**  
**MOUTH WASH AND DENTIFRICE**  
Cures Bleeding Gums, Ulcers, Sore Mouth, Sore  
Throat, cleanses the Teeth and Refreshes the Breath;  
used by recommendation of leading dentists. Prepared  
by Dr. J. P. & W. R. Holmes, Dentists,  
Macon, Ga. For sale by all druggists and dealers.  
At wholesale by L. L. Loring & Co., CAMDEN  
GUAVERTS, New Orleans.

**YALE & BOWLING,**  
**WHOLESALE**  
**DRY GOODS**  
**AND NOTIONS**  
17, 19 & 21 Magazine and 88 Common Streets,  
NEW ORLEANS.

**The Oldest Machinery Agency**  
IN  
**NEW ORLEANS.**  
ESTABLISHED FOR 30 YEARS.

**Eagle Cotton Gins.**  
Agent for Eagle Cotton Gins, Eagle Eclipse Cotton  
Gins, Steadman's Cotton Presses, Schofield  
Cotton Presses, Van Winkle Cotton  
Presses, Winship Cotton Presses,  
Whitman's Hay Presses, known as  
Seely Patent (Stedman Engines, Blym-  
yer Engines, Niles-Sugar Mills, Victor Sugar  
Mills, Great Western Sugar Mills, Cook Evap-  
orators, Saw Mills, Strain Queen South Corn Mills,  
MILLETS, SHAFING, ETC., BELTING.  
Send for circulars of above to  
W. L. CUSHING, Agent, New Orleans.

**VICTOR SUGAR MILLS.**  
The prices have been reduced on Sugar Mills.  
W. L. CUSHING, Agent, New Orleans.

**QUEEN OF SOUTHCORN MILLS.**  
The prices of Straub's Queen of South Corn Mills  
have been greatly reduced.  
W. L. CUSHING, Agent, New Orleans.

**THE BEST COTTON GINS.**  
The most successful Cotton Gins are the Eagle and  
Eagle Eclipse. They have the endorsement of the  
largest planters. Col. E. Richardson has selected  
the Eagle and other Gins, and now has in use 42 of  
the Eagle Eclipse Gins. Over 3,000 of these Gins in  
use. They make an extra grade of Cotton. Send for cir-  
culars of above to  
W. L. CUSHING, Agent, New Orleans.

**STEDMAN'S COTTON PRESSES.**  
These Presses were awarded the first prize over all  
other at the New Orleans Exposition. Col. E.  
Richardson has 12 of the Steadman Presses in use—  
each Press making 40 bales a day of 600 pounds each.

**W. L. Cushing, Agt.,**  
**NEW ORLEANS.**

## FIRE INSURANCE.

SECOND ANNUAL STATEMENT  
OF THE  
Southern Insurance Company,  
OF NEW ORLEANS.

Office.....No. 31 Camp street.

In conformity with the requirements of its  
charter, the company publishes the following state-  
ment for the year ending December 31, 1884:

PREMIUMS RECEIVED.

On fire risks.....\$301,908 5  
On marine risks.....13,412 75  
On marine risks.....11,211 01

Add unexpired premiums of 1883.....47,835 11  
Total premiums.....\$374,864 45

Less—  
Interest and discount.....\$ 17,430 84  
Profit and loss.....609 98

Total receipts.....\$356,823 57

Less—  
Fire losses paid.....\$100,045 98  
River losses paid.....2,551 32

Marine losses paid.....1,850 87

Total losses paid.....\$104,448 17

Cash and undivided profits.....\$ 30,907 03

Rebates and commissions.....\$9,850 07

Taxes and licenses.....3,857 00

Expenses office and agencies,  
Board of Underwriters, Bal-  
cock engine and Patrol Corps,  
rent, advertising, contribu-  
tions, etc.....\$7,706 27

Surplus.....\$ 80,528 33

Distributed as follows—  
Reserved for unexpired premiums.....\$ 49,278 86

Reserved for adjusted and unadjusted  
claims.....16,376 39

Interest dividend paid in July, 1885.....5,475 99

Interest dividend payable in January, 1885.....8,296 39

Reserved for doubtful accounts.....1,240 50

Total.....\$ 80,528 33

**ASSETS.**

\$30,000 United States bonds.....\$ 30,000 00

\$22,000 city consolidated bonds (Cromwell  
loan).....62,400 00

\$12,000 Louisiana consols.....8,800 00

Stock notes payable at fixed dates.....50,100 00

Demand loans on pledge.....102,250 00

Loans on pledge due within 90 days.....22,850 00

Loan on first mortgage improved city real  
estate.....5,000 00

To share capital stock World's Industrial  
and Cotton Centennial Exposition.....500 00

Bond St. Bernard Steam Fire Engine Com-  
pany.....50 00

Premiums in course of collection.....33,094 31

Office furniture and fixtures, safes, maps,  
etc.....3,533 81

Successor claims.....3,740 60

Cash on hand.....\$4,927 38

Total.....\$381,700 97

**LIABILITIES.**

Capital stock.....\$300,000 00

Reserve fund.....3,556 50

Unclaimed dividends.....3,191 33

Reserved for unexpired premiums.....49,278 86

Reserved for adjusted and unadjusted  
claims.....16,376 39

Interest dividend payable in January, 1885.....8,296 39

Reserved for doubtful accounts.....1,240 50

Total.....\$381,700 97

The foregoing statement is a just, true and correct  
transcript from the books of the company.

W. J. CASTELL, N. P.

NEW ORLEANS, LA., Jan. 14, 1885.

At a meeting of the Board of Directors, held on  
the 13th of January, 1885, it was resolved to pay to  
the stockholders, on demand, out of the profits of  
the year 1884, the regular semi-annual interest  
dividend of FOUR PER CENT. on the capital stock  
paid in to the 31st of December, 1884, making  
EIGHT PER CENT. for the year.

SCOTT McGEHEE, Secretary.

Scorn to and subscribed before me at New Or-  
leans, La., this fourteenth of January, eighteen  
hundred and eighty-five.

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Profit and loss.....609 98

Total receipts.....\$356,823 57

Less—  
Fire losses paid.....\$100,045 98



### MISCELLANEOUS.

### Quarterly Conferences,

atches at Wesley Chapel. . . . . 29,  
W. L. C. BUNNETT, F. R. . . . . 29,  
JACKSON DIST.—THIRD ROUND.  
Jackson . . . . . July 4,  
Raymond, at Clinton . . . . . 11,  
Edwards, at Pearl River . . . . . 11,  
Madison, at Fort River . . . . . 11,  
Dover, at Deaneville . . . . . 11,  
Clinton . . . . . Aug. 1,  
Camden, at Soule Chapel . . . . . 11,  
Sbaron, at Madisonville . . . . . 11,  
Beverly, at Bowmansville . . . . . 11,  
Tranquil, at Mt. Carmel . . . . . 11,  
Yasoo City . . . . . Sept. 4,  
Hines, at Leno's . . . . . 12,  
12

District Conference at Bonle Chapel, Madison county, beginning Thursday, August 18, at half-past nine A. M.

The preachers of the district and all delegates and visitors who expect to attend the Jackson District Conference, August 15-16, are respectfully requested to inform us whether or not they will come by rail and to send their names and postoffice addresses to Rev. J. W. Chambers, Camden, Miss. The railroad gives us reduced rates. Full fare com'g, half fare returning.

JOHN A. ELLIS, P. R.

---

BROOKHAVEN DIST.—THIRD ROUND

Hasleburg, \_\_\_\_\_ Jan 25

Brandywine, at Burlington.	July 4.
Wyke Ridge, at Sweet Hill.	July 4.
Scotland, at Sweet Water.	July 4.
Bayou Pierre, at Pimani Ridge.	July 4.
Providence, at Providence Camp Ground.	July 4.
W. and Westgate, at Vernal.	Aug. 2.
Summit, at Towliss Camp Ground.	Aug. 2.
Adams and Jogue Cuito, at Adams.	Aug. 2.
Orytal Springs.	Aug. 2.
Adams and Jogue Cuito, at Adams.	Aug. 2.
McCombs and Megnolia, at Muddy Spring.	Sept. 1.
Brookhaven.	Sept. 1.

The District Conference will be at Adams August 15-16.

S. A. R. JONES, T. R.

WOODVILLE DIST.—THIRD ROUND.

Woodville, at Woodville.	July 17.
Woodville, at Woodville.	July 17.
Amite, at Homochitto.	July 17.

Bayou Bern, at Thompson Creek.....	
East Feliciana, at Winona.....	Aug. 11
Jackson, at St. Louis.....	Aug. 12
St. Helena, at Greenacres.....	Aug. 13
Clinton, at Clear Creek.....	Aug. 14
Chapman, at New Orleans.....	Aug. 15
North Wilkino.....	Aug. 16
Amite City.....	Aug. 17
Pipkin and Part Hudson.....	Sept. 1
St. Louis.....	Sept. 2

The Amite circuit Quarterly Conference will be  
 held by Rev. T. W. Brown, the North Wilkino  
 by Rev. T. S. West and the Livingston by Rev. R. B.  
 Givens. The District Conference will be held at  
 Greenacres, La., beginning on Thursday, August  
 18th, at 11 o'clock A. M.

Preachers in charge will do a factor if they go  
 forward, by postal, the names of delegates and lay  
 presbytery, at the Wendell, District Amite.

As soon as you see this notice, As far as your  
please mention any that are not likely to come to  
J. W. LELAND, Greensburg, Ind.

**R. A. LITTLE, P. E.**

**BRANDON DIST.—THIRD ROUND.**

Brandon station.....	July 4	10
Fannin, at New Providence.....	11	10
Navajo, at Upper Spilling.....	12	10
Shiloh, at Clear Fork.....	13	10
Corbante, at West Hill.....	Aug 1	10
Raleigh, at Price's Chatham.....	2	10
Walnut Grove, at Chamasa.....	3	10
Corbante, at Lake.....	4	10
Lake, at Camp Green.....	5	10
Trenton, at Camp Trenton.....	6	10
Deshler, at Camp Ground.....	7	10
Hillsboro.....	8	10
Newell.....	9	10

Richard	Aug 2
Lexington	Sept 11
Kosciusko and Durand	11
Belzoni	11
Black Hawk	11
Carrollton	11
Windsor	11
Winona elevent	11
Winona and Valden	11
Winona	11
Minier City	11
Greenwood	11
Zippah	Nov.

Newport.....	1.00
Laboucha.....	1.00
Atchaf.....	1.00
McGill.....	1.00

\* THOS. Y. SAWYER, P. L.

### CAMP MEETINGS.

The Davis Springs Camp Meeting will begin on Friday before the fourth Sunday in August. Ministers are cordially invited to attend and assist in the services.

N. J. DAVIS, F. C.

The Topisaw Camp Meeting, two miles east of Summit, Miss., will commence on Friday before

second Sunday in August. Ministers of the paper  
are cordially invited, and will be cared for.

J. W. HARRIS.

---

The camp meeting at Beech Springs Camp  
Ground, Decatur circuit, will commence on Friday  
before the second Sabbath in September. Ministers  
are invited to attend.

J. A. YANCE, P. M.

---

Shiloh Camp Meeting will begin on Thurs-  
day before the second Sabbath in October.  
Preschers are invited. Those who come by rail-  
road will be met with conveyance at Palmetto, N. C.

C. M. MCARDL, P. M.

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The camp meeting at Andrew Camp, eight mil-  
east of Defoe, commences on Friday night be-  
fore the second Sabbath in October.

the fourth Sunday in September. Ministers of the gospel are cordially invited, and will find countenance at DeSoto Saturday morning.

The camp meeting at Union Camp Ground, two miles east of DeSoto, commences on Friday before the third Sunday in October. Ministers invited, and will be conveyed out from DeSoto if they let me know they are coming. My address Shubuta, Miss.

J. C. BROAD, P. M.

The camp meeting at Trenton Camp Ground, twelve miles south-east of Morton, V. M. R. will commence on Friday night, September 4, and close the following Wednesday morning, September 6. All persons and especially ministers of the gospel are cordially invited.

The Cyprus Camp Meeting will commence on Friday, August 7, embracing the second Sabbath. All ministers are invited and will be well protected for. The tent holders will not be expected to entertain anyone, as there will be a large and comfortable hearing tent on the ground with good shade and reduced rates. This camp ground is near the line of the New Orleans Pacific railroad, six miles south of Shreveport, two miles from Stamps station, where all shippers, continue by rail with

off. Vehicles will be on hand to convey persons and baggage to and from the camp ground.

J. H. TANSLEY, P.

The Lake Camp Meeting will begin on Friday fore the fifth Sunday in August. Ministers of the gospel generally are invited. There will be conveyance from Lake Station to the camp ground.

W. W. CARMACK, P.

The China Grove Camp Meeting will commence Friday before the fourth Sunday in August. Ministers of the gospel are invited, and will be furnished conveyance from Magnolia to camp ground.

W. W. SIMMONS, P.

The next annual camp meeting or convention of the Camp Ground will begin Thursday, August 10, and continue one week. All ministers of the Gospel are cordially invited to attend, and to bring with them the public to attend. The ticket system will be preserved.

J. W. McNEIL,  
Secy.

JACKSON DIST.—THIRD ROUND.	
Johnson	July 4
Mizpah	21
Cane Ridge	22
Camden	23
Beech Grove	Aug. 1
Reynolds	12
Wesley Chapel	13
Natches, at Jefferson Street	14
Wesley Chapel	15
Natches at Wesley Chapel	16
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Yaseno City, at Bowman's.....	12
Yaseno City, at M. Carmel.....	12
Yaseno City.....	Sept. 6
Nines, at Lana's.....	11
Silver Creek, at Love's.....	11
.....	2
District Conference at Bonle Chapel, Madison	
County, beginning Thursday, August 10, at half-	
nine A. M.	

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JOHN A. KELLY, P. R.

BROOKHAVEN DIST.—THIRD ROUND	
Haslehurst.....	Dec. 30

Brandywine, at Burlington.	July 4.
Wyke Ridge, at Sweet Hill.	July 4.
Scotland, at Sweet Water.	July 4.
Bayou Pierre, at Pimani Ridge.	July 4.
Providence, at Providence Camp Ground.	July 4.
W. and Westgate, at Vernal.	Aug. 2.
Summit, at Towhee Camp Ground.	Aug. 2.
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Orytal Springs.	Aug. 2.
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S. A. R. JONES, T. R.

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Woodville, at Woodville.	July 17.
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Amite, at Homochitto.	July 17.

John Barn, at Thompson Creek	
John P. Pollock, at Williamsburg	Aug.
Jackson, at Ballin	
El. Helen, at Greenburg	
Clinton, at Clear Creek	
Livingston	
North Wilkison	
Union City	
Piquette and Part Hudson	Sept. 1
East Baton Rouge	
St. Louis, at the Quarterly Conference will be	11
evaluated by Rev. T. W. Brown, the North Wilkison	
by Rev. T. W. West and the Livingston by Rev. D. I.	
Givens. The District Conference will be held at	
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Preachers to charge will do a favor if they write forward, by post, the names of delegates and local preachers to attend the District Conference as soon as they are this notice. The District Conference please mention any that are not likely to come.

J. W. FLETCHER, Greensburg, Pa.		D. A. LITTLE, Pa.	
<b>BRANDON DIST.—THIRD ROUND.</b>			
Brandon station.....	July 4	10	
Fannin, at New Providence.....	July 4	10	
Marble, at Sugar Spring.....	July 4	10	
Carthage, at Liberty.....	July 4	10	
Westville, at Westville.....	Aug. 1	10	
Raleigh, at Prince's Chapel.....	Aug. 1	10	
Walnut Grove, at Damascus.....	Aug. 1	10	
Carthage, at Liberty.....	Aug. 1	10	
Lake, at Camp Ground.....	Aug. 1	10	
Trenton, at Camp Ground.....	Aug. 1	10	
Carthage, at Liberty.....	Aug. 1	10	
Walnut Grove, at Damascus.....	Aug. 1	10	
Liberty.....	Aug. 1	10	
Newell.....	Aug. 1	10	
Forest and Morison.....	Oct.	10	
F. M. WILLIAMS, Pa.			

NORTH MISSISSIPPI CONFERENCE		
WINONA DIST.—FOURTH ROUND		
Richard.....	.....	Aug. 30
Lexington.....	.....	Sept. 1
Concordia.....	.....	Sept. 1
Belzoni.....	.....	Sept. 1
Black Hawk.....	.....	Sept. 1
Osage.....	.....	Sept. 1
West.....	.....	Sept. 1
Winona eleventh.....	.....	Sept. 1
Winona and Walden.....	.....	Sept. 1
Winona twelfth.....	.....	Sept. 1
Minter City.....	.....	Sept. 1
Greenwood.....	.....	Sept. 1
Zion.....	.....	Sept. 1
French Can.....	.....	Sept. 1
Newport.....	.....	Sept. 1
Laboucha.....	.....	Sept. 1

Attails.....

THOS. Y. HANCOCK, P. E.

**CAMP MEETINGS.**

The Davis' Springs Camp Meeting will begin on Friday before the fourth Sunday in August. Ministers are cordially invited to attend and conduct the services.

H. J. DAVIES, P. E.

The Topisaw Camp Meeting, two miles east of Summit, Miss., will commence on Friday before the second Sunday in August. Ministers of the gospel are cordially invited, and will be cared for.

J. W. HARRIS.

The camp meeting at Deech Springs Camp Ground, Decatur circuit, will commence on Monday before the second Sabbath in September. Ministers are invited to attend.

Z. A. YANCE, P. C.

Shiloh Camp Meeting will begin on Thursday night before the second Sabbath in October. Preachers are invited. Those who come by railroads will be met with conveyance at Palmettoville. Ministers are invited.

C. M. DONALD, P. C.

The camp meeting at Andrew Chapel, eight miles east of DeSoto, commences on Friday night before the fourth Sabbath in September. Ministers of the gospel are cordially invited, and will find countenance.

ance at DeSoto Saturday morning.

The camp meeting at Union Camp Ground, (twelve miles east of DeSoto), commences on Friday morning before the third Sunday in October. Ministers are invited, and will be conveyed out from DeSoto if they let me know they are coming. My address is Shubuta, Miss.

J. C. WIGGANS, P. M.

The camp meeting at Trenton (camp ground twelve miles south-east of Morton, V. A. M. R.) will commence on Friday night, September 4th, and close the following Wednesday morning, September 6th. All persons and especially ministers are friendly to this form of religious worship, are cordially invited to attend. Conveyance for ministers will be at Morton on Saturday morning, September 5th.

The Cyprus Camp Meeting will commence Friday, August 7, embracing the second Sabbath. All ministers are invited and will be well provided for. The tent holders will not be expected to entertain anyone, as there will be a large and complete boarding-tent on the ground with good shade and reduced rates. This camp ground is near the line of the New Orleans Pacific railroad, six miles south of Shreveport, two miles from Stamps station, where all persons coming by rail will alight. Vehicles will be on hand to convey persons to and from the camp ground.

The Lake Camp Meeting will begin on Friday forenoon the fifth Sunday in August. Ministers of the gospel generally are invited. There will be no charge for Lake Station to the campers.

W. W. CARMACK, P.

The China Grove Camp Meeting will commence Friday before the fourth Sunday in August. Ministers of the gospel are invited, and will be furnished conveyance from Magnolia to camp.

W. W. SIMMONS, P.

The next annual camp meeting of Independence Camp Ground will begin Thursday, August 10th.

and continue one week. All religious  
friendly to camp meetings, are especially invited  
with the public to attend. The ticket system  
be preserved.

J. W. McKEIL, Secy.



# Christian Advocate.

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## PATIENCE.

BY BENJ. H. TORRY.

Let me patient be, dear Christ!  
Hath not thy great love sufficed?  
Need I more of help below  
Than the comfort thou dost know?  
Every weakness seen of man,  
Greater judging, thou dost scan;  
And the earnest strife is known  
Unto thee, dear Lord, alone.  
I underneath the wild sunset,  
Faith, deep rooted in my breast,  
Bids me onward calmly go,  
Wise trusting "thou wilt know."  
And if thou see'st aught of good,  
Mutter not, none understood.

## Change of Name.

MR. EDITOR: Steel and Lowrance, two of our boys that used to be perfectly reliable on doxies, so we all thought, have gone square back on us and "out-herod" all of us on heresies. My! listen at Lowrance, he want a change because our church name "is a misnomer." Misnamed, he! Who has a right to name a church or anything else? Answer: Those in closest vital relation to the church or thing. Who gave us our present church name? Answer: Our fathers, and of right, because they stood in closest relation to the church, and the name they gave to the church, after the baptism of fire, water and blood, was owned of God and man. Went to registry on his-story's page and in the book of life. There it stands to-day, thank God. While the church under this name, without a blot on her glorious escutcheon, glides with her glory the name of the one and rejoices that her name is written in the other. Change it! "May my hand forget cunning and my tongue cleave to the roof of my mouth" before I can stoop below the profaneness of au-thority. Lowrance, would you change your name if one title of the glory belonged to it that attaches to the Methodist Episcopal Church, South, unless you had either done or found out something low and mean enough to disgrace you and wished to escape notice and proper identification? What have we done, or what did our fathers, that we should change? Change! No; not for "misnomer." For all the rest that you mislay. Try your etymological hand on some other word or name. You have failed on this. We know our name well down here to be outwitted and cheated and defrauded. Now, say dear Dr. Steel, your open letter to a North-western pastor, alias a Kansas City preacher, alias "J. W.," or some other alias, and certain points of resemblance in your letters, as "auspicious—ruse, for instance, the suspicion that you and I have been juggling. Circumstances only, you know. No hanging, you see, however deserving the subject may be. You say: "My mind has long been made up in favor of a change," though you "have held yourself open to a different conviction," etc. Now that the word "long," as a modifying word, having the element of time connected with it, makes your words have the lightest possible weight and influence. Now you can not play old grand-papa on us that way. You are not to have your opinion on such a vital issue go unchallenged when in point of fact its chief merit seems to lie in its unsupported pretension to be as of the ancient of days. I suspect your opinion was formed and your "mind

made up" on this point when you made your visits North and in their halls of mirth and revelry you saw the handwriting that was—and is to this day untaken away—against us. That fixed you, and it has had its influence on others "I wot of." You also speak of "the conditions under which we must carry on our work" as necessitating a change of name. Pray sir, what are those conditions, and in what do they differ from the conditions under which the church has worked since 1844; or, as for that, since 1744; yea, since the dawn of the Christian era? Eternal vigilance, eternal fidelity to the divinely imposed duties and obligations contained in the great command of our Lord are the conditions named; but not is it named that the church must yield up her name and surrender whatsoever more horrid ruffian may demand. Not so, not so.

"The mock heroic South!" Steel, ask the men of the North, who met the proud Southern on the field, in the forum, or elsewhere; yea, on all the planes, in all the fields where there was contest for the prize, go ask them if there is anything "mock heroic" in the true South. Get their answer, and be convinced if not converted.

You make several statements derogatory in the last degree to the South. Your thing at our poverty in the words, "short-lived enthusiasm," "local issues," etc., is the unkindest of all. When from the richest we were left the poorest people under the sun, with thousands of greedy ones to virtually confiscate what little was left in the way of stock and supplies after the war was said to be over, put into and kept in a state of military proscription. Insult added to injury, and then in turn, for variety, add daily injury to insult, and then millions of irresponsible negroes turned loose upon the people and a thousand other things as humiliating, as they were trying and oppressive. Then our general taxation—special taxation—cotton tax—revenue tax, and every other tax, then negro school tax, and when all this came out of the hands of the owner of the lands and does in a large measure to this day, making and keeping him poorer and poorer; and now, since we are hearing, as we have borne this burden, and can hardly pay the cost of making a crop with such labor. You taunt us with "mock heroic South," etc. Now, Steel, if nothing but change will do you, just change yourself please and let us alone down here; for I tell you now, you will never carry me over into Kansas or anywhere there about. Now, suppose you get your majority, and go away from the Church, South, and the local Boards of Trustees, for Crawford circuit, Methodist Episcopal Church, South, holding church and parsonage property under a deed of conveyance made by a certain party to them for the use of said church, and when no longer used as provided in that instrument of writing, the property reverts to the original owner, his heirs, etc. Now, what will you do? and what will you do in the case of the trustees holding on to the "South?" I shall stay "South." Go ye all who want to.

It has been predicted that the next secession would be northward. May-be so. There will not be any fighting over it. You object to the name "South" for strange reasons. You say the name will "attract notice." Just what we want. "A city on a hill," you know. "Challenge inquiry," exactly right. "Inquire for the old paths," "Give offense" —to whom—to the Yankees, then turn and say, "Get behind me, Satan, for thou art an offense unto me." Why, sir, you need not change the name. Your Frenchman's "Royal Tiger" case will not do, Steel. The church must never cater to the chameleonism of this world, and especially to the French part of it, and more especially to a French menagerie keeper. Why, sir, you had change on the brain, and brain on the change; no telling what sort of a change is going on in such a changing fellow.

"To sum up," you write. Well, I have followed you, and I have seen many a doughty knight of the "dialectic school" sum up his statements and unproved assertions with the same "go easy tune," and when

veritas vci and veritas loci both had been suppressed. The conclusion reached was about this, What I know about this is the inverse ratio of what I thought I knew. *Esse quam videri* is a good motto. Doctor.

T. W. DYER.

Church Extension.

The Board of Church Extension at its recent meeting adopted the following:

Whereas, The Louisville, the Kentucky and the Western Virginia Annual Conferences have by an united effort secured in cash and solvent notes and subscriptions, which are being promptly paid, and nearly all of which will be collected during our present fiscal year, the sum of \$15,000, being an average of \$5,000 to each Conference, and have thus founded the Kavanagh Loan Fund, and demonstrated the practicability of similar efforts and success in other Conferences; therefore, be it

Resolved, That all the other Annual Conferences be and they are hereby invited and urged to make through their Conference Boards the effort to secure within their respective bounds between this time and March 31 next at least \$5,000 each, to be constituted into a separate loan fund to be named by the Conference and to be turned over to this Board and held and administered by it.

Resolved, That whatever may have been paid by any Conference directly to our Board on the Centenary Loan Fund to the credit of such Conference as a nucleus for a separate loan fund whenever this Board is officially notified by the Conference of its acceptance of this offer.

The Missouri Conference, through the officers of its Conference Board, has already secured and paid in nearly enough to complete its \$5,000. Others are at work. Let a few good-sized donations be secured in advance, and the matter be vigorously pressed at the approaching Conference session and success is certain.

DAVID MORTON, Sec.

LOUISVILLE, KY., July 17, 1885.

## Judge Gunby's Reply.

MR. EDITOR: A private letter to Judge Gunby will render anything like a lengthy rejoinder to his reply to my open letter unnecessary. It may be well enough, however, for me to state (1) that I was not anxious to engage in controversy with Mr. Gunby on the subject of his late baccalaureate, nor did I intend even to write a single line about it, until, perhaps, ten days had expired from the time of its deliverance. And I only concluded to do so after finding out that the general impression made by his address was that all vice and virtue received their complete and full return in this life without respect to any distinction, such as religious, social, moral or otherwise. This was the impression made on myself and from numerous miscellaneous comments by others, which I heard, I believed that they were so impressed. Hence my letter, no part of which, I trust, is a violation to any extent of the New Testament law of charity. (2) In said letter I fully conceded many things concerning the results of virtue and vice in this life, and which my respected friend clearly and impressively set forth to the young ladies of the graduating class. I was also careful to state what I conceived him to teach in addition to this, though not specifically and of set purpose inculcated, and it was with respect to this part, or thought, as I understood it, that I took issue with him. In my first letter it is assumed that I may have misunderstood the position of my honorable friend on this point. On the supposition that I had not, and that his position was correct, I saw very clearly (1) either that universalism was true, or (2) that materialism was; and that when the body died, the soul died with it. Neither of which theological tenets is believed by any considerable number of our citizens. If my surmise was incorrect, as it now appears to be from the judge's letter, I certainly am glad of it. He surely does not believe that all vice, including sin against God, receives its complete desert in this life. If he did not intend to make this impression on his auditors, when he addressed the graduating class, then we have indeed mistaken Mr. Gunby, and here make our public apology for having misrepresented him in the matter.

In conclusion, and in answer to the judge's question, "Whether it is a good Christian doctrine that justice is postponed to the next life?" I reply, The Christian doctrine of sin, i. e., the known and willful violation of moral law, is that it does not receive the full and complete desert in this life, but is postponed to that which is to come. Does Mr. Gunby believe this or not? Very truly,

JAS. J. BILLINGSLEY.

## The Hidden Sorrow.

The open grief we all see; but there are sorrows that never show themselves. As keen and sore as any that pass under the public eye, they yet hide themselves away; eating their way more deeply into the hearts of those who endure them and hurrying on the end, that is the direction of them, all. Sometimes they are not even suspected. Externally all is peace, the school of life having taught the lesson of perfect self-control. Even often so deceives society by its smiles and laughs that it thinks of a perennial spring of joy where there is only a festering sore and rankling pain. Sometimes it is partly seen, but in the most imperfect manner. What is visible is only a suggestion. The real trial is out of sight. This hiddenness is often inevitable and unavoidable. There may not be friends to go to; or, if there are, the troubles are of such that they can not be explained. The secrecy of life is burdened with this kind of misfortune, though it is a privilege of all, and a happy one, too, to carry their troubles to the Lord. He is the burden bearer upon whom every one can lay his load. What is kept hidden from earth is made open to heaven. The sorrow never mentioned even to the nearest earthly associate is constantly told in the ear of the heavenly Father. That ear is ever open to the cry of distress. The suffering that no human hand is trying to alleviate, because the existence of it is not known, is receiving the healing touch of him who has the pity of a father, and if it does not entirely remove the sore it will so far mitigate its pain that the sufferer will not be tried with more than he can bear. There would be many a broken heart that now is only heavy and subdued if it were not that pains, which to human ears must remain unspoken, can be so confidently told to him who says to us all, "Come unto me all ye that labor and are heavy laden, and I will give you rest."

SUNDAY NIGHT.

JULY 12, 1885.

## "One of These Little Ones."

There are many ways of offending them. Often in avoiding one extreme we go to its opposite. The study of children is interesting and profitable; and if we would avoid offense, we must know them. We must also study the end of their being in life as connected with God and man. We must study things so that we can give them food convenient. Children must be pleased, but edified. They must be assisted, but they must also learn self-reliance. So on for a thousand things. But we may offend:

1. By neglect or contempt of them on account of size and age. How few of us, and how seldom that few, remember and act upon the truth that person is not dependent for its dignity upon bodily conditions! Person in the infant is as perfect as it was in Methuselah on his nine hundredth birthday. Then "take heed that ye despise not one of these little ones." The child is docile, and soon may learn from you that respect is paid to size and age rather than to the intrinsic dignity of the person which is essentially divine. Thus its mind is warped and prejudiced, perhaps, forever.

2. By taking too fond and over-weening note of all their sayings and doings or evincing too great anxiety for their bodily welfare as compared with that of mind and heart. Parents are often greater foes than their children; and many a boy and girl has had the misfortune of not loving their parents in infancy. The child is taught that there is nothing to be expected of it, and so it ceases to try to do anything.

3. By unduly stressing some

quality or faculty to the prejudice of all the rest. The genius is too much affected and the "jack-at-all-trades" too little. This would be a miserable world if all its inhabitants were geniuses. I never could be comfortable where there was more than one at a time and then only when he had folded his wings and was like any other man. A genius is the most distressing company I ever suffered from, and especially if he was self-conscious.

4. By seeking merely to please them. This is a very poor practice. Entertainment is trifling next to sacrifice. What is a laugh or a groan, a smile or a tear, in itself? Very little; but the true mission of a spirit is above the dalliance which evokes either. There is nothing sublimer than a human soul standing in proper poise and attitude before God and the world; and nothing more pitiable than that same soul tickling itself with its own whimsicalities or making merchandise of those of others.

Some time since I heard a popular man address an audience of children. He told anecdotes or said quaint or ridiculous things to create a laugh. Then he undertook to interject a solemn moral lesson. He reminded me of the man who drove away the spirit of reverence in order to teach the fear of God. There was a little six-year-old who heard him and was shocked at the behavior of the people in the church. The little fellow had a better idea of the sanctity of a church than did the popular lecturer. Sad day to him, if henceforth he loses the delicious sense of the sacredness of the place! Brethren, heed the warning. There is something better than raising a laugh among boys. "The man of sorrows" made no funny speeches, yet the boy will linger at his blessed words and revere the sweet and holy charm of his divine dignity. A laugh at the expense of one boy's reverence for the sanctuary is bought too dear.

T. A. S. A.

## From Arcadia, La.

At Palmy's Chapel there seemed to be considerable spiritual interest, and when we left on Monday, after a delightful, melting time at the eleven o'clock service, we thought there was every indication of a good meeting. The pastor was expecting the help of Bro. Cornett, whose home is just two miles from the church. Bro. Stone is losing about in his mind and strongly hinting on all proper occasions to the people in that neighborhood the necessity of building very soon a Methodist Church in the saw-mill town of Simsboro. If he succeeds in doing so, it will be the third church finished on the Ruston circuit this year.

The report of the corresponding secretary of the Louisiana Woman's Missionary Society, published in your last number, is certainly very encouraging, showing, as it states, "that a decided advancement has been made." Eighteen new auxiliaries reported. Why can not as many more be organized by the pastors and sisters during the remainder of this year? The efficient corresponding secretary, Mrs. C. J. Foster, of Shreveport, well says: "We need the practical encouragement of pastors in this work in the way of organizing new societies and keeping alive those already in operation. This woman's work for woman begins to be felt as a power in the world. If the brethren endorse it, let their works prove their faith. 'Help those women' who would labor with you in advancing the gospel as did St. Paul. Hold up their hands and let them also bring their gifts of love and faith into the treasury." Dear brethren of the Homer district, and of the entire Conference, it does strike me that we ought to count it a blessed privilege to give our sympathy and all possible "practical encouragement" to our mothers, wives and sisters in their missionary work. It is a very difficult matter in some country places when the people live far apart and far from the church to organize and keep alive either a Woman's Foreign Missionary Society or a Woman's Christian Temperance Union. Still the more the difficulties to be overcome the harder should

we strive, and there will be found by every pastor, if he will insist and persist, in the most unexpected quarters, earnest, devoted women whose hearts are world loving, and who will enter upon and carry along this grand work. I have sometimes thought that there is real inspiration in the obstacles that rise as impassable mountains in the way of God's workers. It is in the order of things for impossibilities to go down before an all-conquering faith. The Methodist preacher, who is the genuine article, has it not in him to stand back because in the path of duty he finds difficulties hard to overcome. It is in our power, brethren, to give needed help to the women of our church in their missionary efforts and let us every one cheerfully do so.

JULY 28, 1885.

## The Particle De or Du.

Vanity will catch at most anything to sustain itself. A woman once married a man for the sake of the little particle *de* before his name. Families of French descent sometimes make themselves very offensive to their neighbors because of their little *de* or *du* which they vainly think justifies them in laying claim to ancient honors. The following, which I translate from a French periodical of excellent character, may help to undeceive some:

One of our readers, remembering that we had published an article on the value of the particle *de* or *du* as supporting pretensions to nobility, asks "whether this question has been the object of any special study." We can, among other authorities, point out to him that of the author of the book entitled: "Code of the French nobility; or, summary of the legislation on titles, the manner of acquiring and losing nobility on armories, liveries, the particle, etc., with notes." By an old magistrate.

Here is an extract from this rare book:

The particle *de* or *du* preceding a name is not in France a proof of nobility; it is at most only a proof of proprietorship.

Previous to 1789 the smallest *bourgeois* were as duly entitled *sieurs* of their farms, woodlands, meadows and moorlands as were the gentlemen lords of their noble fiefs.

The names most widely distributed among the people, Duval, Dubois, were in early times written *du Val*, *du Bois*. Those who pretend to be ennobled in amplifying their names should, said de la Roque, recollect that there are a great number of ancient names, as Bertrand, Paillet, Pellet, Damas, Chabert, Sanglier, Tournemine, Bissot, Foucault, Chasteignier, Bacou, Tessou, Gouffier, which have no particle. Real gentlemen do not seek these vain ornaments; often they are even offended at them. It was without doubt for this reason that Jacques Thezard, Lord of Kasaris, Baron of Tournebu, was once greatly offended that some one had added *de* to his ancient and illustrious name, of which he was the last legit. —Magasin Pittoresque.

O. D. PICKELS.

The funeral of Gen. Grant, on Saturday last, was the most imposing ever witnessed in this new world or, possibly, in any country or age. The President and his cabinet, distinguished citizens from every section of the republic, representatives of multitudinous organizations, military, civil, and charitable, and thousands of people followed in the procession. While these mourning multitudes were carrying the body of the dead general to his tomb in Riverside Park, memorial services were being held in all the cities and towns of the land, North and South. The spirit that prompted these public demonstrations in the South is worthy of all commendation. Not to encourage or countenance mere hero-worship, but to foster a stronger national sentiment, encourage among the young a purer patriotism and reaffirm allegiance to our common country. We are back "in our father's house" and expect to go out no more.

—Writing of the article in the Quarterly Review on Bishop Linus Parker, Dr. J. C. Simmons says, in the Pacific Methodist: "It reveals our last lost as one of the most lovable of men. There is a fascination about the character of this glorified Bishop, as portrayed by this writer, that makes one feel glad to claim him as our Bishop."



## Christian Advocate.

THURSDAY, AUGUST 13, 1885.

## READING THE APPOINTMENTS.

Then a mist came over my vision as the Bishop still read on.  
And the veil that hides the future for a moment was withdrawn.  
For I saw the world's Redeemer far above the Bishop stand.  
On his head a crown of glory and a long roll in his hand.  
Round his throne a countless number of the ransomed, listening, pressed.  
He was stationing his preachers in the city of the living.  
Some whose names were most familiar, known and revered by all.  
Went down to the smaller mansions back against the city wall.  
One who took the poorest churches miles away from crowds and cars  
Went up to a throne of splendor with a crown above his head.  
How the angels sang to greet him, how the Master cried, "Well done!"  
While the preacher blushed and wondered where he had such glory won.  
Some whose speech on earth was simple, with no arguments but tears.  
Nothing novel in their sermons for fastidious, itching ears.  
Coldly welcomed by the churches, counted burdensome by all.  
Went up to the royal mansions and were neighbors to St. Paul.  
Soon the Master called a woman, only known here in the strife.  
By her quiet, gentle nature, though a famous preacher's wife.  
Praised and blessed her for the harvest she had garnered in the sky.  
But she meekly turned and answered, "I was my husband, Lord, not I."  
"Yes," the Master said, "his talents were no stars that glow and shine;  
But thy faith gave them their virtue, and thy glory, child, is thine!"  
Then a lame girl—had known her—heard her name called with surprise.  
There was trembling in her bosom, there was wonder in her eyes.  
"I was nothing but a cripple, gleaned in no wide field, my King,  
Only as a silent sufferer, 'neath the shadow of thy wing."  
"Thou has been a mighty preacher, and the hearts of many stirred  
To devotion by thy patience without uttering a word."  
Said the Master, and the maiden to his side with wonder pressed.  
Christ was stationing his preachers in the city of the living.  
And the harp-strings of the angels linked their names to sweetest praise.  
Whom the world had passed unnoticed in the blindness of its ways.  
I was still faintly gazing on that scene beyond the stars  
When I saw the Conference leaving, and I started for the cars.  
—Dr. Hough, in Zion's Herald.

## Change of Name.

MR. EDITOR: I have been reading and carefully considering the arguments both for and against a change of name, and now I want to write a few lines, not for the purpose of entering the arena of controversy, but to say a few things in regard to some features of the case that astonish me. I am astonished at the zeal of some who favor a change of name. They seem to forget that the Methodist Episcopal Church, South, with the affix "South," has gained the greatest victories in the last few years of any church in existence. It astonishes me that the word "South," so offensive to a few Western bordermen, should have so little significance to anyone else. It astonishes me that men who are thoroughly converted to Christianity can retain in their hearts so much prejudice and animosity against a Christian church to which they would like to attach themselves that they make the very name of the church a question of wrangling—all on account, we are told, of the political significance of one little affix in the name.

I am astonished at the following utterance by one of our D. D.'s in high authority. Listen to him: "The gravity of the change of name, as we see it, is very great. To us it involves the question of autonomy that should the next General Conference close, leaving the word 'South' as an appendix to our name, it will leave the conviction that Providence does not intend our perpetuity as a separate church." I think God has shown by signs infallible that he does intend to perpetuate us as a "separate church." It would take an immense church to absorb us, with our thousands of ministers and millions of property.

But, sir, the thing that most astonishes me is that nearly all who write on the subject, favoring the change of name, seem to forget that there is any other church to which these objectors can attach themselves. If they dislike our church, surely they can have no objection to the Methodist Episcopal Church. Let them go join that church. To me it occurs that if these men quibble over so small a thing as the appendix "South," they will find some other equally as flimsy an excuse. They will probably laugh and ridicule us for having had a name of which we were ashamed, and tell us we have no record as a church. I think if we yield this question and change our name, the very means used to conciliate will become the greater snare, and we will find when too late that we have acted hastily—yes, foolishly.

One very sensible asks, "What is to become of our credentials and our church property?" My credentials bear the signatures of Bishops now in heaven. They are too sacred. I do not want them changed, neither do I want other ones under a different church name.

In all kindness, let these objectors become reconciled to our whole name or let them go to the Methodist Episcopal Church. They will be happier there anyhow. But let us keep the sacred name under which our fathers fought and won such glorious victories—the name under which we are moving on grandly to the conquest of the world.

J. R. ROBERTSON.

OKLAHOMA, Miss., July 30, 1885.

## "Be Not Entangled."

MR. EDITOR: In the ADVOCATE, of July 9, there appeared an article by "J. H. S.," in which he attempts to vindicate that class of preachers who are more noted for "trading and speculating" than for piety. The writer complains that "much has been said condemning the ministry for becoming entangled with secular matters, and but little in vindication." I am decidedly of the same opinion, and, furthermore, if the above statement had been placed at the end of his article instead of at the beginning, I would have as cheerfully concurred in it, for after reading over the article again and again I am still positively sure that but little has been said in vindication of ministerial secularism, and believe that that little had better be unsaid.

It ought to make a minister of the gospel blush with shame to find such irrelevant notions expressed in the columns of a paper, the organ of a church which has ever condemned secularism in her itinerant preachers. I shall assume, however, that "J. H. S." is not a preacher. Surely no traveling preacher of the Methodist Church could be so unmindful of his vows as to adopt such sentiments. Let me then inform "J. H. S." that one of the solemn questions propounded to a man before being admitted into the traveling connection is this—"Are you resolved to devote yourself wholly to God and his work?"

The writer has a very singular and unenviable way of replying to objections. Thus he raises the objection, "A preacher weakens his influence if he becomes a trader or speculator." This truism he answers as follows: "As to retaining the good opinion of all men, it is impossible," etc. Now, I beg to ask, is there not a wide difference between the man who voluntarily weakens his influence and the man of unblemished character who may nevertheless fail to retain the good opinion of all men? It may be no fault of the preacher that he does not hold the good opinion of all men; but can the same be said of the man who tramples his vows of consecration to the work under his feet and turns aside from his direct work to secular pursuits, thereby injuring his own character and influence? Is he guiltless? I submit, therefore, that this attempt to pervert "J. H. S." to bolster up an excuse for secularism in the ministry by referring to columnists which wicked men poured upon the head of the Son of God is hideously irrelevant.

"But it is answered," continues "J. H. S.," "he ought not to become a trader; . . . that to engage in secular matters is a distrust of Providence—a want of faith in God." Now, how is this position met by him? It is answered by a humorous anecdote, which for irrelevance could hardly be excelled by the notorious Chicago innkeeper and blasphemer. Such language is an indignity to the Most High. Is this the answer the writer gives to him who declares that if we seek first and above all things his kingdom and his righteousness, all these things shall be added unto us? Is this his answer to that God who points to the fowl of the air and the beast of the forest, fed from his unsparring bounty, and appeals to every drop of rain and every ray of light shed on an unthankful world as evidences of his supreme goodness and providence?

It is to be greatly regretted that the writer so far forgot himself as to treat so great a question in so irrelevant a manner, for reverence is the basis of all that is noble and tender in character. Sneering is not a proof of erudition. We want facts, not jokes. A "true saith the Lord" will carry with it far more weight than a thousand anecdotes.

The question which should most concern us is, Does God approve secularism in us? We believe that God calls men to the ministry. This call embraces all the time, all the energies and every talent of the man. Simon and Andrew, James and John must lay down their nets and leave their boats; Luke must leave the dispensary; Matthew, the receipt of customs. The Lord does not desire a divided service. The great principle he would infuse into us, "No man serves two masters," and this principle is true even where no hostility exists. Therefore when a preacher applies for admission into the traveling connection he is publicly asked before he is admitted, "Are you resolved to devote yourself wholly to God and his work?" No preacher could be received into the itinerant ranks who did not answer this question affirmatively. But why is he resolved to consecrate his life "wholly to God and his work?" Because he feels "inwardly moved by the Holy Ghost" to take upon him the office of the ministry in the church of Christ. He believes in a special call to this special work. And am I to believe that while God would have men thus wholly set apart to his work, he has made no provision for their temporal wants? Is there no Providence in human affairs? Nay, I can not so dishonor God as to believe that he commands me to put down my net only to drive me back to it again ere long by the force of untoward circumstances.

The writer says, "A man of very rare accomplishments, as Sumnerfield, Bascom, Moffett, Spurgeon, can afford to trust Providence?" Does he mean by this that unless a preacher has these extraordinary accomplishments he can not afford to trust Providence? How many a good preacher has been lost to the church of Christ by his lack of

trust in God in this very direction! In an evil hour he turned aside from the regular work and entered into secular pursuits. I have heard the sad confession of more than one such brother; I have seen them weep bitter tears of penitence over their irreparable folly; I have been earnestly entreated by them to avoid the like fatal mistake, and would to God that every presbyter, young and old, might hear and heed their counsel and ever remain faithful to the solemn vow of consecration to the one work.

Allow me in conclusion to warn my brethren against any man who will dare to scoff at the doctrine of a Providence in human affairs. There will be times in our lives when we may see no possible chance for a financial support. "Blessed are they who have not seen and yet have believed." God has never forsaken such a man, and never will.

"In some way or other the Lord will provide.  
It may not be my way,  
It may not be thy way,  
And yet in his own way  
The Lord will provide."

Or, as another poet beautifully expresses it—

"Make you his service your delight;  
He'll make your wants his care."

He who preaches the sermon on the mount has no right to contradict it in his practice. If he can not put his trust in the Lord—if after he has done his best in the work, to which he feels God has called him, he is afraid to commit himself into the hands of the Lord without corroding anxiety as to what he shall eat or drink or whereof he shall be clothed, there is a serious defect in his religious life or in his philosophy, or in both.

WM. HART.

TRENTON, LA., Aug. 3, 1885.

## Vicksburg District Conference.

The session of the Vicksburg District Conference was held at Cane Ridge, on Fayette circuit, beginning July 23, 1885, and continued three days. The presiding elder, Rev. W. L. C. Hummel, presided. Upon calling the roll twenty-five members answered to their names. Subsequent arrivals somewhat increased the number in attendance.

The reports as to the spiritual condition of the church and as to Sunday-schools were generally favorable. Prominent among these were the report from Wesley Chapel, at Natchez, with ninety-eight conversions, seventy-eight accessions (forty being scholars in the Sunday-school) and forty-five baptisms; and Vicksburg station, which has had seventy-five accessions and a noteworthy interest in religious matters prevailing among the young people of the church. In the latter place a "Society of Religious Literature" has been organized, and a mission Sunday-school is in successful operation. The five Sunday-schools within the bounds of the Port Gibson charge have recently received \$800—the interest from which may be used, though the principal must remain untouched. The Sunday-school of the Jefferson Street Church, at Natchez, contributes \$100 annually to support a missionary in China.

The Conference passed a series of resolutions favoring active effort by the church to secure the suppression of intemperance.

Mr. G. L. Record, Maj. Thomas Reed, Rev. Dr. C. K. Marshall and Mr. Thomas A. Holloman were elected delegates to the next Annual Conference—Messrs. G. J. Bayn and J. G. Guice, alternates.

Rolling Fork was unanimously selected as the place for holding the next District Conference.

Among the visitors present may be mentioned Rev. Dr. H. F. Johnson, president Whitworth Female College, Brookhaven, Miss.; Rev. Dr. C. B. Galloway, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. T. C. Bradford, president of Port Gibson Female College. Respectfully,  
N. J. VICK, Secretary.

## REPORT ON TEMPERANCE.

Your committee, to whom was submitted the subject of temperance, beg leave to offer the following report:

First. We rejoice to find that in touching the public pulse there is a throbbing of a new life on this momentous subject—a life which we believe is of God, and is destined to permeate the heart of the nation and the world.

Secondly. We rejoice to note that all the Christian churches of the land are awake to the importance of the subject, and that the deliverances of almost all religious bodies, great and small, with marked unanimity, voice a fixed purpose and growing enthusiasm in favor of using all possible legitimate means to extirpate the traffic in ardent spirits and the evils of intemperance from our land.

Thirdly. We hail with delight what we believe to be the dawn of a new era in the history of temperance—the Woman's Christian Temperance Union, and their hearty co-operation in the great prohibition movement.

We offer the following resolutions for the adoption of the District Conference:

Resolved, That we are fully in sympathy with the prohibition movement in the use of all proper measures to free our country from the curse of intemperance.

Resolved, That we are in hearty accord with the sentiments and policy expressed by the State Temperance Convention held in the city of Jackson on July 1.

Resolved, That we condemn as highly culpable in any church member the drinking of drams, the selling of spirit-

uous liquors, the signing of petitions for the licensing of the sale of spirituous or vinous liquors, the renting of buildings for the purpose, or the use of whiskey in electioneering, or in any way giving aid or comfort to the enemy on this subject.

Resolved, That we indorse the proposition to introduce scientific education in our public schools, in physiology and hygiene, in which there is to be given prominence to the effect of alcoholic drinks, stimulants and narcotics upon the human system.

H. S. WOODWARD, Chairman.

## Letter from Bro. Pipes.

MR. EDITOR: Last Sunday and Monday I was with Bro. Cassity, preacher in charge of Caddo circuit, at Friendship Church. The congregations were comparatively good—not what they used to be, nor what they are in Texas and other places where there is a larger proportion of white population. Bro. Cassity is laborious and indefatigable, and is determined to do the best that can be done with the material which he has. But it is utterly impossible to do much or to have much in the way of society, schools or churches where the white population is very far in the minority. Any parish that votes 2,000 freedmen and only 1,100 whites is liable to have whiskey rule and a corrupt government. This is inevitable until the negro is elevated to a higher plane of civilization by education.

There were two accessions to the church up to the time I left, with much seriousness and a resolve on the part of the church to do better. One thing I met with there with which I was highly pleased. The Woman's Missionary Society, which I left near two years ago, is still living and working. They held their regular meeting on Sunday, at three P. M., and the writer had the pleasure of addressing them. The delegate to the Annual Conference meeting made an encouraging report, and was impressed that the institution is growing in favor with God and man. I was pleased with the report of Mrs. C. J. Foster, of Shreveport, corresponding secretary, as published in the ADVOCATE, and hope we will have the address of the president, Mrs. T. P. Fullilove, in our next. The society at Friendship requested the pastor to let them have the three o'clock hour at the camp meeting to hold a missionary meeting. Why not give any hour to the missionary cause? It breathes the spirit of our religion and of our Master! Why not let the missionary workers have full sway when it is estimated that there are ten souls converted as the result of missionary labors where there is one converted by home work. It is a benediction to the perishing heathen when the godly women of the church come to the front in their behalf, and we bid them God-speed.

J. P.

MANASSAS, LA., July 25, 1885.

## From the Work.

## CRAWFORD CIRCUIT.

We have just closed a glorious meeting at Shaefer's Chapel, Crawford circuit. The meeting continued with unabated interest from the third Sunday to the fourth Sunday night, when we closed with a communion service, in which many joined and ate and drank as discerning the Lord's body. Many were made happy in witnessing for their redeeming Lord. Some were converted and publicly testified to the power and comfort of the Holy Spirit, who while back were only nominally in the church. Backsliders were reclaimed. The church richly blest, and now is a live, witnessing church. This is a living church. Here we have a live Sunday-school, has doubled its membership in twelve months or less time. Everybody in the church goes and works when there. No dead weight. No drift wood. Capt. Foote is happy over the fact that Shaefer's made about, if not the best, report at the late Sunday-school convention for Lowndes county. Most of our people are poor; they are renters; yet you see what can be done—ten additions, ten children baptized, one adult baptized, all this after the order set forth in the commission in Matthew's gospel. Bro. John Gaines, a local preacher, began the meeting, and worked faithfully to the close. Bro. E. H. Cacey, of Brooksville, was with us a part of the time, and did good work. May God bless these brethren! We thank them for their faithful labors. The Master owned and blessed their work.

T. W. DYE.

## M'COOL, MISS.

MR. EDITOR: I have closed my second meeting, resulting in seventy or more conversions, fifty accessions to our church at different points and yet others to join. Time and space would fall me to tell of the many blessed results of this most wonderful revival of my life. The work of soul saving in the church, arousing a dead church to an active life, was as remarkable and important as the number of conversions. We ran two prayer meetings each day of the meeting in which the converts and others were trained to talk and work. These meetings will be kept up twice a week, thus perpetuating the revival work. We held this meeting under an arbor five miles from any Methodist Church, in a good community. Now we have organized a permanent church and are arranging to build at once a house of worship. Bro. W. A. Dollar, P. O., Attala circuit, having a church within five miles of this place, joined me in the meeting, six days of the twelve doing invaluable service and sharing in the harvest of

converts and members. Bro. Worsham also and local brethren were with us doing good service. But to God be all the glory. The ADVOCATE will yet share in the results of this meeting.

H. C. PARROTT, P. O.

## BENTON CIRCUIT.

MR. EDITOR: I have just closed a very pleasant and profitable protracted meeting at Midway. The church was considerably quickened, and eleven accessions on profession of faith. A work has begun in that community from which I expect very great results in good. Bro. P. Howard was with us, and preached five most excellent sermons. Bro. M. J. Marble was also with us, and preached one sermon that was well received. He came in at the close of the meeting, so we did not get but one sermon from him. That effort indicated, unmistakably, considerable preaching talent. I do not hesitate to write him down a success.

T. W. ADAMS, P. O.

## Woman's Work for Women.

BY MRS. E. J. FULLILOVE.

Annual address before the Woman's Missionary Society, of the Louisiana Conference, in Minden, La., July 3, 1885.

My Dear Sisters of the W. M. S. of the La. Conf., and Friends—

In the merciful providence of our kind heavenly Father we have been permitted to meet together for the purpose of reviewing our labors past, and of viewing, with the prospective eye of faith, the battlefields stretching far into the future and reaching even beyond our vision to the borders of the promised land of rest and reward.

As a State Conference Society our peans of victory for the past must of necessity be tuned to a short meter. Our record can be quickly summed up by our worthy secretaries. A weak little band of devout women at the session of the Louisiana Conference, at Baton Rouge, in 1879, met in the parlor of Mrs. M. W. Reid, and aided by Rev. Joel T. Daves and Rev. John Hannon and W. H. Foster, Esq., they organized the first Woman's Missionary Society within the bounds of the Conference, electing the following officers: President, Mrs. M. W. Reid, Baton Rouge; vice-presidents, Mrs. W. H. Wise, Shreveport; Mrs. W. H. N. Magruder and Mrs. M. K. Knox, Baton Rouge; Mrs. E. T. Merrick and Mrs. J. H. Keller, New Orleans; Mrs. John Pipes, Mansfield; Mrs. J. N. Pharr, Morgan City; Mrs. Dr. J. W. E. Hamilton, Minden; Mrs. Maggie Hayes, Opelousas; corresponding secretary, Mrs. W. H. Foster, New Orleans; recording secretary, Miss Carrie Robertson, Baton Rouge; treasurer, Mrs. R. M. Walmaley, and auditors, Mrs. Linus Parker, New Orleans.

As the pioneer officers in our State work, I have thought it proper to mention these honorable women. They worked faithfully and nobly in the cause and excited quite a missionary interest in the hearts and minds of the people. The corresponding secretary at our last meeting reported twenty-six auxiliary societies and money sent forward during the past five years of the society's existence, \$2,126.90. This showing did not meet the desires and hopes of those engaged; but considering all the circumstances there was great cause for thanksgiving to God that the labors of these Christian women were blessed with such good results. We will soon learn from our present corresponding secretary what additional work has been accomplished during the past year.

True our harvest has as yet been small compared with the ingathering of some of our sister States; but our want of zeal and dearth of fruitage are more the result of error than heartlessness.

Our Louisiana Methodist women are as devout and capable as those of any State. We have felt, however, the need of wide-awake interest on this missionary question, and most of all we felt the need of that support from our ministers individually which inspires confidence and earnestness. It has been justly said that cheerful support and perfect trust will make a heroine of a very commonplace woman and, doubtless, we have every one felt some time or other that a loving, encouraging God-speed was all that we needed to urge us out of ourselves into some noble undertaking.

We hear of "ministerial support," and we read about "upholding the feeble hands and weak knees." Surely if the strong laborers feel this need, how much more do we, a struggling band of weak women! A glance from the reapers would cheer the gleaners. Ah! it would be like Boaz smiling backward on tilling Ruth. There are some noble, great souls, Pauline ministers who have given us aid and cheerful support as testified by the new auxiliaries which we find on our books, to such are due all honor and thanks.

I do not understand how any one can conscientiously throw stumbling blocks in the way of any laborers in the good cause which is to hasten the coming of our Lord. From the accident to the orient the great mass of living humanity is moving in blind obedience to the prince of darkness. A horror, as of Egyptian blackness, hovers over the heathen world and the eyes and ears of the animate man are morally as blind and deaf as those of the inanimate gods whom he worships. In all heathendom—might is right, and innocence and feebleness are subjects of cruelty—the red-hot arms of the

dread Moloch from the cradle of infancy and the prowess of heathen braves displayed in the burying alive of the helpless aged by force of arms. Such in view of so much suffering and depravity every power should be at work to reveal the light of immortality to this dying race. The shackles of idolatry are well nigh clinched on the limbs of benighted heathendom, and they bug the chains which bind them but this generation is passing away and the hope of the world is in the children. Then let the children be saturated with the seasoning of Sunday-school lessons and sweet missionary songs, and when they in course of time become factors in the commonwealth they will prove to be the salt of the earth.

My dear sisters, our obligations in this line of duty, if once realized, will urge us on to renewed effort. There must be a thorough reconstruction in the popular heart concerning our field of labor. One great stumbling stone has been the impression that in the performance of any public duty we would necessarily transcend the bounds of womanly propriety. God forbid that our work should savor of woman's rights—politically, so called. This movement is not the outgrowth of an unholy ambition. During the late Civil War noble women worked for soldiers in public and private aid societies forborne them. Shall not Christian women work for Christian soldiers, their wives and little ones and dare any one say they may?

Women can perform in large assemblies, shine as prima donnas, read and recite in public and receive from the world the plaudits, "Well done," and yet if these same women are asked to do a simple "feast of love" to tell how they love the Savior who has redeemed them, or if in a prayer meeting they are asked to plead with God for sinners, souls they are transformed into abject, timid creatures with trembling voices, if indeed they can command any voice at all. And would you know the reason why?

They are not so much afraid of the world's sneers as the doubtful approval of the many Christians whose watchword is, "Thus far shalt thou go and no farther." Those prophets and apostles who are fond of quoting St. Paul's admonitions about "learning in silence," "usurping authority" and "asking of their husbands at home," but have never heard of "those women that labored in the gospel with us," tenderly referred to by the great benedict apostle to the Gentiles.

"Christian womanhood must modestly assert her right to be useful, but high and holy privilege to work for him who redeemed her from a condition worse than slavery and has elevated her to the heavenly prerogative of assisting in the glorious task of winning for the Savior his promised inheritance."

We are all influenced by our surroundings, but we must not be blown about by every wind. Our religious thermometer must be kept sheltered from the sun and the storm if we would preserve an even temperature.

Let us study our work and our duty. Every Christian worker in the missionary cause should convince her head and her heart of the duty assigned her in this work and remember that duties can not clash. The Woman's Missionary Society is beyond doubt the child of Providence. This work was brought to us in our homes and was not of our seeking. A wide door of usefulness has been opened unto us, and though we enter with shrinking feet, yet we must walk in the light of faith, step by step, performing our appointed task, feeling strong in the blessed assurance that "we have only the sanction of the church, but that our humble efforts bear the seal of approval from the Master's loving hand."

Our outlay of expenditures has been small indeed compared to the glorious results, and we need fear no destitution nor want in consequence of our sacrifices, for the Lord of all the universe has promised to the builders up his kingdom that they shall have everything needful in this life for interest, and life eternal in the end for principal. Our plain duty is to go and send. Those who go, sacrifice most, and the written contract with them, in plain language, "Ye that sow bountifully shall also reap bountifully." The Scriptures are full of blessings and promises of rich reward to those who lend to the Lord and lay up treasures in heaven, treasures of real estate, houses not made with hands in which to enjoy eternal life. "Those women that labored with us in the gospel," so beloved by St. Paul, which will not run out so long as there is faith in the earth.

Woman's work in the church is equal in age with the church itself. All Bible readers are familiar with the important part in Jewish history performed by stately Miriam who led the choir of Israel's hosts in their grand *deum laudamus*, and how many soldiers of the cross have sat under the shade of the trees and listened to the wisdom of sagacious Deborah whose inspiring words reached beyond the shadows of the palms and cedar, and warria on to victory, and cold, dead, leathen hearts with the patriotic devotion of queenly Esther, bravely risking her life for her own people, and even as a sword of strength and an avenging agent who does not remember Jezebel, the wife of Hober the Kallio



HENRY B. STONE, ASST. GEN. MGN., CHICAGO.  
PERCEVAL LOWELL, GEN. PASS. AGT., CHICAGO.



## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. G. HENNINGTON.

THURSDAY, AUGUST 13, 1885.

The ADVOCATE is only two dollars a year.

A Methodist without an ADVOCATE is an ecclesiastical "innocent abroad."

Resolving is good, but subscribing is better. We want the endorsement of the brethren both in kindly words and long subscription lists.

"A million for missions!" There is something inspiring in the alliteration, and our Northern brethren aspire to attain unto it. We bid them God-speed, and pray for a like heroic zeal in our Israel.

How cheering is the news from the churches! There is a revival spirit abroad in the land quite equal to the heroic and historic days of early Methodism. Hard, pleasure-loving towns like ancient Corinth and stubborn, supercilious Athens have felt the power of the gospel and turned unto the living God. The old message has been repeated and the old experiences have been witnessed.

After the revival the pastor has no rest. His most delicate and difficult work has just begun. The type of Christianity stamped upon young converts depends upon the pastor. They must be trained to work, and at once. There is a demand for members who will pray in the social meetings of the church. The old stock is nearly gone, and in some communities the prayer meetings consist of two prayers, three songs and a lecture—all led by the pastor.

As to-morrow, August 14, will be the one hundredth anniversary of John Fletcher's death, the English Wesleyans are to observe it with appropriate services. Sunday next special sermons are to be preached, and memorial addresses delivered on Monday. As the saintly vicar of Madely, Wesley's "designated successor," is the heritage of universal Methodism, the event should be celebrated on this side the sea. His life, by Tyerman, reads like the history of the "beloved disciple." To Fletcher we are indebted for our formulated system of theology. It was his polished polemic pen that defined and defended our form of doctrine which has been the life-blood of the Methodist movement.

The call of our missionary treasury is being heard. Times are hard, but they were never good. The world has never known prosperous times until they were past. Out of our small incomes we can give something to extend the Redeemer's kingdom and to redeem our pledges to missionaries in the field. If the assessments are raised this year we can close the quadrennium with a clean balance sheet and a largely increased force in the field. Others are ready to go at the call of the church. It is for each of us to say whether our lines of conquest shall be lengthened or shortened, for he assured we must move forward or beat a retreat. We earnestly exhort each pastor to see that the assessment of this year shall be the minimum offering of his congregation.

The spirit of the fathers yet stirs the heart of Methodism. When the times demand it there is as ready response to hard service and self-denial as when the early itinerants left all to follow Christ. The character of work to be done at that time needed such heroes who counted it all joy to make sacrifices for God. We do not believe there is less of that spirit to-day. A recent instance confirms this opinion. The Rev. Charles Champness, of London, just elected to the Legal Hundred by the Wesleyan Conference, not long since invited through the Joyful News any young unmarried men who were willing to give themselves entirely to Christian work to communicate with him. Nothing was promised but plain fare and hard work, but the offer was instantly accepted by nearly fifty young men. When the ages call heroes come. The real wants of Christ's kingdom have only to be known to secure a sufficient number of laborers for the harvest. However we may consider the advisability or scripturalness of his methods, the fact that so many missionaries were ready to accompany William Taylor on his perilous journeyings, with no treasury on which to draw, gives to faith a fresh impulse, and kindles in our hearts the glow of first love. So long as such a spirit abides apostolic blessings will glorify the history of the church.

## "Morals in the South."

This is the title of a lengthy article in the New York Christian Advocate written by Rev. E. M. Wood, D. D., after "having just returned from a six months' residence in the South country." We believe in a merciless exposure of wrong with a view to reform. No people can prosper on the condoning of crime. And it may occur that the eye of a stranger or an enemy may aid to the discovery of evil that our own partiality would fail or refuse to see. Whatever their motives, such writers prove to be the most helpful friends of a community. We should never feel resentment, therefore, at any criticism upon our section. It should be candidly investigated and, if found true, lead to speedy and honest reform. In this spirit we have read the article alluded to above. While accepting and deploring the facts given, some objections and corrections we are constrained to make.

As to the logic in general this may be said:

1. It was written by a stranger. His was only "a six months' residence."

2. From the necessities of the case his opportunities for observation were limited. He remained at one place but a short while and associated mostly with a single class. A free and general intermingling in our Southern society would have modified his views and revised his statements.

3. His was evidently not an impartial point of view. We are apt to see what we desire. Romanists visit a city and learn one set of facts. Protestants mingle with those of their own faith and get different information. So our brethren from the North receive different impressions according to their associations and sources of information.

4. His generalizations are too sweeping and indiscriminate. He makes a few facts type a whole section—a few persons represent a third of the continent.

The author's condemnation of the Louisiana Lottery will be applauded by every Christian in this section. Against it every Protestant Church and pulpit has lifted a voice of thunder. That the festering iniquity crept into power, and secured statutory and constitutional protection, may be accounted for without an impeachment of the better moral sentiment of the State. It was spawned during those melancholy days when the intelligent citizenship of the commonwealth had no voice in legislation. The reins of government were in the hands of strangers. After a change of administration, the people protesting all the while against the outrage, it was found impossible to dislodge the monster from his constitutional defense. It was not only authorized by statute, but was protected by a clause in the new Constitution. Such are the facts in the case, and do not warrant Dr. Wood's philosophizing on that point. He is not justified, therefore, when referring to the influence of the lottery, in saying of our people, "To gain a competence by patient and painstaking perseverance is not their plan, as a rule, for getting on in the world." We affirm that such is their "rule," and that a large per cent. of the lottery patronage comes from the North. As the capital prizes are generally won by ticket holders in the upper parallels, we might with equal fairness retort the same charge. This is an iniquity that must be stamped out. It is evil and only evil. We make no apology for its existence; but in deducing testimony therefrom we should be just.

As to social evils in our large cities, they are doubtless great and certainly humiliating, but not so excessive as to mark them with special condemnation. A study of the daily metropolitan press and the records of police courts would probably reveal a condition of things altogether favorable to this section. Dr. Wood says the Creoles are "infamous in this regard," and then adds, "But the social evil is by no means confined to them, or even to the city," but is alarmingly prevalent throughout the South." Just how the pure-minded, reverend gentleman obtained that information we do not know; but he certainly must have been rather industrious to have learned so much in six months. That is a severe indictment, and should have the facts in detail to sustain it. No one should dare make such a charge without the amplest knowledge. The Doctor has fallen among swift witnesses and been led, innocently, we hope, into slandering a good people.

The references to Sabbath desecration in this city are too true; but the taste of this paragraph we question: "With one or two exceptions, the Protestant Churches are episcopally attended, the churches are antiquated, and so are the sermons." If by that he means the subjects discussed were old, he is doubtless correct. Repentance, faith and regen-

eration are good old scriptural doctrines and are popular themes for pulpit discourse in this latitude. Railroad accidents, steamboat disasters, elections, State and national, are not usually presented to a worshiping congregation on the Sabbath. The cross may be antiquated; but we are divinely commissioned to preach it. And until the terms of the apostolic commission are revised, or abolished we will have to repeat the old, old story. As to the ability of the pulpit, there need be no invidious sectional distinction.

As to the temperance habits and convictions, we make positive denial. While admitting that temperance reform has made some progress in the rural districts, little or nothing has been done in the large cities or towns, he adds, "Here, as a rule, everybody drinks—men, women and children." From a life residence in the South we have seen no such thing. Gov. St. John, Dr. Hopkins, Miss Willard, and others, have visited us and made an altogether different report. They have readily acknowledged the fact that the temperance sentiment in the South is in advance of the North. Gov. St. John gathered the statistics which revealed the fact that Mississippi has less than a thousand saloons, while Minnesota, with about the same population, has nearly three thousand. And a like comparison may be made between other States. Our churches have pronounced boldly on the question, our preachers almost to a man practice total abstinence, and wine is rarely seen on the table of any church member. In all our acquaintance throughout Louisiana and Mississippi we know of no family that uses wine.

This much we have felt called upon to say in defense of our people.

## Prohibition and Peaches.

We do not propose to consider the great moral reform in relation to the peach crop, though the triumph of prohibition would stop the distillation of this royal fruit into brandy. The title above only means that we attended a great prohibition barbecue one day last week at the headquarters of the peach industry in Mississippi. It was at Terry, a village on the Illinois Central, about fifteen miles south of Jackson. The day was pleasant, the heavens were propitious, the Committee of Arrangements had discharged their duties with commendable activity and ability, and the occasion was most enjoyable. An elaborate dinner was appetizingly prepared and spread, and the vast crowd of a thousand, or more, persons complimented it to their full capacity. And the fragments remaining were greater than the five thousand left of the multiplied loaves and fishes. Seats were provided under the magnificent oaks of a beautiful grove, a platform was erected for the speakers, and the volume of prohibition eloquence was immense and various. Every phase of the question was discussed, and the greatest enthusiasm prevailed. The axe of reform is laid at the root of that pestilential upas tree, and great will be the fall of it. The advocates of prohibition are no longer a feeble folk, but an exceeding great army. Nor do they any longer apologize for their course, but rather speak as those having authority. Some legislative candidates were present, and in response to calls expressed themselves as favoring a local option law by counties—such a measure as the State Prohibition Convention demanded. Hons. T. Dabney Marshall and J. H. Martin, this editor and Rev. C. L. Harris (colored) spoke in the order named, and at least one of the number at considerable length. After these quite a number of five-minute speeches were made much to the enjoyment and profit of the vast audience. Not a single occurrence marred the pleasure of the day, and all went home praising the hospitality tendered and pledging earnest efforts to secure the triumph of moral reform.

In the afternoon we had opportunity of inquiring into the peach industry of that section. Terry and Crystal Springs, ten miles farther South, exceed any other points in the State for shipments of fruit, and the greater of these is Terry. Crystal Springs, however, stands first in her vegetable business. The soil in that section is admirably adapted to peach culture. They are of every variety of size, season and texture, and in flavor they are unrivalled. There is a daily average shipment of about 700 boxes, or 5,000 a week, each box containing a third of a bushel. They are shipped in about equal amounts to the New Orleans and Chicago markets, and bring from fifty cents to \$1.50 a box. Those sent North are shipped in refrigerator cars, which preserve the fruit in excellent marketable condition. In using these cars for fruits and vegetables the Illinois Central has given timely and praiseworthy encouragement to

a valuable Southern enterprise. The fruit is consigned to certain merchants in Chicago and New Orleans, whose soliciting agents are on the ground, and who have money on deposit with the local merchants. As soon as the account of sales is returned, which is the second day after shipment to New Orleans, the shipper calls on the merchant and draws his money. This puts much cash in circulation and stimulates local trade. It comes to the farmer in the cotton belt at a season when sorely needed. If the fruit crop was more regular and reliable, it would be a perpetual blessing to a people who have too long felt the tyranny and poverty of King Cotton.

While in Terry we shared the delightful hospitality of Bro. R. J. Barbour. We hope to take shelter under that happy roof-tree on some other good occasion.

## After the Revival.

As a church we Methodists have done more in the way of evangelization—getting men and women converted—than we have in indoctrinating them and in teaching them how to work after they are in the church. The first work and the main work of every preacher is to get men converted from the ways of sin and death to the ways of life and righteousness; but it is none the less important to teach them how to stay converted after they are in the church.

As soon as a man or woman, either young or old, boy or girl, is converted and received into the church they ought to be trained to do honest and faithful work for God. Constant religious employment is absolutely essential to religious vitality and power. In many places our churches are filled up with "drones" and "deadheads" who do nothing but hang around and hang on until Zion is hindered in her progress by a heavy burden of dead weight. This ought not to be and would not be so if we trained our members to work after we get them into the church. Every new convert, if converted to do any good, would try to do something for the general good of the church if put to work while warm in his first love. If only partially converted, the effort to put him to work somewhere or in some way would send him speedily where he ought to be. Year after year we get in more and more of this useless material—useless because not utilized at the proper time—till the wheels of Zion become clogged with cold and formal professors of religion.

In this way we go on from year to year converting over again the converts of the last meeting held. If it were clearly understood among us that those who "did not work should not eat," the real power of the church as an evangelizing force in the world would be increased fully one hundred per cent. In some places it is a sort of death struggle for the church to maintain life instead of being a life giver to others, as the church should be. A great revival and a large gathering is always a matter of congratulation to any church, and if the fruits were husbanded and utilized as they should be, it would prove a perpetual and constantly increasing blessing; but I have known the death-knell of some churches to be sounded when the number of additions was announced. The whole thing stopped right there and then as if the end had been reached.

The fact is, the most important, delicate, critical work begins when the properly evangelistic services close. In some instances—far too many, I fear—our pastors are in too great a hurry in receiving the candidates for membership into full connection in the church. A period of probation filled with prayerful training would save us from surplussage and it would, I believe, greatly increase the working power of those we take in. To get into the church—simply inside—is the "to be all" and "end all" of too many thousands among us. They stop stock still right where they began and start back from that point and finally "forget that they were purged from their old sins." In many instances the number of converts and additions, without regard to their character, is made the sole test of ministerial success and fidelity. This begets in weak men an unholy ambition for numbers and leads them to count as converts many who are in the bonds of iniquity." It leads weak preachers to neglect every other interest of the church, and allow things to go at loose ends, just so hundreds of conversions and additions can be reported at the end of the year. Every other item of the report goes to disprove this item. Men of this kind gather a quantity of material, but build nothing, strengthen nothing. The church is not edified, is not unified. It is nebulous, chaotic, without form and void, and utterly wanting in that coherency essential to power. A

large increase means, or ought to mean, diligent and thorough training. In this we, as a people, have been deficient.

## GILDENROY.

## Envy.

BY REV. J. B. A. AHRNS, D. D.

Of all sins envy is the most idiotic. Every sin roots in folly. Sin is the seed of woe. Sin brings inevitably a harvest of misery. What poison is to the body sin is to the soul. But of all soul-poison envy operates quickest and is most deadly. Those who suffer envy to have dominion in the soul soon die to all noble and commendable traits of character and become the abject tools of Satan.

Almost every other sin offers some slight compensation for the injury it works, as in the fable of the man who sold his soul to the devil for a stipulated sum of money. He got his sum of money. Thus the drunkard has his drink; the voluptuary, his sensual pleasure; the miser, his bags full of gold; the liar and slanderer, the satanic satisfaction of having led others astray; the cheater, his fraudulent gain; the thief, his stolen goods; but the envious man secures no compensation whatsoever. His envy affects not injuriously the envious, but the envious retain their wealth; the envious honored, their honor; the envious erudite, their learning; the envious officer, his office; the envious sensible, respected and refined, their good sense, respect and refinement. I have already wished that in one case the envious good might be transferable. It was when a man envied a friend his manifest piety. But no; the envious good is not transferred by envy. The envious are doubly wretched: wretched because of others' possessions—wretched because they possess not.

More than any other sin is envy a sword in man's bones, a rust which is surely destroying what is noble within us, a cancer which will bring about bodily and spiritual, temporal and eternal misery. It will not be long until the envious person will be so devilish as to entitle him to full partnership in the firm, Satan & Co. Malevolence is inseparably connected with envy. Envy begrudges others a supposed good, morbidly longing for it itself. It is a species of psychological robbery. What others are and possess the envious crave to be and to have; but this being impossible, the envious are hated. But whoever hateth his brother is a murderer. The envious would like to remove out of their way the envious in order that they themselves might acquire the office, honor, respect, love, wealth which the "slaughtered" possess. I can not conceive of a greater wretchedness than that of a fellow-mortal being in the way of our fortune—when our misery is caused by the prosperity of others. The weal of others gives to the envious woe, their day gives them night, their heaven gives them hell. The happiness of others make the envious unhappy.

Not only the really needy envy the favored few their favorable circumstances. Envy is at home in the highest walks of society, in the highest stations of honor and wealth. I have seen dogs, nauseated with over-much food, growl and get ready for fight because a lean, haggard and homeless cur, approached with hungry greed, attempting to gnaw on the scattered bones. Avault! 'Tis true, 'tis pity; 'tis pity, 'tis true, that many in high places envy their colleagues their supposed superiority; wealthy envy others their riches. Even of preachers I have heard—*mirabile dictu!*—who are devotees to envy, deeming it individual disparagement when a more gifted brother is praised, considering it their own impoverishment when a brother is enriched, supposing it to tend to their own degradation when a brother is exalted.

No doubt envy is an aboriginal of hell. Satan transplants it into the hearts of men. Otherwise I could not conceive a dullhead to be so dull, a fool so foolish, as to yield to envy, the most foolish of all sins. No man will put his hand in fire except for beneficent purposes; but envy benefits nobody and hurts more than fire hurts the body. The envious kindle the fire in which their own souls burn, prepare the cup whose poison brings death and damnation.

Flee from envy as from a serpent. When the mind which was in Christ characterizes us envy will find no standing-place in the heart, much less a room fitted up with cupboard and lounge. When we are born again envy is enjoined, immediately and once for all, to close the door behind itself at the outside. But it behooves us to guard against its readmission.

Deem it not an affliction when you are envied. Rather commiserate the benighted who envy you. You will continue to be what you are and retain what you possess; but he who envies you is unhappy.

## Persecutions in Mexico.

In a letter to Dr. Kelley the Rev. Joseph Norwood, of our Central Mexican Mission, with headquarters at Toluca, tells of the trials through which he and his collaborators are now passing. Romish fanaticism is its veteran and will resort to any means, however wicked and cruel, to arrest the progress of free thought and evangelical religion. But for the favor of the central government every missionary would be in constant bodily peril night and day. But our work prospers, and the heralds of the cross move forward trusting in God. A few more years of conquest, and these things can not be. May our Lord shield these honored brethren who have gone out without scrip or purse to scatter the seeds of life in that sin-cursed priest-ridden empire! And when we read of such thrilling adventures and narrow escapes as those recorded in this brief extract from Bro. Norwood's letter, our zeal ought to kindle afresh for the redemption of the benighted land.

"The terrible persecutions in Villa Guerrero, Tenango circuit, have made the cost of supplying that work quite heavy during the past month, and there is no prospect of any improvement very soon. The fixed intention of the fanatics seems to be to ambush and kill every Protestant who attempts to enter or leave that place. Several of us have been shot at several times, and once Bro. Guerrero and I held three men at bay—with a pistol and a knife in hand, just out of gun-shot—while riding a distance of nearly a mile until we met reinforcements. Hence we dare not go in that section with less than four or five in a group. One house has been wounded, one house burnt and another partially burnt. We earnestly ask your prayers and the prayers of the church at large."

## Who Wants the Change?

MR. EDITOR: One might suppose there is a reason for a change of the name of the Methodist Episcopal Church, South, from the number and length of the articles on the subject in the Advocate. But I have seen no sufficient reason yet, nor do I expect to after so much writing. Who is dissatisfied with our name? It is? We have more than 940,000 members. If one of them is dissatisfied with the name we bear, let him speak. None of the many writers favoring a change, so far as I have seen, wants a change for himself. For whom then? For someone in the great North-west, or some where else, they say, who wants to enter our fold, but can not stand the suffix. His is a *bad fix*. Let him adhere North. They have a sound gospel for him, thank God! We can not afford to ask 940,000 members to part with a sweet name endeared by a thousand precious memories, to please a squad who may laugh at and our new name. Those favoring a new name are by no means agreeable that it shall be, and the great body of the church would not trust any committee to forge the new name. Mr. Alvis did not think his patronymic short enough or euphonious as good taste required. Legislative authority was invoked, and "Alvis" was henceforth "Hog."

Is there anything covert in all this? Is it to remove a barrier to union with the Methodist Episcopal Church? If so, brethren, give us that question on its merits. It would be more popular than a change of name. But we will have no change. We are for the "South" now and forever.

W. P. HARTON.

HARRINGTON, MISS., July 30, 1885.

## Note from a Missionary Presiding Elder.

MR. EDITOR: We are having "times of refreshing from the presence of the Lord" in the Columbia district. From almost every church the good news comes. Not only are we having spiritual, but material prosperity as well. There have been two new churches dedicated, and a third is ready for dedication. I dedicated a beautiful new church on the Louisville circuit last Sunday, which I think, will be an inspiration to that whole country. The presiding elder with commendable prudence the fine as he said, we are going to have the first Quarterly meeting here next year. That church is proof of what *pluck* and *push* can do. And what has been done there has been done elsewhere, if not everywhere. How much the church and Sunday-school lose on account of comfortable church houses, no one can tell. And then there was a debt to be paid off by a collection. When I asked the preacher if there was to be a collection, he answered, "Yes, for missions." I want you to raise fifty dollars for missions to-day." How pleasant it was to obey that order. And how promptly and promptly that congregation responded to that call.



















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## THE SOUL'S DISTRESS.

BY JOHN T. WALLER.

Out of the depths, O Lord, I do cry.

Out of the depths of sin and misery;

Heard thou my voice,

Thou hast heard my voice, and hast heard my cry.

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municipality or supervisor's district, and that the petition must lie over one month for counter petitions, and be published three weeks in some county newspaper. This law has many good features, but is largely inoperative. Saloon-keepers make personal solicitations for signatures, and often threaten a withdrawal of business if a merchant, professional or laboring man refuses. Thus from considerations of personal friendship or fear of business injury they secure their petitions. Then again, if one person or a number get up a counter petition, he and his friends raise the cry of persecution and personal injury. This deters many who are with us in principle. We want a law that will eliminate the personal feature and put the issue before the people on its merits. It will then not be a question against Jones or Smith, but simply whether the greatest evil of the age shall be ended by anybody.

Rep.—What progress is this movement making in Mississippi?

Dr. G.—The cause is prospering beyond the most sanguine expectations. Our recent State convention in Jackson was composed of about 300 delegates from 54 counties, representing every calling, vocation, profession and creed. Quite a number of colored delegates were present and participated in the proceedings of the convention. The enthusiasm was great, but the most conservative counsels prevailed, and the conclusions were entirely harmonious and practically unanimous. It was remarked by many distinguished politicians and citizens that a more intelligent, able, representative convention was never held at the State capital. The newspapers of the State have approved our declaration of principles and applauded the spirit of the movement. There was no disposition to antagonize any party or seek any party alliances. It was declared in unmistakable language that the cause must be disentangled from party politics. No candidates will be nominated and no patronage sought. Candidates for the Legislature are only asked to favor a local option law by counties. They are not interrogated as to their party fealty on any question, but only requested to give the people this means of protection.

Rep.—Are you likely to secure this passage of such a law?

Dr. G.—There is not a doubt of it. It is doubted if a single candidate for a State office or for the Legislature would oppose it. The measure will pass with very little opposition. We had a majority in the last Legislature, but for lack of thorough organization and leadership this bill did not become a law. But in these two years we have seen our largest and most rapid growth. This cause is sufficiently strong today to demand what it wants, and with no prospect of denial.

Rep.—Have you not certain territory in the State already covered by prohibitory laws?

Dr. G.—Oh, yes. There are eleven entire counties, nineteen supervisors' districts and thirty-three towns and neighborhoods thus protected by special statutes. In addition to these other towns and counties have driven the traffic out by means of counter-petitions. The battle is now raging in Jackson, Canton, Meridian, Columbus, Brookhaven and other communities with prospects of success in each place. Rest and have enlisted for the war. One defeat is of no consequence. They only gather up their forces and energies for another struggle. When our law is secured from the next Legislature we expect to carry four-fifths of the counties in the State for prohibition in less than twelve months.

Rep.—How do the negroes stand on the question?

Dr. G.—I believe the majority of them are with us. Most of the negroes belong to the Methodist and Baptist Churches. These church councils have spoken out on the subject in the most emphatic terms. The colored Methodist Conferences and the Baptist Conventions have declared in favor of temperance and the suppression of the liquor traffic by law. I know one colored Baptist pastor who will arraign for trial any member of his church who signs a liquor petition. The church influence is the strongest with the colored people, and that will be wielded for the triumph of temperance and prohibition.

Rep.—What is the sentiment of the people in prohibition communities and counties? Is there a desire to repeal the law and return to license?

Dr. G.—Of course a few in these communities from motives you can well understand, prefer the traffic, but the vast majority of the people are delighted. The leading merchants and business men of Wilcox published recently a card expressing their great satisfaction at the volume of business, the moral tone and general betterment of the town under a prohibitory law. And the court records in each town and county show a decrease of crime. But all these and other facts will be given in a "Prohibition Hand-Book" I am preparing, and will be published in a few weeks.

Rep.—What do you know of the movement in Louisiana?

Dr. G.—My correspondence with

friends in the State, besides personal observations in the northern parishes, bade me to think that Louisiana will soon advance to the front. Under your present law some parishes have voted the traffic beyond their borders, as have also a number of wards in other parishes. A State Prohibition Convention has been called to meet in the city of Shreveport on the nineteenth instant, and promises to be quite well attended. For much of the interest awakened in Louisiana we are indebted to the Woman's Christian Temperance Union. Mrs. Judge Merrick, president of the State Union, has labored with commendable zeal in the good cause, ably assisted by a number of our first and most intelligent ladies. Mrs. W. H. Goodale, of Baton Rouge, has traveled extensively through the State, organizing unions and addressing the people on the great reform. I met her in Claiborne parish last summer, and can testify to her efficient work. She is now on a second tour through the northern parishes. The Woman's Christian Temperance Union in Mississippi is also well organized and zealously enlisted in the struggle. Mrs. Dr. Ervin, of Columbus, the accomplished president, was present at the State Convention and addressed a mass meeting of citizens in the evening.

Rep.—Please accept thanks for your kindness in furnishing our readers these facts.

Dr. G.—It only gives me pleasure to contribute anything, however meagre, to the information of the people on this subject. Our cause lives on circulating facts. If we can only get the people to read, prohibitionists will multiply like stars in the heavens. Had I access to the memoranda I have gathered, your readers would have much more to provoke reflection and relieve this tedium of the dog-days.

## "Rights and Privileges of Laymen."

BY REV. THOS. J. UPTON.

MR. EDITOR: I am highly pleased at the courtesy of Bro. Sullivan in his reply to my article with the above caption, and will endeavor to be equally so in my communications. We differ, and I doubt not, honestly; but then we should always in the discussion of these differences demean ourselves as Christian gentlemen. Bro. Sullivan thinks "that to carry out my suggestion would require a radical change in the fundamental law of our episcopacy." This, however, is simply his opinion which might be dissented from were the matter carried to the ecclesiastical courts. But, suppose the change in the "fundamental law" were required in order to admit laymen into the cabinet, it would not necessarily follow that damages were done either to the cause of God or to Methodism.

I am willing to concede the fact that laymen have all the "rights and privileges" which he claims that they have; but claim that they are entitled to more than he is willing to accord to them. I think their piety and devotion to the church, together with their faithfulness in the discharge of duties under the "rights and privileges" accorded them in 1868, entitle them to positions in the cabinet and are a guarantee that they will not hinder, but greatly facilitate the aggressive usefulness of the church.

I am aware that "under our economy" the layman can not claim any "right" to suggest anything with regard to the appointments. It is only accorded them by courtesy of the Bishops and presiding elders; but am of the opinion that "the good of the church" and the interests of the preachers require that this right should be accorded them by law. My plan, therefore, proposes that they be made members of the cabinet by law and that the appointments be made "by and with their advice and consent."

The need of all the aid the laymen can give is admitted by Bro. Sullivan, though he opposes the calling into requisition of this aid exactly where I think it would be of great advantage. If the Bishop is aided and enlightened by the suggestion of the presiding elders who are but seldom on the work and rarely ever hear the suggestions of one who is constantly on the ground, and knows both the ability of the preacher and the requirements of the people, would increase the degree of enlightenment.

But says Bro. Sullivan: "The presiding elders, preachers and laymen may and do differ widely in refer-

ence to where man shall be sent; but when they have given their views, the decision is left to one godly man," etc. Under our economy the layman is not there to express his opinion on the subject, but my suggestion proposes that he be there under authority of law and that his suggestion be heard as a matter of "right" and not simply of courtesy. As to the godliness of the man I have no doubt but many laymen are equal in that respect to any of our Bishops, and think the appointments would be as judiciously made, if made according to their suggestion, as if by a Bishop who knows but little about the preachers, and absolutely nothing about the congregation, even though it be at the suggestion of his presiding elders. My good brother thinks the Bishop makes the appointments "with freedom from those local and personal influences which would inevitably play so large and injurious a part in the deliberation and conclusion of the cabinet."

Will my dear brother contend that the sources, the presiding elders, from whence the Bishop derives his information relative to the preachers, are as free from those local and personal influences as he claims the Bishop to be? If the laymen are in the cabinet, it seems to me that the information derived from the two sources would enable him to make the appointments more judiciously than if only the presiding elders are consulted. The interests of the church and preacher would both be subserved by this change, therefore let us have it.

NEW ORLEANS, LA., AUG. 5, 1885.

## Red Sea Passage.

BY REV. ANSON DOWLING.

THREE days' journey brought the people of Israel to the Red Sea—a distance of about thirty-five miles. The way through the raags of hills or mountains near the sea is called Pibahirath—Mouth. Entering through this open space they found a place of sufficient breadth for comfortable camping. But when the army of Pharaoh was heard approaching, the situation was calculated to add to their distress and horror. In front lay the Red Sea, right and left the mountains, and in the rear the advancing hosts of Pharaoh. Confusion and dismay reigned supreme in all the camps of Israel. Amid this wild horror Moses betook himself to earnest prayer. It was the only available arm of protection and defence. In obedience to answered prayer Moses took his stand on the edge of the sea with the wonder-working rod in hand. The scepter of sheep becomes the scepter of men and the sign of wisdom and power. It wakes the winds, divides the waters, dries the ground and makes an easy and safe passage for old men and women, fathers and mothers, with all their children, including the babies.

At the point of passage the Red Sea was about twelve miles wide and eighty feet deep. The waters were piled up in heights right and left, forming "walls." These walls, therefore, must have been over one hundred feet high. These walls were "congealed in the heart of the sea." Dr. Clark says, "The strong east wind employed to dry the bottom of the sea is here represented as the blast of God's nostrils that had congealed or frozen the waters so that they stood in heaps like a wall on the right hand and on the left hand." Then these walls, on the right hand and left hand, were solid. What a change was wrought by the scepter of power! These walls were far enough apart to afford ample room for the entrance and passage of all Israel in the course of a few hours. The scene of the passage must have been brilliant indeed. The glory of God from the "pillar of fire" must have blazed on the walls the whole distance of the passage, so that the pathway of darkness and doubt became the pathway of brightness and hope. Into this brightness and glory the people entered with bounding joy and quickened step. In the passage they were confirmed in the bright hope of the future, and ascend the other shore shouting glory to their all victorious Lord. As the "pillar of fire" gave light and glory to the people of Israel, and blackness

and darkness to the people of Egypt, so the Red Sea became the scene of life and salvation to Israel, and of death and destruction to the hosts of Pharaoh. Pharaoh, who had decreed to destroy all the male children born at the time Moses was born by having them "cast into the river," now realized his measure meted to himself. He who decreed death by water died by water. He that taketh the sword shall perish by the sword.

The heart of Moses was so filled by the presence of the Lord God that his lips were tuned to sing his loudest praise. In this song of loudest praise he uttered the purpose to prepare his God a habitation. Hence in the passage of the Red Sea, and the salvation and glory thereof, Moses realized in the highest sense the propriety and utility of preparing a house or home for the God of his fathers. Here is the beginning of church conception which evolved the tabernacle at Mt. Sinai and goes on through the ages till John, in the isle of Patmos, heard the song of triumph in the upper and eternal temple as they sang the song of Moses and of the lamb. Why this connection in the final song of conquest and salvation in heaven if Moses did not introduce the grand enterprise?

In this light alone can St. Paul be understood when, writing to the church at Corinth, he says: "I would not have you ignorant, brethren, in regard to the work of Moses, how all our fathers were baptized unto him in the doctrines and obligations of revealed truth and duty; and that in realizing their meaning in practical living they 'did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual rock that followed them: and that rock was Christ.'" Why should the inspired Paul refer the church at Corinth to these points under the administration of Moses if they did not constitute a base line of warning and instruction? These points were pertinent to the gospel church at Corinth. Therefore there was analogy, likeness, oneness. Then we draw a few inferences: 1. The church at Corinth was baptized by pouring—as under Moses they were baptized by pouring. 2. At Corinth they had their babies baptized—as under Moses all the babies were baptized in passing through the Red Sea. 3. At Corinth the church held to free or open communion—as under Moses they all did eat and drink of Christ. In heaven above all the saved will realize the oneness of salvation from all the ages and unite in the triumphal and eternal shout of victory.

OZARK, ALA., AUG. 5, 1885.

## For the Master's Sake.

God loves a cheerful giver. So the Bible teaches. I have sometimes thought that there is a considerable amount of giving that can scarcely be called cheerful giving. Men often give because the Conference assesses, because the preacher asks and because their not giving will discredit them in ecclesiastical circles. Yet while there is more or less of this perfunctory, spiritless giving, there is much giving of a different type. There are claims which appeal not to ecclesiastical pride, but to piety and philanthropy, and these claims are cheerfully met. I desire through the columns of the ADVOCATE to present a claim of this sort. I refer to the Ministerial Educational Association. This organization is extra judicial. Its existence among us is due not to disciplinary requirement, but to voluntary beneficence. Its object is to provide funds for educating young preachers who are unable to educate themselves. The praiseworthiness of the object is unchallenged. To give a young man that training which will fit him for the noblest of all callings is an achievement which merits universal approbation. This association has been in existence for several years, and has aided a number of young men who are now doing royal service in our itinerant ranks. The object of this paper is to make an appeal to the church for additional help. Last session we had at Centenary College two beneficiaries. Next session we will probably have three and two others. To sustain these four not less than four hundred dol-

lars will be needed. Our available resources do not reach that sum. As president of the association, I therefore appeal to the church for aid. Brethren, will you not respond to this call. Send any amount, large or small, to the treasurer, Dr. C. G. Andrews, Jackson, Miss. Remember the words of our Savior: "It is more blessed to give than to receive." W. C. BLACK.

From Arcadia, La.

The church at Autioch, where we were to have held our Quarterly Conference for Summerfield circuit, was burned down a few nights before. It is supposed to have been the work of an incendiary. On arriving on the ground Saturday we found that our people had put up a capacious arbor, and so we were enabled to hold service with probably more comfort than is possible indoors during these intensely warm days. Bro. Davies has been having some good meetings at Alabama and Harmony, and at Autioch we had a good time. The pastor's report discovered a good work going on among the young, there being a flourishing young men's prayer meeting at our church and thriving class meetings at several points on his circuit. Our young brother is working hard, but his avoirdupois seemingly does not suffer. The Conference appointed a committee to raise this fund and to build at once a Methodist Church to replace the Union one that was burned. It is not likely that the Autioch community will find much difficulty in putting up a creditable structure.

We are glad to see that Col. A. C. Mitchell and Judge L. E. Carter, of Shreveport, have issued the call for a State Prohibition Convention to meet in that city on Wednesday, August 19. There is in all the parishes of our district a very strong and constantly growing prohibition sentiment, and it is confidently expected that throughout North Louisiana there will be held at once meetings of the temperance people to elect delegates to this convention. Every parish in the State should be represented, and let there be a rally all along the line. Georgia, Arkansas, Alabama, Mississippi and other Southern States have held their prohibition conventions, and it is matter of rejoicing that our own beloved Louisiana, at whose throat, and gnawing at whose vitals is this whiskey devil, is about to have her first State Prohibition Convention. I want to attend, and I want to meet the best people of the State there—the men who do not believe in being ruled by whiskey, lotteries and other of the devil's machinations, but who are for prohibition, for sober men and women, for happy homes and a glorious future. I shall do my best to squeeze out a day or two from my pressing engagements to be in Shreveport, God willing, on August 19. Brethren, ministerial and lay, let us work and make this convention a success.

August 4, 1885.

It will doubtless be of interest to many readers to know where our Presidents are buried. All of them have been buried in the States of which they were citizens at the time of their death, and most of them on their own homesteads:

Washington at Mount Vernon; Jefferson at Monticello; the Adamses at their old home at Quincy, Mass.; Madison on his own farm in Virginia; Monroe in Hollywood, at Richmond; Jackson at his home in Tennessee; Van Buren at Kinderhook, N. Y.; Harrison at North Bend, Ind.; Tyler in Virginia; Polk in Tennessee; Fillmore at Buffalo; Pierce in New Hampshire; Buchanan in Pennsylvania; Lincoln at Springfield, Ill.; Johnson in Tennessee; Garfield in Ohio, and Grant in New York.

A STEAMBOAT BISHOP.—Commodore Vanderbilt and the members of his family were present when Bishop McTear preached one of his most eloquent sermons, the occasion being the anniversary of the presentation of the "Church of the Strangers" by the Commodore to the Rev. Chas. F. Deems, D. D. Vanderbilt listened with rapt attention, and when the celebrated divine took his seat, George Osgood, the broker, observed, "That preacher is a game cock, Commodore!" "No sir, he's a steamboat man! a steamboat!" was the emphatic response. This was the Commodore's type of this acme of greatness.—Register.



## Christian Advocate.

THURSDAY, AUGUST 20, 1885.

For the New Orleans Christian Advocate.

HIS FOOTSTEP.

BY INVAD.

He is coming! he is coming! for I hear his footsteps fall  
As he enters now the gateway, as he passes thro' the hall,  
"Tis his 'dear, familiar' footstep, and I know it  
From all others,  
And no matter where I'd hear it I would know it  
Was my brother's.

Ah! how often I have listened thro' the weary hours long,  
Waiting, watching for his coming, with my heart  
Bereft of song!  
But my heart grows calm and restful when his well-known step I hear,  
For 'tis sweeter than soft music as it falls upon my ear.

'Tis not swift, 'tis not slow measured, 'tis not stealthy,  
Cautious tread;  
Yet I think its very magic would awake me were I dead!  
'Tis a step both firm and steady—just the same by day and night—  
And his feet are brave and steady, for he plods the path of right.

Ah! you smile when I express it—yet "how beautiful his feet!"  
For they walk the path of duty, bearing tidings glad and sweet,  
To the house of grief and mourning, to the sufferer's bedside,  
He has gone to cheer and comfort and to watch o'er those who died.

There is music, there is magic in his footsteps—aye, a sound  
That methinks would wake my slumbers were I sleeping 'neath the ground.  
Surely I would "wake with gladness" from my dreamless slumbers sweet  
When I hear among the daisies the glad echo of his feet.

I love to think when I am gone, and he is left alone,  
While waiting for his coming, as I stand before the throne,  
That in the midst of all that throng, with music everywhere,  
That I shall hear and know his step upon "the golden stair."

Ah! yes, methinks that even there will fall no sweeter sound  
Upon my ears from angel harps, from those white robes and crowned,  
Than the glad music of his step—to me an angel's here—  
And I shall have to "welcome home" and greet my brother dear.

## How Far Is the Church Responsible for the Whisky Curse?

BY HON. W. H. GOODALE.

I was reading over the other day to "my little girl" the nursery tale of "Puss in Boots." It will be remembered that the remarkable cat who is the hero of this somewhat improbable story, among other advantages which she had planned to secure for her doll of a master, had set her mind upon a valuable estate which belonged to a magician who was so far the terror of all honest folk as to render his spoliation and even his destruction a matter greatly to be desired, if not a positive duty. So this knowing cat dared him to make a display of his powers of magic, whereupon, to her great consternation, he turned himself into a lion. But the crafty puss evaded the destruction which threatened her by jumping up on to the mantelpiece, where she gave utterance to the reckless proposition—"Anyone can turn into a lion. I just dare you now to turn into a mouse." The foolish magician could not endure this taunt, and on appearing as a mouse was at once pounced upon and devoured by his cunning foe.

This tale brought back to me a thought of my early boyhood when told the story of Satan assuming the form of the serpent in the Garden of Eden: "If Eve instead of eating that apple—if apple it was, who knows?—had munched that snake's head with a stone, would there have been any devil left to tempt mankind?" I am not desirous of raising any new theological issues to divide the church. There are too many now. Eve, doubtless, in some way lost the chance of her lifetime in her interview with the serpent, as most of her posterity have done, I had almost said, "time and again" ever since. But it seems to me that most of us must have felt at times a longing to get at evil in a concrete form—"reduced to its lowest terms," as it were, the devil in the form of a mouse, on which we could avenge humanity and gratify our personal resentment by a crushing tread of the heel. Such an opportunity is presented by the whisky curse. It is the concrete devil, iniquity concentrated, hollid down, the double-distilled quintessence of sin.

"Who hath woe? who hath sorrow? who hath contentions? who hath babbling? who hath wounds without cause? who hath redness of eyes? They that tarry long at the wine; they that go to seek mixed wine!"

And remember this was wine. Since that was written this producer of woe, of sorrow, of contentions, of babbling, of wounds, of physical degeneracy, has been distilled and drugged and boiled over in the death-producing chaldron of hell until it holds in its foul embrace the incitements to every form of lust, of vice, of crime, that all the powers of darkness through all their long infernal orgies have been able, with all their combined capacities for evil, to devise. Here is its terrible arraignment: It costs more in dollars than every function of government, national, State, city, county and municipal, including our army and navy, our Congress, our State Legislatures, the river and harbor and pension bills, all national, State, county and local debts and all the schools in the country. This is the weakest count in the whole indictment. It is the destroyer of the home, the chief cause of pauperism, of crime, of insanity; its annual death-roll is twelve

and one-half times greater than that of war; it is the ever active foe to Sunday observance, to religion, to education, to health.

Said Gladstone, in the House of Commons: "We suffer more each year and every year by intemperance than from war, pestilence and famine—those three great scourges of the human family." Stop its ravages, and you open the prison doors and the steady flow of the red tide of crime is staid. Check at its source its turgid stream, and you throttle in infancy nine-tenths of all the evils that afflict humanity. It is the concrete devil—Satan in the form of the serpent, the magician in the form of the mouse.

Now, what is the duty of the church? Plainly to put its foot upon this evil. What is the responsibility of the church? We shall see.

We announce these three propositions:

1. The church is not, or should not be, the mere passive exemplar of moral principles, the custodian, as it were, of certain ethical postulates. It is, or should be, an army organized for aggressive warfare upon evil in every form and wherever found. The warfare is, or should be, a *l'outrance*, the conflict immediate, unrelenting and as inevitable as chemical action or the attraction of gravitation.

2. Moral responsibility, whether in the church or out of it, includes not merely the harm one does, but also the good he might, but does not do.

3. The whisky curse could not exist against the determined opposition of the Christian church. Its death-knell will be sounded the moment that membership in the church of Christ means active opposition to this evil.

These are the three propositions, short, incisive and indisputable, that fix upon the church—of to-day the responsibility for this giant among evils, this "sum of all villainies." May the great Head of the church, not with the "scourge of small cords," but by the gentler influences of that love which is infinite purify the church in its members that this sin be not laid upon us!

BATON ROUGE, LA., Aug. 10, 1885.

## Retrospective.

TWENTY-FIFTH PAPER.

During a year Mr. McDowell traveled a circuit in Alabama. There were those in the Methodist Episcopal Church who opposed its policy so far as the episcopacy was concerned. They contended that our Bishops were invested with too much power—especially in assigning the itinerant preachers to their fields of labor, with other objectionable features, and urged with more heated vehemence than solid argument that a more liberal form of church government should be adopted. Among the leaders and abettors of this departure from the established polity of our church since the days of Coke and Ashury were seven local preachers within the bounds of Mr. McDowell's circuit who were busy in making proselytes, and succeeded in making many believe that it was only a question of time when there would be no Bishops in the Methodist Church. These dissatisfied preachers organized a branch of the Methodist Protestant Church, or, as designated by some, Reformers (?). Among the number was a dignified old gentleman who was highly respected for his piety and talents. He was popular with the people. Before moving to Alabama he had been honored with a seat in the Georgia Legislature, where he learned to be calm in debate.

Previous to entering the ministry Mr. McDowell had studied and practiced law, so that he was no novice in debate. Six of the disaffected local preachers who had challenged Mr. McDowell to discuss the questions at issue had met him at his appointments. In his lawyer-like way he had quizzed them off of their ministerial balance until they ceased to trouble him. The seventh was Mr. W. (the old gentleman alluded to above), whom he regarded more formidable than all the rest on account of his high standing in the community, urbanity in manners and tact in debate. He was very much in hopes that he would let him prosecute his work unmolested; but not so. He had notified the people at one of the most prominent appointments that at a regular appointment he would be present and discuss the question of church government with their circuit rider.

As no previous notice had been given Mr. McDowell, he knew nothing of the affair until he reached his appointment on Sabbath morning, where he found a much larger audience than usual in waiting to hear the discussion. Said he: "I took my text and preached as though nothing out of the common order of things was to transpire." At the close of the sermon Mr. W. rose and asked permission to speak, which was granted. Just at this juncture a fat old colored woman started from one of the back seats, proceeded down the aisle with a heavy and noisy tread, Mr. W. and the congregation watching her strange movement until she stopped in front of the pulpit. Addressing Mr. McDowell, she said: "I want you to tell me what I ought to do. In Georgia I belonged to Master W.'s church (looking at him as he stood speechless)—the regular old Methodist Church, sir; but since we come to Alabama I told that he is a deformer, and now please tell me what I ought to do." Mr. McDowell replied: "Aunt, I presume you can do as you please. If you prefer to remain with us, you can do so." Whereupon Mr. W. stamped his

foot, ordering her back to her seat to his discomfort. After a brief pause, taking a second sober thought, the good man said: "It is possible I ought not to have intruded on this occasion. I take the interruption which has occurred as a rebuke, and have nothing to say at present." The old colored woman (in church status) gained local option. Mr. McDowell gained the day without debate, while there was nothing left for Mr. W. to gain but mortification and defeat for his gratuitous interference. The interesting (?) services closed with the benediction.

On the same circuit there lived a pious Dutchman who was well to do in the world. He had built a neat, commodious church and deeded it to the Methodists. He was thoroughly indoctrinated and fixed in his faith and religious principles. Like many other of our old-time members, he loved the Methodist Church, her polity, doctrines and her prudential usages, and was grieved when he heard of members deserting her ranks. He had acquired a habit of expressing a hearty approval during the delivery of the sermon, whenever the preacher uttered pious sentiments in accord with his views, by clapping his hands and saying, "A-men."

The sad news reached him that a favorite young preacher had united with the Protestant Methodist Church. He was anxious to see him and interview him on the subject; sent him a pressing invitation to fill an appointment at his church. The young preacher accepted the invitation; the day was fixed. When the preacher arrived the congregation was seated in the church. The preacher entered the pulpit before having an opportunity of speaking to his old friend. He had not proceeded far in his discourse before our old brother warmed up and seemed to forget the young man's estrangement. He commenced a pious sentiment which touched a vibrating chord in the Dutchman's heart; but before closing the well-begun paragraph he cast a reflection upon the government of the Methodist Episcopal Church. Not anticipating this, with uplifted hand, looking him full in the face, ready to give his hearty approval, he said, "A-a—" Then, with a sudden shake of the head and indignant frown, he rounded off by saying, "Mfne vriend, dot alters the case."

Mr. McDowell afterward took a position among the local preachers, while he remained a fast friend to the itinerant, giving them a cordial welcome to his house and board. Few excelled him in companionable entertainment. The writer is unadvised as to when, where and how he departed this life, but entertains a hope of meeting him distant from earth's cloudy skies.

DANIEL MOREE.

MARSHALL, TEXAS.

## The Prohibition Campaign.

MR. EDITOR: Enclosed I send you a communication clipped from the Amite City Independent, which I hope you will reproduce in the ADVOCATE. It speaks for itself. The people of this ward at the last election voted "no license," and there probably will be another vote on the question next fall, as the liquor dealers may hope to reopen the saloons. There has been a marked improvement in the community since they were closed, though drug stores have multiplied. We want an organization of the Woman's Christian Temperance Union in this place. With such an association we feel confident of permanent success in closing the grog shops, and by the execution of the law to keep doctors and drug stores within legitimate limits. Last fall I secured the names of quite a number of ladies for the organization of an union, and have been corresponding with the view of getting someone of the order to visit us and organize a working union. We want a lady who can face an audience and talk on the subject of temperance to come and lead in the work. If such an one can not be obtained, we will proceed to organize and report to the proper authority. It behooves the friends of temperance and humanity to be at work at this auspicious moment. One blow at this time will be of more service to the cause than two in the future. In your peregrinations stop and favor us with a talk on prohibition, or any kindred subject, and we will give you an attentive audience.

Fraternally, J. M. PUGH.

## THE VICTIM'S PLEADING.

EDITOR INDEPENDENT: I believe I am one of the oldest residents in this town, and have been at different times and frequently addicted to *sprees* of the most degrading character; have reformed several times and noted the change in my business and family affairs—always pleasant and prosperous. But, alas! I have been tempted, enticed and treated to drink when I really had no desire to drink by my so-called friends until I have fallen many, many times a victim to drunkenness. But I can solemnly say I have never bought a drop of liquor since the prohibition law has been under the influence of it, and I appeal to the ladies to help me to do all in their power to suppress the license for ever. Never permit the accursed stuff to be sold in our beautiful little town again. Ah! yes, all the ladies can do a great deal toward helping to save their husbands, fathers, sons and even fathers. I tell you of my own experience in this town for the past twenty-five years. I mean the ups and downs caused by whisky. During this time I have bought from and seen buried eleven barkeepers, saw three men murdered in the streets while intoxicated, and witnessed a most horrible death from delirium tremens in the back room of a saloon. All these are facts; and is it not enough to the minds of all sane people to the

sad reality of the destruction of our people? Just think of it! Right here in our corporation, in sight of churches of almost every denomination, the horrible work of drunkenness, gambling, horse racing and every conceivable work of infamy has been perpetrated previous to the prohibition enactment. Compare the difference since then. Notwithstanding some have been lucky or, rather, *unlucky* in procuring prescriptions—he that as it may—we are benefited, even if it remains just as it is. If only a few do make more money, what is that compared to the heart-rending sight of our sons being murdered, disgraced and going to perdition for the sake of whisky. Vote it out entirely. Then we have done our duty as men, and drive temptation from our homes.

I am a reformer and advocate the temperance cause, and earnestly beg and work all on against the sale of liquor in our midst, and plead with everyone to help me suppress the license. Look at our young men and young ladies of late; how much more the young men seek their company and escort them to church and places of entertainment, and can promenade our streets right by where the bar-rooms used to be in perfect peace and assurance of not being made to blush. These are only a few circumstances I have given. Were I to write all the misery, sorrow and even crimes I have witnessed caused from whisky it would fill several columns; but these are positive facts I have stated, and I hope and pray henceforth no man will ask me to take a drink.

G. F.

## Meridian District Conference.

The Meridian District Conference convened at Lauderdale, July 30. The presiding elder, Rev. James A. Godfrey, presided. Although feeble in body, his mind still sparkles and he sandwiched the occasion with many spicy remarks. He made a careful inquiry into the condition of each charge, especially as to its spiritual state. Much was said upon the subject of our members holding morning and evening prayers, searching the Scriptures daily, reading our theological standard works and taking our religious papers, especially the NEW ORLEANS CHRISTIAN ADVOCATE. It was a source of deep regret to a number of the pastors that so few of their members read our standard works and religious papers.

A rigid investigation was made into the financial system of the Sunday-schools, and the revival of class meetings was strenuously urged. Indeed some of the brethren reported that the star of the class meeting was again to be seen shining in the spiritual heavens. Oh! that its luster may increase and brighten until the path of the entire church shall again be made plain by its light! Prof. A. D. McVoy was with us on Friday and Saturday. He made a strong speech in regard to the NEW ORLEANS CHRISTIAN ADVOCATE, urging upon all Methodists to support it because it is Methodist property. The building is ours, every brick in it is a Methodist brick, the type is ours, every letter is a Methodist letter, the editor is ours, every thought he has is a Methodist thought, the whole is ours and we ought to support it. Well did our genial president represent the East Meridian Female College, and reported the outlook for the coming year flattering.

The resolutions passed by the Conference in regard to the death of Bro. S. Hawkins show how he was esteemed. A glowing eulogy was passed upon his life by Prof. McVoy which brought the tears to all eyes.

As the time limit necessitates the removal of the presiding elder, Rev. James A. Godfrey, the Conference passed resolutions thanking him for his labors in the district and for his aid to pastors and people.

After the adjournment of the Conference at eleven o'clock Saturday morning, Miss Jemmie Petty, of Meridian, made a stirring appeal to the ladies of Lauderdale in behalf of the Woman's Foreign Missionary Society. She was followed by our silver-tongued orator, Rev. J. M. Weems, who entertained the audience with an enthusiastic speech upon foreign missions. Miss Petty organized a society with a membership of fifteen. By a contribution of twenty dollars Bro. D. C. Langford was made a life member. On Sunday we had a refreshing from the presence of the Lord.

N. B. HADRON.

MERIDIAN, MISS., Aug. 4, 1885.

## REPORT ON TEMPERANCE.

Your Committee on Temperance beg leave to report the following:

We regard the cause of temperance as one of almost unparalleled importance. Whether viewed from the standpoint of the State or from that of the church it demands and elicits thoughtful attention. If we consult the material interests of the country at large, we find intemperance to be the cause of a financial drain that is equalled by nothing else. It creates crime that must be prosecuted; it creates pauperism, idleness and insanity that must be supported. If we consult the spiritual or religious interests of the country, we find no greater obstacle in our way. We blame the whisky traffic for these unnecessary financial expenditures and these hindrances to morality and religion growing out of intemperance. Stop the sale of whisky and intemperance, with its frightful array of evil consequences, must cease. We are glad to know that light, from reliable sources, is being shed upon this subject to such an extent that there is an awakening of interest among all classes that arouses investigation and leads to wise and courageous action. We are also glad to know that while moral suasion is allowed to do its legitimate work, there is a disposition on the part of the most intelligent and respectable citizens of our State to prohibit, by law, the traffic in intoxicating

liquors. Prohibition does not purpose to interfere with any rights or liberties properly belonging to any one. We favor the prohibition of the whisky traffic for the same reason we would oppose the licensing of highway robbery. We claim that we have liberties, the exercise of which is not detrimental to others, and these the whisky business would take from us. Between liberties damaging and ousting to society and liberties elevating and refining we can not hesitate to choose. We propose to enlarge the one and restrain the other. That the whisky traffic brings into the public school treasury of Mississippi a considerable sum of money is a poor argument in its favor when we remember that it is supporting vice at the expense of virtue. It is to be hoped the time is now at hand when the moral sense of the people will condemn, with unrelenting condemnation, the unchristian idea that it is right to use the price of blood to educate our sons and daughters. The success of this movement is our ardent desire. We desire it not because we would precipitate financial damage upon any one engaged in the traffic, but because we would protect our own material interests and stimulate and encourage our educational and religious advancement. We are glad to report prohibition as a growing sentiment. It meets with encouragement everywhere and among all classes. We have not a doubt of its final triumph.

We offer for adoption the following resolutions:

Resolved, That we will endeavor, to our utmost ability, to banish intemperance wherever it exists from the membership of our church.

Resolved, That we recommend the Woman's Christian Temperance Union as an organization worthy of the confidence and hearty co-operation of the women of our church.

Resolved, That as individual members of this District Conference we pledge ourselves to pray and work unceasingly for the success of prohibition.

L. OARLEY,  
D. G. W. ELLIS,  
T. Y. BLANCKS, Committee.

## REPORT OF THE COMMITTEE ON CHURCH PERIODICALS.

Your committee, to whom was referred the duty of reporting upon our church literature, beg leave to report as follows:

That after canvassing the matter as fully as possible we are compelled to say that in most of our pastoral charges to take the ADVOCATE and read them forms the exception and not the rule among our people. That a comparatively limited number of our church papers are taken by the members of our church, their places having been substituted by cheap secular papers containing stories of a light and trashy character which have a tendency to vitiate the tastes of our youth, and yet we find these same people objecting to and refusing to subscribe to the NEW ORLEANS ADVOCATE because it contains an occasional story though of a much less objectionable character. In fact the excuse offered by our people are light and frivolous in the extreme. While we think it eminently proper and instructive to read good secular papers we do deprecate the idea that that should form the basis of an excuse for not having our religious papers in their families. We recognize fully the fact that circulation of good, sound religious literature is the most effective means of educating the rising generation in morals, and yet we regret to say that but few family libraries contain our standard works on theology, and consequently our people are not informed on this subject as they should be. It is a serious question with us how to accomplish this much desired end, for until our people are better instructed the church must suffer loss at this point. We would recommend a more earnest effort on the part of our ministry for the circulation of our church literature. We think it would be advisable that our preachers deliver a sermon or sermons to each of their congregations on this subject. We do most earnestly endorse the editorial management of the Nashville and NEW ORLEANS ADVOCATES and commend them to our people as pure and clean, furnishing such matter as will tend to elevate the morals and stimulate their religious zeal.

W. E. BALLARD,

E. F. EDGAR,

E. G. MOHLER, Committee.

## A Protracted Meeting Under Difficulties.

The congregation met in a grove where the singing and fluttering of birds, the grazing and movement of animals and the passing of persons along the public highway, attracted the audience and divided its attention with the preacher and thus weakened the force of the word preached. It was showery weather. Sometimes these showers came up just as the people were assembling for worship, or commenced to fall towards the close just as the preacher was enforcing a faithful argument by a most earnest appeal. The congregation had suddenly to break up and seek shelter in the neighboring houses: thus the force of a sermon was lost on that people forever. It was in a country where game was abundant, and many lived thereabouts who loved to hunt and went for the game from within hailing distance of the place of preaching. In the midst of an earnest exhortation the report of the gun that killed the deer is heard and every man, woman and child knows the meaning of it. For a time

their attention is arrested when the power of the word is lost upon the summer air. Then the arrangement of the seats was such as to place the speaker in a sinking hole, where an uncomely preacher must stand in such a disadvantageous position to deliver his message, sensibly feeling the disadvantage at which he is put. The congregation meanwhile wondering why he does not preach better or why he does not stand up in a more manly way before them and not cower under their gaze.

To some extent sentiment prevails that if the word is preached right it must have its course and its glorification. The word faithfully dispensed "will accomplish the thing whereto" God "bath sent;" but instead of proving a "savor of life unto life" for the want of upholding the hands of the ministry in prayer and in the removing of these circumstances which serve so to impede and embarrass the truth it, will prove a "savor of death unto death." This when almost any successful farmer could afford to build a comfortable chapel on the sheep plan of the present day.

Perhaps there are few preachers of long and varied experience who have not known successful meetings held under great disadvantageous circumstances, but every such preacher knows that those thoughts that breathe and the words that burn lose their untold force and fiery import from any and all of these detracting and distracting circumstances. Let the church be built on a spot most convenient for the accommodation of the community. The house should be adjusted to the size of the congregation, the seats constructed so that the laboring man can be comfortably seated and the height of the pulpit carefully graduated to the size of the house.

## Progress.

BY MRS. J. M. BRUNNEN.

This is an age of progress. Time is unfolding and developing new ideas and improvements in almost every profession and calling known to man. While the world with its varied vocations is reaching out and grasping higher attainments in the works of art, science, agriculture and commercial activity, the church is keeping pace with it. In the last century great improvements have been achieved. Over the wires flash the current news of the day, bringing the world into close proximity. Through our once depopulated forest moves the steam engine with great velocity. Men have erected churches, established Sunday-schools, colleges and given to the world sound literature and sent the gospel into heathen lands. Women, with her multiplied cares, comes upon the scene in behalf of her brethren sisters, and she, too, is accomplishing a noble work. Her power and influence is of no little moment.

The church is advancing with its protecting care and open arms reaching out to the islands of the sea. This great movement in each department is advancing by patient and energetic work. It requires diligence, perseverance and thought to accomplish any grand scheme either mental or physical. The greatest minds the world has ever produced, those that have reached the highest step on the ladder of fame, have been attained by close application and hard study. Their theme has been upward and onward while burning the midnight lamp to attain their purpose.

One hundred years ago a small branch of Methodism was planted on American soil. It has been cultivated by prayers, watered by tears and protected by tender and faithful hands, and God has given abundant increase. From this branch has grown a tree of great magnitude, spreading its beautiful branches over thousands and inviting thousands more to come and rest beneath its shade. The church reaching down through the last century has been broken in many places by the icy touch of death. God in his wisdom and mercy has filled the broken places with other great and good men while the missing links are waiting and watching at the beautiful gate. The laborers are called away one by one to their sweet rest, the work moves on, increasing in power and strength. All these achievements have been accomplished by work and the sustaining power of God.

One hundred years ago was it even conjectured that the women of the nineteenth century would become a strong arm to the church by their missionary zeal and labors. Hitherto the church has failed to employ her greatest element of power. Save in a few instances, woman's influence has been considered out of its sphere when exercised for the conversion of the world. But times are changing, a new idea has been spoken into existence and woman has been chosen as a medium to tell the blessed tidings of a risen Savior.

She puts her armor on her trust in God, bids a long farewell to her native land and sails out on the old ocean rocked by its rolling waves and billows to tell the heathen of Jesus. While she is suffering self-denial and laboring for and with the heathen, her sisters on this side of the great deep are faithfully and successfully laboring for the cause of missions. It has been conceded in all ages that woman is dependent leaning on the strong arm and intellect of man. In this great work she does not depend on man alone, her trust and prayers center around her Savior who is ever interceding for a sinful world. Her last







## Christian Advocate.

ORIGIN OF THE LITURGICAL, LITURGICAL AND  
THE LITURGICAL LITURGICAL  
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. B. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. O. HUNNICUTT.

THURSDAY, AUGUST 20, 1885.

A steward too stingy to take a church paper is like the trustee of a poor-house—his sympathy becomes a driving force, and he regards his pastor as only a respectable pauper.

Rev. T. W. Dye, writing from Crawford, Miss., says: "We have had a gracious revival at Crawford. The church much revived and many conversions. Twenty-one additions. I go to Trinity to-morrow. Bros. Malone, Gaines and Boon assisted me."

The Methodist who subscribes for a county paper, but hasn't money enough to take an ADVOCATE, puts Caesar before Christ. He prefers politics to piety. He can talk glibly of candidates and campaigns, but is as innocent as an infant of the mighty movements of the Lord Christ in the earth.

In Paris, where the law of the Sabbath is decreed, one in every eighteen of the population receives pauper relief. Just so. The Sabbath rest is as necessary to physical health as to moral and spiritual well being. It is only a question of a short time when Sunday laborers become paupers.

There is a distinction with a difference in the following from the Sunday-School Times: "There is a good deal of difference in letting one's light shine and letting one's self show, and either of the two processes may go on independently of the other." And the peril is that in letting one's self show he imagines that his light is shining. To hide self and exalt the true light is the genius of faith.

The Rev. Mr. Oliver, a distinguished English Wesleyan preacher, puts it in this way: "Wesleyan Methodists may be politicians, but Methodism must not be political." Well said. It is the duty of every Methodist, in a sense, to be a politician. He has public duties that he can not neglect. But Methodism must not be political. The church has no politics. All shades of political opinion may be embraced in her membership; but she has no party policy.

Charles Dudley Warner contributes to the September number of Harper's Magazine a dispassionate, thoughtful article entitled "Impressions of the South." During the Exposition, last winter, Mr. Warner spent some weeks in this city and was an interested student of our institutions and condition. He had ample opportunities for observation and diligently improved them. In the homes of our influential citizens he was a guest, and among the poor he visited with open eyes and eager ears. He concludes, after careful study, that the feeling of nationality has nowhere developed so rapidly of late as at the South, and he is "convinced that this is a genuine development of attachment to the Union and of pride in the nation, and not in any way a political movement for unworthy purposes." Mr. Warner is a literary man and came South not as a politician, but as a searcher after truth.

Discussing the negro problem in the South, he says: "In looking at this question from a Northern point of view we have to keep in mind two things: first, the Federal government imposed colored suffrage without any educational qualification—a hazardous experiment; in the second place, it has handed over the control of the colored people in each State to the State, under the Constitution, as completely in Louisiana as in New York. The responsibility is on Louisiana. The North can not relieve her of it, and it can not interfere, except by ways provided in the Constitution. In the South, where fear of a legislative domination has gone, the feeling between the two races is that of amity and mutual help. This is, I think, especially true in Louisiana. The Southerners never have forgotten the loyalty of the slaves during the war, the security with which the white families dwelt in the midst of a black population while all the white men were absent in the field; they often refer to this. It touches with tenderness the new relation of the races. I think there is generally in the South a feeling of good-will toward the negroes, a desire that they should develop into true manhood and womanhood."

## Editorial Correspondence.

Two District Conferences in four days was the task assigned this editor last week, and then he had to decline an invitation to another. But this age annihilates distance and measures the spaces from one point to another not by miles and leagues, but by minutes and hours. A journey that required days in the heroic period of the church can now be made in a few hours, and with comparatively little weariness of body.

## BROOKHAVEN DISTRICT CONFERENCE.

Reaching Summit on the early morning of Thursday, in company with quite a delegation en route to the Brookhaven District Conference, we were soon provided with conveyance to Adams' Camp Ground, a distance of nine miles. Pleasant companions and a good road made one forget the passage of time. Nothing disturbed the evenness of that journey except a quiet, dignified college professor, driving a lazy mule, getting into a nest of yellow jackets. No harm was done save a little skillful flying of Nebuchadnezzar's heels and his quickened pace for a rod or two. At halfpast ten o'clock Adams was reached, in good time to hear the opening sermon by Rev. H. Walter Featherston, president of Kavanagh College. The sermon was an elaborate, thoughtful discourse, with passages of real beauty and suggestive force. As we concluded the service, a coincidence was suggested: Fourteen years before that day we first met our young brother, and at a District Conference; he preached, and this editor, then a boy-preacher, offered the concluding prayer. After an excellent, much enjoyed dinner-on-the-ground the Conference was called to order by the presiding elder, Rev. John A. B. Jones. Our sub-Bishop was somewhat jaded from excessive camp meeting labors; but there was no abatement of cordiality and general good humor. Prof. R. S. Ricketts was elected secretary, a position he has adorned for several years, and Rev. B. F. Lewis was made assistant secretary. A few committees were appointed, and in a little while business was well under way. There was no cold formality, no painful reserve; but with admirable courtesy questions were asked and answered, and all material facts connected with the history of each charge were elicited.

Adams is the largest country church we have anywhere seen, and is well kept. The broom and dusting-brush had been freely used. It will seat comfortably nearly six hundred persons, and is provided with pews that rest the body. How many souls have been lost because of heathenish, straight-backed, narrow seats in church! There was a strange, unaccountable lack of an altar, however. A Methodist Church without a chancel is an anomaly. We need the "penitent form," as the Wesleyans call it, for our revival meetings and for our solemn method of administering the sacrament of the Lord's Supper. When the altar is built the pulpit can be lowered. Adams has a large membership, sustains a fine Sunday-school through the entire year, and has been a sort of Jericho—a veritable school of the prophets. Our pastor there and the Conference host, Rev. W. B. Hines, preaches to large congregations every Sabbath and serves a most excellent people.

There were several animated discussions in the Conference that enlivened the routine of business and quickened thought on some new lines. The subject of domestic missions was considered at length, and a special committee ordered to report thereon. In that connection a little pleasant breeze was created by a reference to the local ministry. If the suggestion will only lead to larger activity on the part of those brethren who were once the right arm of the itinerancy, the history of the fathers will repeat itself.

The report on books and periodicals was prepared by Rev. W. B. Lewis, and was a model of good taste. The cordial endorsement of this ADVOCATE in its business and editorial management encourages us to better service. Our purpose both in the counting-room and editor's office is to give the church a sound, helpful, valuable religious paper. The Conference heard us kindly in advocacy of this great cause and adopted the report with a hearty volume of voice. Rev. H. P. Lewis, a former pastor, and much beloved, was present and laid us under special obligations by securing on the ground a good list of subscribers.

So much of the report as refers to this ADVOCATE we quote:

"The energy and devotion of the publishers, Bros. Carver & Jamieson, have given to the church a paper which, in its business department and mechanical execution, will compare favorably with any similar publication within our knowledge. In the editor, Rev. Dr. C. B. Galloway, we

recognize the right man in the right place. In his editorial hands the ADVOCATE has fully met the expectations of the church. Conservative without dullness, progressive without being rash, we believe him to be eminently qualified for this responsible position to which the church has called him."

To Bro. Enoch Carruth we are indebted for many courtesies and kind hospitality, and to his brother for a pleasant drive behind a swift trotter to Summit on Friday afternoon.

## WOODVILLE DISTRICT CONFERENCE.

Leaving Summit about the time the angel of the morning was opening his golden gates, a pleasant run of thirty miles brought us to Tangipahoa. After breaking the fast with Sister Cochran, a devout mother in Israel, a vehicle arrived to convey this editor to Greensburg, a distance of ten miles, where the Woodville District Conference had been in session since Thursday morning. We arrived in time to hear an able and admirable sermon by Rev. D. A. Givens, which produced a profound impression. Bro. Hopper exhorted, and there was an occasion of Pentecostal power.

We found the business of the Conference nearly concluded under the presidency of Rev. D. A. Little, the enterprising and much beloved presiding elder. Bro. Little is closing his quadrennium on the district most successfully, and is highly esteemed by preachers and people. Prof. Wiley, of Centenary College, sat at the secretary's table. We learned that the reports of pastors were generally encouraging, and that a marked advance movement is felt all over the district. Dr. T. A. S. Adams, president of Centenary College, had delighted the brethren with two sermons and a speech, and hastened on to the Jackson District Conference. Among the welcome visitors was Rev. D. P. Bradford. Near Greensburg is the home of his boyhood, and that place was his first pastorate which he served for five successive years. The well-written report on religious literature was presented in the afternoon by Rev. W. W. Hopper, and adopted unanimously and with real cordiality. We are greatly obliged to the brethren for their kind words, their patient attention to an ADVOCATE exhortation and a good list of cash subscribers. The spiritual tone of the Conference was pronounced. Immense congregations filled the church at each service, penitents crowded the altar, and saints rejoiced with an exceeding great joy. It was a refreshing season with the preachers. We have not known so many of the pastors to remain for the Sabbath service. Our home was at the parsonage with Rev. J. W. Ellison and family. Bro. Ellison has had great affliction, and been much interrupted in pastoral work; but he has a warm place in the hearts of his people, and will report at Conference a year of gratifying prosperity. Many pleasant acquaintances were formed at Greensburg which we hope to renew.

In the afternoon we were driven with Rev. J. M. Pugh, the pastor, to Amite City, and at night preached to a large and most attentive congregation. The next morning at six o'clock we started southward, and at nine reported for desk duty at 112 Camp street.

## Colleges and Missions.

Our views on the proper work of denominational colleges are well known to the readers of the ADVOCATE. They ought to provide a positively religious and Methodist education or else change their charters. And in conserving the spirit of true religion they ought to develop missionaries for the home and foreign fields. In an able editorial, advocating an increase of our missionary forces abroad, the Wesleyan Christian Advocate says:

It is a fact of no small significance that the old universities of England and many of the colleges of the United States have recently been stirred to their very depths by the missionary spirit which has pervaded them. Let not our Southern colleges be left behind in this movement. Emory College and Wesleyan Female College and Wofford College have a few noble men and women in our foreign work; but there is not so far as we know, in any Southern college such a strong missionary sentiment as will justify the hope of their answering this unusual call. Do our college professors in their morning and evening prayers mention our foreign work?

That last interrogatory is an *argumentum ad hominem*. We would like to receive and classify the answers for the honor of Methodism. Not long ago an account was published in this and other Advocates of a revival in Shanghai, China, conducted by young men who went out from the Universities of Oxford and Cambridge. A more cheering item of news has not been given to the public in years. They caught the missionary spirit at college and at

once obeyed the Master's call. When our institutions of learning become so thoroughly religious and Methodist in spirit that souls are converted during the term and students offer themselves for mission work in heathen lands great grace will rest upon the church in all her departments of service. The history of missions and the current movements of the church of God in all lands ought to be a part of every college curriculum. A knowledge of the Lord's needs in extending his kingdom will awaken interest therein and open young hearts to the Master's call. An *alma mater* that produces missionaries has caught the spirit of Wesley's grand motto, "The world is my parish." Her motherly heart throbs in sympathy with the benighted of far-away lands, and she sends to their relief her noblest and best-beloved sons and daughters. Emory College has an enviable record in this regard. And what is specially worthy of mention, most of her missionaries consecrated themselves to the work while students within her halls.

## The Home Altar.

An altar of daily spiritual sacrifice in each home is a necessary family equipment. From the earliest ages of the church it has been enjoined, and parenthood has been crowned with the triple office of prophet, priest and king. The responsibilities of that divinely honored relation can not be adequately discharged without a sacredly guarded home altar. The daily sacrifices of prayer and thanksgiving should be offered thereon, and the fires beneath never allowed to go out. Its importance is enjoined by every consideration of domestic, social, and spiritual well being. No home is complete without an altar around which parents and children meet for invocation and Divine thanksgiving.

It cements the family bond. In praying for common blessings their interests and purposes become more identified. We have a tenderer affection for those who are oftenest in our thoughts when communing with God. And, then, all feel happier when together they have prayed and committed their common interests into the Father's hand. They will be more careful to avoid occasions of contention and more watchful over their words and tempers.

It is valuable in family discipline. The praying parent, if consistent, commands the profoundest reverence of his household. His solemn tones in daily family worship echo in the hearts of the little ones and give sacred authority to every request or command. It was the habit of a saintly itinerant preacher of the early days in the South-west to mention each child by name in family prayer, and invoke Divine blessing upon each new experience, purpose or enterprise in their domestic history. The reader need not be surprised, therefore, that every child became a devout Christian, and nearly all have been gathered to their heavenly home. On the other hand, a professing Christian and church member loses right influence in his own home by neglect of this duty. His children will mark a divergence between profession and practice, and so far discount his sanctity and sincerity. He may advise them in matters of business and in plans for worldly prosperity; but his counsel will not be sought or respected in spiritual and eternal needs and experiences. A young man, the son of a steward in the church, passing into eternity, thus addressed his heart-broken parent, "Father, I have never heard you pray." This was his dying testimony against parental neglect.

Other reasons for the constant faithful discharge of this duty will occur. In each mind let them be elaborated. But, however necessary the service and imminent the responsibility, many plead exemption for lack of fitness. They appreciate its importance, but from excessive modesty or morbid timidity shrink from the duty. To all such we offer one or two practical suggestions:

1. Purchase some manual of family worship, and read a prayer every day. It is far better to do that than neglect a duty altogether. We recommended this to a friend some years ago, not a church member, and his family have not been without daily worship since. "The Golden Censer," prepared by Dr. Summers, is very good for this purpose, as is also "The Home Altar," by Dr. Deems. If the father of the family is absent, the mother can gather the children together and read a morning or evening prayer.

2. If the father insists that he can not pray, and has no manual of worship, let the children be assembled and all read a Scripture lesson, alternately or in concert. And if this is concluded with the Lord's prayer, the day is well begun.

## "The Accuser of Our Brethren."

BY REV. J. B. A. ABBRENS, D. D.

The superscription is the title which the inhabitants of heaven gave to Satan. "It would be heinously impious to suppose that God allowed Satan to approach him with malicious insinuations and foul slander. Even a follower of Christ lends no ear to the backbiter and slanderer. Someone has said that the willing ear of him who listens to slander is as gully as the lying tongue of the slanderer. When the latter is hanging the former should be hung. No, Satan can not deceive God; he can not lead the Omniscient by the nose with distorted truth, with lies and calumny. With men, benighted, and who gladly believe the bad and even the worse of their associates, this is easy. A wayfaring man and fool may succeed. All that is necessary to insure success in slandering and backbiting is thoroughly to imbibe the Satanic disposition.

Satan is the accuser of our brethren in that he accuses the brother against his brother, accuses the brethren among themselves, sows discord, plants acrimony, kindles enmity, cherishes old grudges, begets slander, backbiting, calumny, nourishes contention, opposition, rancor, creates a spirit of bitterness, wrath, revenge. On the principle that Jesus is the Prince of Peace, Satan is the creator and sovereign protector of war—war in the family, the church and the country.

As soldiers of King Jesus, we have our appropriate banner. It is the cross of Christ. *In hoc signo vinces*. This is the standard around which we gather. But I have never read of a special ensign of Satan. I am not impertinent; but I would respectfully suggest to King Diabolus an expressive design for a suitable insignia: Give in a smoky field of lava his own hideous portraiture, encouragingly clapping with his hands, while near by a human being charges the ear of another with vilest slander. For borders and fringe of this flag the embers and fire of hell will do. It is not necessary that the two human beings in the hellish ensign should be wicked female tattlers and slanderers. Old-womanish men will do as well.

Soon after coming to the United States a friend assured me that the Americans, as a rule, were not so much given to backbiting as many of another nationality. I wot of. Perhaps he was right. At least many mind their own business and are uniformly respectful to all others, neither backbiting nor tolerating it in others. This trait of character was very prominent in Bishop Parker. I remember how at one time a preacher was very roughly handled in his presence. A sermon preached by said preacher had been a miserable failure; the central truth of the text not comprehended, the exposition, delivery and language, erroneous and faulty. This seemed to pain the Bishop. He quietly asked what the text had been. The words being quoted, he added: "Well, at any rate, a very good text."

Would you, dear reader, venture to say in the presence of others what you have said or tolerated to be said behind their back. I fear not. But to speak behind the back of others disparagingly and injuriously, without being willing and ready to repeat it freely in their presence, is slander. To tolerate it in others is equally damnable. I fear that the sin of slandering and backbiting is fearfully general among the children of men. Are you guiltless?

Last winter I read the correspondence from the seat of an Annual Conference session, in which the writer remarked that the preachers in open Conference criticized each other's character and work thoroughly, and oftentimes even severely; but that subsequently in contact with the church and the world they would stand up for each other and not suffer that the character of any of their comrades was defiled with the snaky slime of slander. The former I can attest; but have misgivings about the latter.

The injury resulting to the cause of Christ from backbiting and slandering is incalculably great. Suspicion, distrust and fear of man invariably ensue. Hypocrisy, too, will be present. He who curses us behind our back will bless us to our face. Much complimenting and extolling in their presence those behind whose back we tolerated or practiced vile slander! No wonder that such a state of things grieves the Holy Spirit, so that the work of God lies prostrate, revival and conversions are impossible, the preacher's strength is paralyzed and the spiritual life of the church disastrously impaired. No one can be guilty of backbiting and slandering and, at the same time, enjoy the indwelling of the Holy Spirit. As well might light and darkness dwell together.

When anyone approaches me with

backbiting I give him answer as Jesus did his tempter in the wilderness: "Get thee behind me, Satan." Backbiters and slanderers are the handy tools of Satan.

## Prohibition in Sabine.

The taunt that "prohibition does not prohibit" is a question of fact. It can only be settled by the testimony of credible witnesses. The friends of the legal and constitutional suppression of the liquor traffic claim that such legislation with impartial administration will ensure a decrease of crime and the elevation of public morals in all communities. To ascertain, therefore, the results of a prohibitory statute we have only to examine the records of criminal courts and observe the trend of public thought in a parish or municipality. We have read the positive affirmations of criminal judges and mayors of cities in the State of Maine, and there is perfect harmony of statement. But we have an explicit and reliable testimony nearer home. Those accustomed to deny or doubt the efficiency of repressive laws against the greatest evil of the age are invited to candidly consider the report of the recent grand jury in the parish of Sabine. After a patient, searching inquiry into the affairs of the parish they reported to the court as follows:

"We find no crime of note to engage our attention. We find our parish in a peaceful and quiet condition. We have found several bills for misdemeanors and a few felonies. We found no bills for homicide, nor have we found a single bill for any single encounter among citizens, which we attribute to the beneficial effects of the local option law which has been in operation for the last six months. And we beg to assure all that the benefits arising from this law, which restrains the indiscriminate sale of intoxicating liquors, has been and is one of the greatest blessings a civilized people can enjoy, and has gone far toward putting an end to crime in our parish. We note with pleasure the commendable manner in which our people observe it."

## Bastrop Thirty Years Ago.

The recent notices in the ADVOCATE of a new church dedication at Bastrop, La., recalls some history. By the conjoint labors of Rev. J. T. Sawyer, pastor last year, and Rev. J. A. Parker, the present pastor, a handsome brick structure of Gothic architecture has been erected and dedicated, thus evidencing the continued vitality of our Methodism in that charming town. Thirty years ago there was another church dedication in Bastrop, and shortly after the Louisiana Conference was in session there. An account of it we find in a letter to this ADVOCATE from the Rev. Linus Parker, a young member of the Conference, whose name has since been a household word in the whole South-west. Bishop Kavanagh presided, having traveled through the swamp from Providence accompanied by a number of young men transferred from the Memphis Conference. We make a few choice extracts:

"It rained on Saturday night, and the missionary meeting was held on Sunday night. Dr. Walker made one of his best and telling speeches, and Bishop Kavanagh followed with a wealth of argument, anecdote, humor and pathos which seldom fails to the lot of an audience to bear all at once. No hat collection was taken—nothing but subscriptions, life memberships and cotton-bales. Bastrop deserves the banner, and we willingly award it to her. Compared with previous anniversaries, eight hundred dollars was a liberal contribution to the cause of missions. Those of us who had never visited the Ouachita were agreeably disappointed in our estimate of this country. We were more than ever impressed with the vast resources of this part of the State, and with the adaptation and progress of Methodism.

"Of Bastrop and its citizens we can only speak in terms of commendation. But few sections of the State are as highly favored with so many generous and liberal-minded citizens—men whose hearts and purses are in the right place. At Bastrop we worshiped in a new church just from the builder's hands, and an earnest of the public spirit and religious sentiment of the community. The old church is standing, more commodious than some places of the size can boast; but they would have a larger and better, and so they built it, albeit the times were hard, and the rivers were low, and the crops were nearly a failure. The religious services were profitable. Several professed religion and twenty-seven were added to the church. A few minutes before the appointment were read out, on Monday night, the doors of the church were opened,



















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## "THE BURDEN"

BY MARIANNE FAIRBANKHAM.  
To every one on earth  
God gives a burden to be carried  
The load that lies between the cross and crown,  
No lot is wholly free,  
He giveth one to thee.  
Some carry it aloft,  
Open and visible to all eyes;  
And all may see its form and weight and size,  
Some hide it in their breast,  
And deem it thus unguessed.  
The burden is God's gift,  
And it will make the bearer calm and strong,  
Till, left it press too heavily and long,  
He says, Cast it on me,  
And it shall easy be.  
And those who heed his voice,  
And seek to give it back in truthful prayer,  
Have quiet hearts that never can despair;  
And hope lights up the way  
Upon the darkest day.  
Take thou thy burden thus  
Into thy hands, and lay it at his feet,  
And whether it be sorrow or defeat,  
Or pain, or sin, or care,  
Upon the darkest day.  
It is the lonely load  
That crushes out the life and light of heaven,  
It comes with him, the soul restored, forgiven,  
Since out through all the day,  
Her joy, and God's high praise.

## Foreknowledge of God.

BY REV. ANSON DOWLING.

The perfection of God's character involves the necessity of the attribute of foreknowledge. Without this power of foreseeing all events God would limit himself deeply involved in awful mistakes. He would look back over his administration of the affairs of the universe and see where he could have done better. His government would be a vast experiment. He would be incompetent to provide for moral beings, and the "Deum" of heaven would jar with a bass of deep discord. Destroy this shining trait in the divine character and the light of the universe grows dim and dark, and the angels of heaven and men on earth will break their allegiance to God, and treason, fraud and foul will usurp the thrones of chaos.  
God himself appeals to his knowledge of events before they come to pass as proof to the people that he is God above and beyond all comparison with other gods. Hear him: "Produce your cause, saith the Lord: bring forth your strong reasons, saith the king of Jacob. Let them bring them forth and show us what shall happen: let them show the former things, what they be, that we may consider them; and show the latter end of them; or declare us things for to come. Show the things that are to come hereafter that we may know that ye are gods." Christ says: "I tell you before it come, that when it is come ye may believe that I am he." Thus God the Father and God the Son alike appeal to the power of foreseeing and foretelling events or things before they come to pass as the highest proof—the "strong reasons"—of their Godhood. This power of testimony, supporting the claims of divinity in the Father and Son, becomes, when confirmed by the fulfillment thereof, the strongest foundation of faith unto salvation.  
Can God see an event before it comes to pass? It is so declared in the Bible. Can God see a contingent event before it comes to pass without foreseeing it? Jesus knew from the beginning who they were that believed not, and who would betray him. Did it become a necessity for

these persons to reject Christ because he knew from the beginning that they would not believe? What says Bro. Sam White? Did it become a necessity for Judas to betray Christ because the deed was foreseen and foretold? What says Bro. Sam White? Was Judas performing his part of the wondrous plan of human salvation? Was his conduct ordained to be because foreseen? How amazingly strange that Judas should commit sin in obeying the unalterable decree of the almighty God! Yet after doing the deed he went to the Sanhedrim and hurled the money in at the feet of the judges and exclaimed: "I have sinned, in that I have betrayed the innocent blood." How intensely that individual "I" felt the personality of that rash and dire deed! If God ordained and thereby caused the deed, why does Judas feel all the blame and curse thereof attaching to himself? Although foreseen and foretold, yet Judas was so free in the commission of the act that the burning sense of self-condemnation stung him into self-murder.

The knowledge of an event, natural or moral, can not be the cause thereof. What Elijah told King Ahab should befall him because of his conduct in obtaining the vineyard of Naboth came to pass so exactly and circumstantially that the record says so, except that part which was postponed because Ahab humbled himself before the Lord. If a part could be remitted, why not all, if his conduct had justified it? In the case of Jezebel, Jehu said: "This is the word of the Lord which he spake by his servant Elijah the Tishbite, saying, 'In the portion of Jezebel shall dogs eat the flesh of Jezebel.' The full penalty fell upon Jezebel because she continued in her bold and defiant wickedness before God.

When King Hezekiah was sick unto death the prophet Isaiah was sent to him and commanded to say, "Thus saith the Lord, Set thy house in order: for thou shalt die, and not live." The announcement of the certainty of death so deeply wrought upon the king that he once began to weep and pray. What was the result? Before the prophet had entirely left the residence of the king the word of the Lord came, saying to the prophet, "Go, and say to Hezekiah, thus saith the Lord: 'I have heard thy prayer, I have seen thy tears: behold, I will add unto thy days fifteen years.' The time had come for the king to die—as foreseen and foretold. By turning fully unto the Lord the event did not come to pass, and God added fifteen years to his days. In this case a natural event was prevented by moral conduct.

When Christ was come near the city of Jerusalem he beheld it, and wept over it, saying, "If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes." The things which God had provided for the peace of Jerusalem were conditioned upon the free agency and hearty acceptance of its inhabitants. These things were in sight—could have been seen and received. Such was the deep earnestness upon the part of Christ to bestow them that the rejection thereof filled his eyes with tears. As his eyes filled with tears, their eyes filled with blindness, until all these proffered benefits were forever "hid from their eyes." That which was in sight never came into possession.

"By faith Noah, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world and became heir of the righteousness which is by faith." Believing in God and praying unto him, Noah saw things which were not—he saw these things at least one hundred and twenty years before they came to pass. Among these things which were not as yet was the death of himself and family. Being warned, he went to work and saved himself, and family from death by drowning. He not only saved himself under Divine foreknowledge and direction, but he foreknew the world. Why? Because the world could have been warned and saved. Says Solomon,

"A prudent man foreseeth the evil, and hideth himself; but the simple pass on and are punished."

In order to settle the question referred to the first Conference in Jerusalem, the presiding officer, himself an apostle, appealed to the foreknowledge of God as uttered by the Prophet Amos. The revised version gives this rendering: "After these things I will return \* \* \* saith the Lord, who maketh these things known from the beginning of the world." This settled the matter in dispute. This shows the value of the word of God in settling the foundations of belief and practice. Whatever can not be proved out of the Holy Scriptures can not be received as a rule of life or doctrine, however much supported by human reason.

OSKIN, ALA., AUG. 14, 1885.

## Church Extension.

The constitution of the Louisiana Board of Church Extension, Article I, orders that "This Board shall hold a meeting at each session of the Annual Conference, at which regular meeting provision shall be made for anniversary exercises." At the last session of our Annual Conference no such provision was made and no church extension anniversary exercises were held. The Centenary jubilee demanded special attention, and received it. And, as the Centenary services had in their "thank-offerings" included church extension as one of the three interests to which these collections were to be applied, and, as special Centenary exercises were to be held during the session of Conference, it was decided by the Board to omit the church extension anniversary. As to whether we acted wisely in this omission is very questionable.

The minutes of January, 1884, show, by the report of the treasurer, that during the year 1883 the first year of our existence, \$1,279.55 was collected for church extension from the churches in the Louisiana Conference. The minutes of January, 1885, show that during the last year only \$504.70 was collected for this purpose. Sixty per cent. less than the previous year! Even with the amounts raised for church extension embraced in the Centenary collections we fell far short of the amount raised in 1883. My object in writing this is to call the attention of the brethren to this deficiency. They know the remedy, and, I trust, will apply it.

Last year the Parent Board of the Methodist Episcopal Church authorized the expenditure of \$1,500 for church extension in the State of Louisiana. Can we afford to do less in our own State?

That the preachers raise their full assessments for this important church enterprise is all the more necessary because at present we have but a few dollars in the treasury. It will be noticed in the printed minutes that our treasurer's report shows that there were \$404.70 left in his hands at Conference; but it must not be forgotten that of the funds collected for church extension and put into the hands of the Conference Boards fifty per cent. is turned over to the General Board to be expended under its direction. The report is therefore incomplete, owing to the fact that the treasurer was called home from Conference before he had completed it.

In the report of the Parent Board for the fiscal year ending March 31, 1885, we find the Louisiana Conference credited with \$265.50. This amount forwarded by our treasurer since the adjournment of Conference, being deducted from the balance reported in the hands of the treasurer, we have then only \$139.20 left in the treasury. This amount was supplemented by the Centenary offerings for church extension turned over to our Board—less the amounts to which donors had given specific directions.

Since Conference our Board has added two churches to the amount of \$300—making during the present year three churches helped within the bounds of the Louisiana Conference to which has been donated \$400. Our funds are now almost entirely exhausted. We have almost no application for aid on hand, but no further means to carry on the good work.

Brother pastor, present this worthy cause at once to your people and try to secure at least the amount assessed your charge.

WM. HART, Sec.,  
La. Conf. Church Extension Board.  
BENTON, LA., AUG. 14, 1885.

Sermons and Sayings by Rev. Sam P. Jones.

MR. EDITOR: I sent to the Publishing House at Nashville and got a copy of this book as soon as I knew it was through the press. I had read a good deal about our evangelist in the periodicals of the day, but I wanted something more authentic, authorized by himself and here I have it. I have read every sentence in the book, and just such a book I never read before in my life. It kept me laughing and crying alternately until I got through. I would be reading soberly along when an unexpected explosion of wit or sarcasm would slit through the mind and compel a convulsive fit of laughter. Well, laughing is a very wholesome exercise if a man has something worth laughing about. Sometimes I would scarcely get back to the center of gravity after a paroxysm of laughter before here would come a number of tender points that would evoke a profusion of tears so that I would have to raise my specs and wipe them away before I could read the next sentence. I have enjoyed the reading of this book in a superlative degree. I am glad to see in the title page that this is styled the "First Series." Yes, let us have more of the same sort. Carefully edited and published, like the "Pilgrim's Progress," they will be read with pleasure and profit for centuries to come. You ask what I think of our evangelist. I will tell you. In the first place he started with a well-marked conversion. To use an expression of his own when he obtained a knowledge of sins forgiven "it broke out all over him like the measles." He was made a new creature in Christ Jesus. A true evangelical conversion is a far better qualification for a man to start with in preaching the gospel than all the theological trumpery in the world without it. He soon heard the call of the Master, "Go thou and preach the gospel." Being a chosen vessel of the Lord, he obeyed the heavenly mandate and soon threw himself into his God-appointed work, the extraordinary results of which are now before the country. I do not know that I ought to say that he is a man of extraordinary faith; such faith as few can have. He only seems to have the sort of faith Paul had when he said: "The gospel of Christ is the power of God unto salvation to every one that believeth," and he feels that he has that same gospel with all its inherent power which, if properly and faithfully preached, will produce similar effects. But what of his style and manner of preaching? I think it is very much like the style and manner of the Old Testament prophets and New Testament preachers. They never seem to trammel themselves with texts, formal introductions or systematic perorations, but just pitched right into the subject of their message from God and delivered it "without fear or favor" in bold and appropriate language to the king on his throne and peasant in his cottage. They expressed sin in all its forms and degrees; they did no covering up or white-washing for fear of hurting somebody's feelings, but called things by their appropriate names. This is Bro. Jones' course. He calls a drunkard a drunkard; a gambler a gambler, and so of every other sin, and this he does so plainly as to make all who are guilty feel he means me. He does not hesitate to show sinners of every grade the awful doom of the finally impenitent, but he is ever ready to offer the great atonement to every one who feels a desire to turn and live.

My main object in writing this article is to call the attention of all your readers to the publication of his "Sermons and Sayings." I think all who can, especially all our preachers, both itinerant and local, ought to procure a copy and study it well. The work of God under this extraordinary evangelist is unusually extensive and permanent in every gradation of society. Tell your

pastor to get you a copy right away. One edition in good print, but plain binding, without the likeness of the author, is only fifty cents; the other edition, in better binding, with an excellent likeness of the evangelist, is one dollar.

J. G. JONES.

HAZLEBUNT, Mississippi.

Change of Name.

BY REV. D. F. WHITE.

Doubtless the commission to the church of God is "Go ye into all the world," etc.; and, while "the world is my parish" is true, still no one church organization or individual person has ever preached the gospel to every creature. The Methodist Episcopal Church—South, (for this is its proper arrangement) does not by this agenda intimate thereby either directly or indirectly that it does not intend (as all other Christian organizations) to preach the gospel as far as providential means and opportunities are given. Now the line of separation agreed upon between the separating church did limit the Church, South, in its aggressions northward beyond that line in the United States, but not more so than it limited the Methodist Episcopal Church in its aggressions southward of that line. We had the independence and courage to give the locality of our part while our brethren North did not. The elimination of "South" as an affix will not change our locality nor can it interfere with our aggressiveness East, West, North or South to retain it. The sister Methodist (which we love) violated the contract of division of field, rendering it null and void, so that we are not all intruders when in God's providence we go into the regions beyond the line. Now if the line had been observed, then recognizing the separation as providential and all its conditions, we would have felt that no providential door opened to us north of that line and the Methodist Episcopal Church should have felt that no providential door opened to them south of that line. The two sisters would have lovingly cultivated each her especial field in this great country and searched for means and providential openings in other lands. There is, however, a better way in our humble opinion, *i. e.*, Methodism in the United States an unit; then a trinity in the unity, not of powers to abrogate doctrine or change creed, but powers to adopt modes and means by which these doctrines may be best promulgated in their several fields with an ecumenical, decennial Conference to decide as to whether these means be in keeping with the letter and spirit of the doctrines. Let their unity be in all mission work, and probably it would be well to have our publishing enterprises unified. Our representation in our General Conferences ought to be reduced say to one in fifty, then these very important bodies would not be so unwieldy in their operations or so burdensome to the communities in which they are held. I think there is a growing disposition in both branches of Methodism for a closer union in fact as well as in spirit.

NEW ORLEANS, Louisiana.

Woodville District, Mississippi Conference.

The Woodville District Conference was held in Greensburg, August 13-16, 1885. Rev. D. A. Little, presiding elder of the district, presided. All the pastors were present except one or two, who were kept away by family affliction and sickness. About half of the lay delegates were in attendance. Dr. C. B. Galloway, editor of the NEW ORLEANS CHRISTIAN ADVOCATE, and Rev. D. P. Bradford, of Port Gibson, attended as visitors. The spiritual condition of the district was reported as generally hopeful, the influences backward and the Sunday-schools numerous and tolerably well sustained. The religious exercises during the session of the Conference were of marked interest. Preaching, prayer, exhortation and song were not without visible fruits. Sinners were convicted, God's people revived, and, with faces aglow with his love, shouted his praises in good old Methodist style. Rev. T. A. S. Adams, president of Centenary Col-

lege, and Rev. T. W. Brown, president of Woodville Female Seminary, addressed the Conference, and the claims of their respective institutions were ably presented by these brethren. Dr. C. B. Galloway made an earnest and forcible appeal for a more extended circulation of the NEW ORLEANS CHRISTIAN ADVOCATE.

Jackson, La., was unanimously selected as the place for the next session of the District Conference. The delegates elected to the Annual Conference are as follows: H. C. Newsom, N. J. Roberts, G. D. Anders and P. A. Richardson. Alternates: Dr. W. F. Roberts, G. T. McGehee, F. D. Brame and W. M. James.

G. H. WILEY, Sec.

JACKSON, AUG. 20, 1885.

Jackson District Conference.

The session of the Jackson District Conference was held at Sonie Chapel, Camden circuit, and continued three days. Ten out of thirteen pastoral charges were well represented. Three preachers were absent. The spiritual condition of the district is hopeful, and the pastors are praying for a revival. Prominence was given to religious services, and the preaching was in the demonstration of the spirit. This Sunday-school work, on the whole, is increasing. Benton was unanimously selected as the place for holding the next District Conference. George Harvey, W. L. Nugent, H. W. Bushman and E. C. Postell were elected delegates to the Annual Conference. Alternates: J. L. Vincent, G. W. Galloway. A committee was appointed to purchase a district parsonage for the Jackson district. I. W. Cooper, A. G. Moore, R. G. Kemp, T. L. Mellen and W. L. King were appointed on the committee. Dr. T. A. S. Adams, president of Centenary College, was present, and favorably represented Centenary College. The venerable Rev. G. T. Wade, of the North Mississippi Conference, was also present. The Conference was delightfully entertained. The Presbyterians and Baptists vied with the Methodists in hospitality and Christian courtesy.

INMAN W. COOPER, Sec.

Church Extension Notice.

Brethren of North Mississippi Conference, please take up your collections as soon as possible, and forward the money to the treasurer of our Conference Board. Dr. Morton writes that he has immediate use for a considerable sum, and will be very much embarrassed if he does not get it soon. Besides, we have a pressing need for money in our own Conference. Buildings are needed at several points which are delayed for the want of a little assistance from the Board. It is an important interest and has already done much in our own bounds in building churches which could not have been built without assistance.

If you can raise as much as five dollars, send it forward.

THOS. Y. RAMSEY,

President B. L. Ch. Ex.

AUGUST 15, 1885.

AMERICAN BIBLE SOCIETY.—The

stated meeting of the Board of Managers was held at the Bible House, on Thursday, August 6, 1885, Henry Dickinson, Esq., in the chair. The religious services were conducted by Rev. W. W. Atterbury. Among the matters passed in review by the Board were letters of thanks from the Bible Society of France, the Waldensian Committee of Evangelization and the German mission of the Methodist Episcopal Church; the annual letter of the Eastern Turkey mission, by Rev. R. M. Cole, of Erzurum; letters from Rev. E. M. Bliss, announcing his safe return from a three month's tour; from Mr. C. T. O. King, of Monrovia, Rev. F. W. Damon, of Honolulu, and from numerous other correspondents in foreign lands. Numerous grants of books were made for benevolent distribution in this and in other lands, the aggregate value of which was about \$1,650.

One society was recognized as auxiliary in Nebraska. The total receipts for July were \$55,962.53. The total issues of the Scriptures from the Bible House during the same month were 56,290 volumes.

Wondrous truths and manifold as wondrous God hath written in these stars above; But not less in the bright Gospels under us Stands the revelation of his love. —Longfellow.



## Christian Advocate.

THURSDAY, AUGUST 27, 1885.

## READING THE APPOINTMENTS.

BY REV. C. J. MOORE.

I was sitting in a wing-gallery, close beside the altar rail. When the Bishop came in softly, with a face serene, but pale. And a silence indescribably pathetic in its power. Such as might have reigned in heaven through that "space of half an hour." Heated on the whole assembly as the Bishop rose and said: "All the business being finished, the appointments will be read."

Not as one who handles lightly merchandise of little value. But as dealing with the richest, most important things of earth. In the fellowship of Jesus, with the fallings of a man. The good Bishop asked forbearance—he had done his best to plan. For the glory of his Master, trusting him to guide his pen. Without prejudice or favor; and the preachers cried, "Amen!"

"Blessed Mountains—Heavenly Sings"—happy people, heavy grief. On the dauntless of the gospel through the changing year to feast; Not a church trial ever vexed them, all their preachers stay three years. And depart amidst a tempest of the purest kind of tears.

"Troubled Waters—Nathan's Peaceful"—how that saintly face grew red! How the tears streamed through his fingers as he held his swimming head! But his wife stooped down and whispered—what sweet message did she bear? For he turned with face transfigured as upon some mount of prayer. Swift as thought in highest action, sorrow passed and gladness came. At some wondrous strain of music breaking forth from Jesus' name.

"Holy Rapture," said the Bishop, "I have left to be supplied. And I thought—You couldn't fill it, Mr. Bishop, if you tried. For an angel duly transferred to this Conference below. Wouldn't know one-half the wonders that those blessed people know. They would note some strain of discord though he sang as heaven sings. And discover some shortcomings in the feathers of his wings."

"Grand Edgemoor—James Laggard." Blessed be the Lord! thought I. They have put that Bro. Laggard where he has to work of old. For the church at Grand Edgemoor, with its energy and prayer. Will transform him to a hero or just drive him to despair. If his trumpet lacks the vigor of the gospel's charming sound. They will start a his revival, and forget that he's around.

"Union Furnace—Solon Trimmer"—what a Bishop that must be! They have got the kind of preacher that will suit them to a T. Metho-Congo-Baptist—Unit—in one nature, lithe and bland. Fire or water, hell or heaven, always ready on demand.

"Consecration—Jacob Faithful"—hand in hand the two will go. Through the years before them bringing heavenly life to earth below. "Greenland Corners—Peter Wholesome"—but he lost his self-control. Battered up his coat as if he felt a cold wind strike his soul. Saw the dreary path before him, drew a deep breath, knelt his brow. Then concluded to be faithful to his ordination vows.

In the front pews sat the fathers, hair as white as driven snow. As the Bishop read the appointments they had filed long years ago. Tender memories rushed upon them, life revived in heart and brain. Till it seemed that they could travel their old circuits o'er again.

"Happy Haven—Joseph Restful"—how the joy shone in his face. At the thought of being pastor for three years in such a place! "Hard as Granite—Ephraim Smasher"—there the stewards sat in row. And they didn't want that Smasher, and he didn't want to go.

"Drowsy Hollow—Israel Wakim"—he is sent to sow and reap. Where the congregations gather in the interests of sleep. As they all on Sabbath morning in their softly cushioned pews. They begin to make arrangements for their regular weekly snooze. Through the prayer a dimness gathers over every mortal eye. Through the reading of the Scriptures they begin to droop and sigh. In the hymn before the sermon, with its music grand and sweet. They put forth one mighty effort to be seen upon their feet. Then avoid the sermon, throbbing with the gospel's sweetest sound. They sink down in deepest slumber and are nodding all around.

But I guess that Bro. Wakim, on the first bright Sabbath day. When he preaches to that people, and is heard a mile away. Will defy both saint and sinner on a breast to lay a chin. Till he strikes the strain of "lastly," and I'll warrant him to win. For by all who ever heard him it is confidently said. If 'twere possible to mortal, he would wake the very dead.

There's a mist came o'er my vision as the Bishop still read on. And the veil that hides the future for a moment was withdrawn. For I saw the world's Redeemer far above the Bishop stand. On his head a crown of glory, and a long roll in his hand. Round his throne a countless number of the ransomed, listening, praising. He was stationing his preachers in the city of the living.

Some whose names were most familiar, known and revered by all. Went down to the smaller mansions back against the city wall. One who took the poorest churches miles away from crowds and cars. Went up to a throne of glory with a crown ablaze with stars.

How the angels sang to greet him! how the Master cried, "Well done!" While the preacher blushed and wondered where he had such glory won. Some whose speech on earth was simple, with no arguments but tears. Nothing novel in their sermons for fastidious, riching ears. Coldly welcomed by the churches, counted burdensome by all. Went up to the royal mansions and were neighbors to St. Paul.

Soon the Master called a woman, only known here in the strife. By her quiet, gentle nature, though a famous preacher's wife. Praised and blessed her for the harvest she had garnered in the sky.

But she meekly turned, and answered, "Twas my husband, Lord, not I."

"Yes," the Master said, "his talents were as stars that glow and shine? But thy faith gave them their virtue, and the glory, child, is thine!"

Then a lame girl—I had known her—heard her name called with surprise. There was trembling in her bosom, there was wonder in her eyes.

"I was nothing but a cripple; gleaned in no wide field, my King; Only an silent sufferer 'neath the shadow of thy wing!"

"Thou hast been a mighty preacher, and the hearts of many stirred To devotion by thy patience without uttering a word."

Said the Master, and the maiden to his side with wonder pressed—

Christ was stationing his preachers in the city of the living. And the harp-strings of the angels linked their names to sweetest praise. Whom the world had passed unnoticed in the blindness of its ways.

I was still intently gazing on the scene beyond the stars. When I saw the Conference leaving, and I started for the cars.

—Zion's Herald.

## Sunday-School Lesson.

Third Quarter—Lesson X.

SEPTEMBER 6, 1885.—II Kings 11, 1-15.

## ELIJAH TRANSLATED.

GOLDEN TEXT: "And Enoch walked with God; and he was not, for God took him."—Genesis 5, 24.

HOME READING.

MON. Elijah Translated. II Kings 11, 1-15. TUE. Death of Moab. Dent. 2, 17, 1-12. WED. Death of John the Baptist. Matt. 23, 1-12. THU. Death of Stephen. Acts 7, 54-60. FRI. Location of our Lord. Acts 1, 1-12. SAT. Resurrection of the Dead. I Cor. 15, 47-53. SUN. Heaven. Rev. 22, 1-7.

As a sufficient and suggestive exposition, we reproduce this week, from the Sunday-School Magazine, President J. H. Carlisle's "Practical Application of the Lesson."

Elijah seems to serve as a strange connecting link between heaven and earth through several memorable years of Jewish history. He held no office conferred by man. He had no family ties. He had no fixed residence. A lonely man—not cheerful, perhaps, as we would say, yet not an unhappy man—he lived much in solitude. He communed much with his own heart, and with his Maker and Lord, while he watched the dreadful current of daily history as it rushed by. As a patriot, he had a heavy burden on his heart always. As a prophet, he had, we may well suppose, much of that mourning and hungering and thirsting to which a great blessing is promised. In every age a great deal of true worth and grandeur of spirit may be found apart from the crowds and thoroughfares. We love to think that to-day in our own greatly favored land there are true patriots and sincere Christians whose names are not found in the daily papers. Their aspirations and prayers for Church and State are known only to him who reads the heart.

Elijah was a fit messenger held in reserve for the great occasions which called for a special message from Jehovah to Israel. The Lord sent "the angel," and "the angel" sent Elijah to the messengers of Ahaziah. They may be any number of links between the first great cause and effect. It is useless, and even foolish, to ask why the Lord did not appear at once to the messengers or to Elijah rather than to the angel, or why the angel did not appear in person to the messengers. It is equally unwise to lay down our positive maxims about miracles, or to say very positively when they ought to be granted, or especially to make a logical argument to prove that miracles are in the very nature of things impossible.

There is something startling in the last public appearance of Elijah. Captains and their fearless men of war fell dead before him. Idolatrous and blasphemous Israel must know that he is a holy and a protected man. If nothing less will teach this truth, the swift lightnings from heaven will leap forth to proclaim it. The third captain came up humbly and prayerfully to the fatal spot, and the terrible prophet "arose and went down, with him unto the king."

There was a quiet lull between this scene and the prophet's triumphant ascension. Instructions seem to have been given not only to Elijah, but to his companion, Elisha, as well as to the schools of the prophets, that the hour of his departure was at hand. At Gilgal, Bethel and Jericho there were schools of the prophets, and to these, rather than to the palaces of kings or to the shops of trade, the venerable prophet turns his steps. Perhaps more was said and done by Elijah on his last visit to these schools than is given us in the brief record. It was impossible for him to give the young students his experience, his retrospect or his outlook, his backward or his forward glance at earth and heaven; but he could give them some "mystical lore," such as the sunset of a wonderful life and the approaching sunrise of an immortal life opened up to him. There is something striking in the combination—youth sons of the prophets and the greatest of the old prophets. It is sometimes educating for a group of young men to see an old man. "Seen, though silent," he gives counsel. Might not some good he done if our retiring old ministers would give short, fatherly counsels to the young in our modern schools of the prophets? The ripe, full appeal of John the aged, "Little children, love one another," has come down through the ages. There is much of hope and fear, of desire and dread, in our schools, seminaries and colleges. Whether able to visit them personally or not, let every Christian patriot remember them

in their prayers and benefactions. "Tis not a work of small import" that rests on those in charge of the young all around us.

The brief colloquy between the old Elijah and the young Elisha, repeated verbally at each school, is striking. There must have been a general expectation all through the sacred prophetic circles that something unusual was to happen. The strange, wandering old prophet was to be honored with a strange departure. He was not to see death! One of the very few who were exempt from death, he was to leave the earth openly in the eyes of men. His upward departure was to be a public spectacle. No wonder, as he came near the spot and the moment, that even the conversation of the earthen and loyal Elisha was becoming turgid to Elijah. "Yea, I know it. Hold ye your peace." There are times when silence is golden. Much of the prattle and gossip in and about a death-chamber must sound very childish to the "illuminated dying estimator."

Jordan before this had stopped its waters in recognition of some great power controlling its course. No royal robe of earthly monarch would have had the effect which the prophet's plain mantle had. The weary old pilgrim is now very near the promised land, and he is allowed to go over dry-shod. His feet now stand on his native hills of the region beyond Jordan. No doubt all nature around him was silent. The hills and clouds were as quiet as usual. The law of gravity held Elijah and Elisha alike down to the soil they were treading. It has been often remarked how solemn is the abort moment of silence just before any great display of power. Yet most probably there was nothing to mark the last few steps that Elijah took, the last few words he spoke, or the last few glances he threw around and above. "As they still went on and talked." What were his last words? How anxiously we long for a report of this conversational! There is a solemn emphasis attending the last words spoken by a friend. Elijah was to know no deathbed agonies or raptures. He passed through no special ecstatic experiences. He had no dying scene. He began, perhaps, a sentence on earth for the ear of Elisha, and finished it in the presence of the angels. "Parted them both asunder." So does the hand of death, either in a moment or by slow decline, part asunder those walking together on earth. Two were walking up the hill; one was taken and the other left. No angel was visible to others in the cloud or the whirlwind. When sent to take Elijah home a whirlwind was as an angel, and a fiery cloud was but the minister of Jehovah. Elisha called, but Elijah did not answer. Elijah left no dying message. He had spoken enough by his words, his acts and his life. How undramatic, how unselfish, how reticent, how commonplace, sometimes the death of a Christian may be! A modern cyclone may be the agent to bear away from earth some Christian of to-day.

"My father, my father! the chariot of Israel and the horsemen thereof!" This touching exclamation has often since then burst from the lips of those who saw some prophet, or father in Israel, or mighty man, taken away. Elijah's mantle fell on Elisha. This striking little incident the world will never let die. It is often quoted on the lips of men in sacred and secular conversation. Elisha coveted a large share—two-thirds, perhaps—of his great teacher's spirit. The mantle which the unloathed prophet no longer needed was the symbol of this. How natural the wish, even now, that the good influence of the dead may still enliven the church below in the person of some of the living! The influence and power of an ascending Elijah, or of the departed Bishop Pierce, do not die. They still remain somewhere to bless some fields of service. But even beyond this, we naturally long for this influence to abide with us here. We do not wish to think of our whole Southern Methodist Church, for example, to be so much poorer and weaker by all the gathered wealth, natural and acquired, that made up George F. Pierce.

Elisha "saw him no more." And yet centuries after James, John and Peter saw him on a neighboring hill and heard him talk with Moses, and with a greater than Moses and Elisha.

Thus ended the grand career of the greatest of the prophets since Moses. Yet his work remained; though he had entered on his glory, for from his life dates that reaction which kindled the zeal of his brethren in succeeding generations, and prepared the way for him in whom all prophecy was fulfilled.

## The Work God Gives Us, and Our Willingness to Do It.

BY MISS M. D. MOORE.

(Read before the Woman's Foreign Missionary Society, at Ainsworth, Ia.)

God has given us, each and everyone, something to do; some one or more talents to use to his honor and glory, or leave in idleness to rust. But if thus left, what fearful witness will be against us on the last great day! To each one God has given his or her work, and blessings or curses follow in accordance with the manner in which that work is done. Adam and Eve were put in the garden to dress and take care of it, and to abstain from eating the fruit of one tree, and how was their work done? So that a curse has ever since rested on the earth. Had there been an anxious desire to do just as God bade them, sin would never have stained the earth.

Lot's wife had her work before her, but did it in such a way that her name has been handed down through the ages as one who disobeyed God. King Saul knew what the Lord would have him do; yet he was unwilling to obey, and set up his covetous judgment in opposition to God's commands, and by so doing lost his kingdom and his life. Nor were his children permitted to stand in his place.

In Jonah we find an example of one shirking the work given him to do. (And that is just what a great many who call themselves God's children are doing at the present time.) But God was very merciful to Jonah, and brought him back to the path of obedience. And still we see him lacking in faith and trust in God as to the results. God had sent him as a missionary to preach his word to the Ninevites, and when they believed his preaching and repented, so that the Lord delayed the threatened scourge, Jonah became angry. He seemed to lose sight of the fact that God had spared him when he was willfully disobedient; seemed to forget that God had heard his prayer and brought him up, as it were, from the depths of the grave and given him a fresh opportunity to do the work appointed him. How many of us are Jonahs, fleeing from the work God gives us!

How many of us are saying, like Saul of Tarsus, "Lord, what wilt thou have me to do," and then do willingly, rejoicingly, the work he has given us? Some make a mistake in looking over and beyond their real work, and want to do something greater—like Naaman, the leper, who was not satisfied with the simple bathing in the river Jordan. Like Naaman, we must do as God bids us if we would receive the blessing.

I received a letter from a friend who was lying on a bed of suffering, and had been for some years; but she could write, and she loved Jesus. For awhile she was impatient to be gone. She felt that she was a burden; thought it would be better for her family were they relieved of the burden. I wrote back that she was wrong; that she ought to be willing to live as long as the Lord wanted her to, for as long as she lived he had something for her to do. It might be only to show patience and resignation to his will; that she was not altogether useless, for she could help me in my work by praying for me—praying that I might be the means of some good. Three years have passed. She still lives, enduring constant suffering; yet I can sit at her feet and of her learn lessons in patience, resignation, faith and mission work. A few weeks ago I discovered that she had no writing material. A few of us made up a package of paper and envelopes and sent it to her. Her reply showed that one morning she was very desirous of writing, hoping thereby to benefit some weary or burdened one; but she had no material and no money to buy, so she just "cast the burden on the Lord," and left it all with him, and that afternoon the package was forwarded to her address was put in her hands. Oh, how her heart overflowed with gratitude to God! Long after all others were asleep tears were rolling down her cheeks—tears of gratitude and love. But there are other lessons we should learn from her. She calls herself "a prisoner of the Lord" and "God's pensioner," and says:

"Mine is the calm which comes only at his bidding. 'Peace be still!'—the patience given with the command, 'Be still and know that I am God!' My shortcomings and inability to work for the Master often grieve me; yet 'my times are in his hands,' and he gives strength for the work he sends me, for I can not go out into his vineyard to labor. Then, what is it if I only 'stand and wait,' if by this means I serve him best?"

Are we, my dear sisters, all ready to do the work God sends us? Are we willing to do anything that "serves him best," or are we "standing all the day idle" because we can not do some great thing? Because we can not go out into "the field" as missionaries, are we neglecting "the little things" we could do to help support and encourage those who can go?

I will make one more extract from "Invalid's" letter, who says: "I have a 'mission box' in which I keep any little article that I can make of scraps—'odds and ends'—which I either sell and give the money to missions, home or foreign, or else give the article, if it is something useful, to any needy ones I hear of who have nothing of the kind. Sometimes it is a little dress—only a tiny garment, as my scraps are always small. I started with one spoon of thread, with which I made crochets, some scraps—not a nickel in cash."

Are we, according to our ability, doing as much for the cause of missions as this poor "Invalid," who for eight years has lain on a bed of suffering? Are we looking around us for opportunities to serve the Master? To give the gospel to those who know not God? Are we so living and working that the Master can say of each one of us, "She hath done what she could"? Or are we "shirking" our work? How many of our friends know by our conversation that we love Jesus? How many of those who have passed away, at whose funerals you have worn your blackest dress, would, if they could return for a moment, point their finger at you, and say, "You never told me of Jesus!" O, my dear sisters, the time is short in which we can work for Jesus! Let us do all we can to lead souls to the Savior, and to aid those who are making it their life-work.

## From the Work.

## PROVIDENCE CIRCUIT, MISS.

It will be remembered that our church at Georgetown, this circuit, was destroyed by a tornado the first Sabbath in April, 1883. On the third Sabbath in May, 1883, we dedicated a beautiful house of worship erected on the same spot by the people of Georgetown with some help from abroad. Rev. J. A. B. Jones, our presiding elder, and Rev. J. L. Forsythe, were present, participating with the pastor in the service. Our people at this point have reason to be thankful. May they dedicate themselves anew to the service of God and labor together to build a spiritual temple acceptable to God through Jesus Christ! For 'ye also, as lively stones, are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices.' This is the more important of the two.

Our camp meeting at Providence closed on July 30. About forty families tented on the ground. We had ten ministers, including the pastor: Rev. J. A. B. Jones, our presiding elder, his venerable father, Rev. J. G. Jones; Rev. J. W. Harmon, of Summit circuit; Rev. T. B. Holloman, of Yazoo City; Rev. H. D. Howell, of Hazlehurst; Rev. J. T. Nicholson, of McComb City; Rev. J. N. Tucker, of Terry circuit; Rev. J. L. Forsythe, of Scotland circuit; and Rev. W. W. Cammack, of Lake circuit. These brethren labored together in harmony and zeal, and God owned and blessed their labors. The best of order prevailed without the aid of officers of the law. The singing was splendid, the preaching was plain, practical, pointed, earnest and powerful. There were signal displays of Divine power in the large congregation from first to last. We can not tell just how many were converted, but the fruits of the meeting are by no means inconsiderable. Many of the members of the church, old and young, were greatly blessed.

We can safely report the Providence circuit in a good condition. We thank God and take courage. God is blessing his people spiritually and temporally. The health of the country is good, crops are fine, and on the whole we have reason to be happy in the service of him who doeth all things well.

H. P. LEWIS.

## VOSSBURG AND HEIDELBERG, MISS.

MR. EDITOR: Through the liberality and persevering zeal of Bros. W. I. Heidelberg and W. W. Abney the old church known as Philadelphia, one mile from Heidelberg, was taken down and rebuilt as a new church on an eligible lot near what will probably be, in the near future, the center of the town. It is now a beautiful structure and an ornament to the place. It has a good bell, an excellent organ and will soon be supplied with a nice pulpit Bible and hymn books. A meeting was commenced there last Friday night and closed on Wednesday night, resulting in twenty-three accessions to the church—eight by letter and fifteen on profession. Others are likely to join soon. Among those joining on profession were a number of boys. For their special benefit a meeting was held one evening at which six, ranging from eleven to about eighteen years of age, took up the cross and led in prayer. Not one called on refused to pray. They expect to keep up a boys' prayer meeting in the future. The outlook at Heidelberg is decidedly encouraging. Bro. N. B. Harmon, from Paulding circuit, was with me from Monday to the close of the meeting. His valuable services in the pulpit and on the altar will be long remembered by pastor and people.

L. OARLEY.

## MARION CIRCUIT.

MR. EDITOR: We closed a protracted meeting at Pleasant Hill, on the Marion circuit, on July 29, 1885, with signal success. The meeting continued five days with increased interest every day until God bowed the gentle heavens in a gospel-sweeping shower of his divine grace upon the people throughout the entire community. The church was shaken from center to circumference. I do not suppose that there was a Christian man or woman who attended the service that did not feel the power and influence of God's love upon his or her heart. We had a good time. God met with us and gave to the people their sons and daughters to go with them to the kingdom. This revival resulted in twenty-two conversions and fifteen accessions to the Methodist Church.

K. F. WITT.

## ANNING, MISS.

MR. EDITOR: Some of your readers, as well as yourself, will doubtless be glad to learn that the good Lord has given us another good meeting at Mt. Olivet. We closed an eight days' meeting here on Sunday, the second instant, resulting in several conversions, seventeen accessions, a general toning up of the membership and an impression for good upon the community. After giving all the glory to the good Lord I wish to acknowledge our indebtedness to our young brother, M. A. Bell, of Silver City, and our old standbys, Revs. G. W. Alexander and R. S. Gale, who labored faithfully, earnestly and effectively through the meeting. Bro. Bell did most of the preaching, greatly to the delight and edification of many old and young friends of his childhood. He is one of the six itinerants that Mt. Olivet and Wesley Chapel—only seven miles apart—have given to the church in

twelve years, viz.: D. C. Langford, T. B. Holloman, C. A. Powell, M. A. Bell, H. S. Schabrough, of the Mississippi Conference, and Bro. Hutton, of Colorado. Besides these, two local preachers have been made, viz.: R. S. Gale and F. M. Keene, who expect to enter the ranks soon. Did you or your readers ever think of the fact that five per cent. of the present Mississippi Conference sprang from two churches now in one pastoral charge and only seven miles apart? Would you not call this maternal vigor?

We commence another meeting next Sabbath at Shiloh, and one at Wesley the third Sabbath. Can you not come up and help us? You have many readers up here and should have many more. More anon. P. H. HOWARD.

## RICHLAND CIRCUIT, LA.

MR. EDITOR: This is my second year on this work. I do not write just to see my name in the paper of the church, but to let you know that I am a part of the whole that forms the great body known as the Methodist Episcopal Church, South. My lot for the last two years has been by the providence of God thrown with as clever and whole-souled people as there is in our Conference, and many of them as spiritual. They have been oppressed by overflows and gnats for a series of years until their money was well nigh gone and spirits crushed. Notwithstanding they have stood by the preacher, and up to date we have been provided for, and I believe we shall be as long as it is written, "I will be with thee."

We are organizing throughout the work the Woman's Christian Temperance Union, and hope to be able to report Richland parish in the fall among the number of prohibition parishes. We had Sister Goodale with us to give us the impetus which I hope will not stop as long as the whips of the curse is in our land. Some of our ladies have imbibed her spirit, and that you know means something.

Crops are fine; cotton in some places is needing rain; corn is abundant, and according to one of our Alabama preachers there will be plenty of marrying this fall, and that you know pleases the preachers. Health is good up to date, but little sickness. I hope the time is not far distant when people will learn that the swamp country is healthier than the hills.

We have been having some of the revival kindlings of 1885 on this work. Up to date we have had twenty-seven accessions to the church, and some bright conversions as I ever saw. I wish to say that here in the swamp I have heard the shout of new born souls. The young converted are praying in public; several families already have been erected and enemies are made friends. One weekly prayer meeting has been organized and one large Sabbath-school, all well attended. Allow me, before closing, to give you one illustration showing the thoroughness of some of the work:

One gentleman, a member of the Roman Church, came to the altar several times an earnest seeker, but failed to find pardon. He had resolved to give it up; but, coming back to church that night and hearing the preacher say, that repentance meant restitution also, he came forward, setting in his heart and mind a debt, that he had fraudulently wronged a man belonging to the Roman Church. God, for Christ's sake, forgave his sins, and next morning, true to his vow, he went to the man's house, notwithstanding he was an avowed enemy to him, and gave him his horse to settle the debt he owed him. The man, though a bigoted Roman Catholic, was forced to confess he had now confidence in his religion. Is it too much to say we love our people? May the Lord continue to pour out his spirit? Remember us at a throne of grace.

C. T. MUNIOLLANO.

## AUGUST 13, 1885.

## CYPRUS CAMP MEETING.

MR. EDITOR: Being invited by Bro. Cassidy, my guardian friend before he was ever a member of the church, I attended his camp meeting at Cypress Spring, in DeSoto parish, beginning on the seventh instant. I found him full of zeal and good works and much beloved by the people he serves, and if he could conduct a Conference as well as he does a camp meeting, he would make a Bishop. But he had a splendid set of ministerial brethren to preach for him to a clever set of people who they did it in a whole-souled way. Bros. Alexander, Harp, Randall, Wimberly, Dr. Grace, president of Mansfield College, and that blessed old father in Israel, Bro. Pipes, all preached. And although the attendance was not as large as it has been before, yet a pleasant state of feeling prevailed among the membership, and when I left on Monday there had been one or more conversions and four or five accessions to the church.

I was delighted to find that Bro. Harp and Alexander, whom we used to love so much to hear preach down here long ago, still preach with the same and even apparently with more zeal and unflinching and spiritual power. Sister Fullerton made an excellent missionary address Sunday afternoon which was listened to with marked attention. D. W. POSTER.

## NEAR OPELOUSAS, LA., AUG. 15, 1885.

If bilious, or suffering from impurity of blood, or weak lungs, and fear of consumption (scrofulous disease of the lungs), take Dr. Pierce's "Golden Medical Discovery," and it will cure you. By druggists.







## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. C. HUBBARD.

THURSDAY, AUGUST 27, 1885.

The cholera epidemic in Spain and France is spreading and becoming more fatal. The death-rate has increased and the stamped in neighboring sections is alarming. It is all-important for national and state authorities to adopt the most stringent precautionary measures, or the scourge will sweep over our country.

Our excellent confrere of the Alabama Advocate thinks our characterization of Dr. E. M. Wood's article, on "Morals in the South," was put "too mildly," and then proceeds to pound him with words more vigorous than elegant. He charges him with having kept company with "dirty old scalawags and unwashed carpet-baggers," and such a man as "could hardly be expected to tell the truth." We deprecate passionate statements on either side. A plain, firm assertion of fact is all that is necessary. Let others indulge in rhetorical hard names; but with the Master's boldness we must preserve the mind that was in Christ. Dr. Wood is better answered by calm statement than by returning railing for railing.

The Woodville District Conference, in recent session at Greensburg, La., passed the following resolution:

Resolved, That we hereby express a desire that the members of the Cotton Exposition, soon to open in New Orleans, shall close their gates on the Lord's day.

This is a timely action, and we hope will be respectfully heeded. Last year all the Christian Churches of the land memorialized the Board of Management in like manner and for the same purpose, but without avail. In defiance of the moral sentiment of the country, and in the face of statutory laws in every State in the Union except one, the gates were thrown open on the Sabbath and the public invited to its shameful desecration. This year we hope and believe better counsels will prevail. The experiment of last winter, even as a business proposition, suggests a different policy to the new management.

Senator Coke, of Texas, is reported in the press dispatches to have publicly declared himself an anti-prohibitionist, and announced his purpose to resist the spirit of temperance reform by legal methods. The senator is an able and eloquent man. On the floor of the upper chamber at Washington he stands the peer of the greatest. But if any Methodist preacher in the State of Texas is not more than a match for the statesman on this issue, he ought to be unfrocked and sent to a school of the prophets. There is no argument on the other side—only a drink. The senator has assumed this position as a politician, and not on his convictions as a citizen. He fears the results of the agitation on his party, and in his fright has spoken much foolishness. If the party will stay its hands, prohibitionists will do it no harm, but much good. But if it is dominated by liquor—if political "slates" are fixed up in bar rooms or dictated by the rum power—it had as well go into liquidation. The senator has made a mistake for which he will have to repent.

Spiritual maternity is the test of a church's life. If she is not bearing children for the Lord Jesus Christ, her barrenness will soon become a reproach. Children are her only crown of glory. An unfruitful church is in an abnormal, dangerous condition—either fatally diseased or "well stricken in years." On our second page this week will be found a letter from Rev. P. Howard that deserves special mention. He states the interesting fact that two congregations on one circuit have given to the church in twelve years six itinerant and two local preachers. A church that raises prophets for the Lord is specially honored. There must be a high and healthy spirituality in the heart of the "Lamb's wife" when her sons are counted worthy to minister at God's holy altars. And this leads to the inquiry, How many churches have we that have never produced a preacher?—that have never answered affirmatively the question, "Are there any applications for license to preach or exhort?" An investigation of the question may send some congregations to prayer that their reproach may be removed. The yearning motherhood of Zion needs development. Just now the Lord of the harvest is calling for laborers.

## Reflections at a Political Convention.

Returning homeward from Meridian, we were compelled to spend some hours in Jackson last Thursday. The little city was crowded with people attending the Democratic State Convention. Candidates and their friends were as busy and restless as a hive of bees. Being aloof from party politics, but desiring the nomination of good men for the several State offices, we looked on with a disinterested interest—disinterested so far as selfish aims were concerned, but interested in the selection of the best and worthiest representatives. In civil as well as ecclesiastical affairs the old maxim is true—"Like priest, like people." The country is typified by its public officers. In a government like ours, constructed, as Mr. Lincoln said, "of the people, for the people and by the people," its moral tone and integrity are illustrated in its official representatives. It is well, therefore, for communities and commonwealths to elevate only those to places of public trust who have capacity and unimpeachable integrity.

The large number of candidates for each office we do not regard with disfavor. It does not necessarily indicate, as we heard remarked, a selfish greed for a coveted salary. Men aspire to official positions in which pecuniary reward is a minor consideration. Such aspirations are wholesome in republican governments. They make the contests for place so sharp that selection depends largely upon exceptional merit. Every act of a public servant is scrutinized, his private walk is studied and his life is under a perpetual, sleepless espionage. If incompetent or unworthy, the fact will transpire and be wielded in the interest of an aspiring competitor. An ambition to honorably represent a great commonwealth in a high position is most laudable. It is much moralized upon and decried against; but it is the life-blood of the republic. Nor have we ever known one of these political homilists to refuse a call to serve "the dear people," nor to think the country unsafe in his hands. Other aspirations should be encouraged; but this is not to be despised.

The methods often employed in the attainment of political ambitions are not to be commended or condoned. They are pernicious and demand universal condemnation. There is but one correct standard of morals. By it all our acts, political, social, domestic and religious, are to be judged. We must carry the same conscience into every department of life and into the discharge of every duty. Wrong doing in political conventions or caucuses is just as wrong as in a congregation of Christians or a conference of elders. But there is a current casuistry that justifies the politician and condemns the Christian for the same offense. Indeed, it is asserted that good men can not preserve their integrity when they become active politicians. The charge is untrue and the intimation is to be deprecated; but the existence of such a false philosophy can not be denied.

The enthusiasm of the convention was intense. At times the uproar was tremendous and beyond control. The dignified presiding officer rapped in vain while the clamor raged and a hundred were struggling for the floor. There were motions and counter-motions, applaudings and yellings, until the wildest confusion reigned. And when a nomination was made, after much balloting, every delegate seemed to exercise his lungs to their utmost volume. As we looked and listened this thought occurred: Those very gentlemen would condemn a far less modest expression of enthusiasm in a religious meeting. They can shout aloud when their candidate is nominated—when their patriotism is stirred; but they disapprove any utterance of joy when the soul is redeemed or the church receives a Pentecostal baptism. A shouting patriotism is becoming; but a shouting religion is shocking. We can applaud when someone's ambition is gratified, but be very orderly and decent when his sins are pardoned and his heart is filled with the Holy Ghost. Just why this difference has not transpired.

Another observation was made: Church members of the various denominations displayed a zeal in that convention in behalf of certain friends they never dreamed of as Christians. There was an intense earnestness and anxiety on their faces that seemed almost an agony. They held short confidential conversations, watched eagerly every movement of the other side, and were always as alert as a soldier on picket duty in the presence of an enemy. And we wondered what would be the result if those good brethren would transfer some of that zeal into the church of God. If such vigilance, solicitude and activity characterized their connection with the congregation of

the saints, we might soon welcome a redeemed world and the millennial reign of the Lord of Glory. But why this difference? Why so intense in a political convention and so cold in the house of God? Should we be less zealous in winning men to Christ than in securing their doubtful nomination to public office? Surely we ought not to be less loyal to our religious than to our political faith. Cesar has no greater claims upon us than Christ. Our Lord exhorts us to "render unto Cesar the things that are Cesar's, and unto God the things that are God's." Both duties are imperative; neither should be neglected, and the same zeal should characterize the discharge of each.

## A Corner-Stone Laying.

In response to generous invitation we spent Wednesday, of last week, in the city of Meridian, the growing young metropolis of East Mississippi. Leaving New Orleans on Tuesday by the North-eastern, a run of about seven hours brought us to our destination, a distance of nearly two hundred miles. No passenger by this route thinks of composing himself to sleep, however weary, until the long bridge has been crossed. Sweeping for miles along the lake shore, and then across, at one point quite out of sight of land, with the restless waves surging against the sturdy, steady timbers of the bridge, and the balmy breezes fanning the brow, makes a ride over that splendid structure a rich experience. On Tuesday night the moon shone out in all her queenly glory, and, as she leaved her silvery tresses in the agitated waters, every wavelet sparkled with a thousand gems. And we thought, What a beautiful illustration of a sanctified soul holding and mirroring in its bosom the Spirit's blessed beams of light! Flashing with a glory not its own, it attracts and inspires other hearts to secure similar adornment. On through the great pine forests our train thundered at the rate of thirty miles an hour, its sighing solitudes shimmering in the silvery moonlight. At two A. M. we reached Meridian and found Bro. Black, the indefatigable, gifted pastor, at the depot to extend a cordial welcome to his comfortable parsonage home.

The sun rose clear and cloudless on Wednesday morning, promising a pleasant day for the interesting ceremonies of laying the corner-stone of our handsome new church. In a few hours, however, the clouds gathered and waved their black banners with threatened thunder. A fine audience quite filled the spacious court-house at ten o'clock, though many were kept away. The singing was superb, the lesson was read by Bro. Black in the absence of Rev. J. M. Weems, who was on the programme, and the writer delivered an address. Then the audience repaired to the new church and stood under umbrellas during the formal ceremonies of laying the corner-stone. The stone was placed, a number of articles deposited therein, the invocation offered, and the exercises concluded with a benediction by the presiding elder of the district, Rev. James A. Godfrey. The stone is a rectangular block of Alabama marble. The end fronting the street bears this inscription: "M. E. Church, South, erected 1885, Rev. O. P. Thomas, pastor. Rebuilt 1885, Rev. W. C. Black, pastor." The side next the door contains the names of the Building Committee, while the side fronting Garland street has the names of the architect and builder.

This new church enterprise recalls some facts concerning Methodism in Meridian that will be of general interest. The first house of worship erected in the (then) small village was a plain frame structure, not large, but fully able to accommodate the congregation. In 1866 it was removed to the lot on which the new church is being built. In 1879 the growing congregation made it necessary to enlarge the building by an addition of fifteen feet to the front. The pastors since 1866 have been as follows: 1866, O. P. Thomas; 1867-68, J. J. Mabry; 1869-70, J. Barker; 1871-73, J. A. Ellis; 1874-75, J. T. Heard; 1876-78, R. J. Jones; 1879-80, E. H. Moulter; 1881-84, R. D. Norsworthy; 1885, W. C. Black. The church is quite prosperous—more than keeping pace with the rapid growth of the city. There have been seventy accessions the present year, making an aggregate membership of 343.

The old church was taken down and removed to West End, where Bro. Black preaches on Sunday nights to large congregations. That part of the city is building up rapidly on account of the location there of the Queen and Crescent railroad shops. The new church will be Gothic in style of architecture, two stories, with a center tower one hundred and fifty feet high, and with all

modern conveniences. It will be an ornament to the town and a monument to the zeal and devotion of the able pastor and his loyal, generous congregation. The lecture-room of the building will be completed and in readiness for the Annual Conference in December.

At night an impromptu prohibition mass meeting was held at the court-house to hear an address from the writer. The audience crowded the room and listened patiently to an elaborate discussion of the live question of the day. Our friends in Meridian have made a gallant fight against the rum power and intend to win. Their flag has not been lowered an inch, though threatened with "boycotting." They are gaining friends every day. Of course the city has some "trimmers."

"Metho-Congo-Baptist—Unit—in one nature, blithe and bland,  
Fire or water, hell or heaven, always ready on demand."

but they are growing less as the issue is more sharply defined.

With thanks for many courtesies and special attentions from Pastor Black and his delightful household, at half-past two A. M. we started homeward on the Vicksburg and Meridian, by way of Jackson.

## The Crystal Springs Camp Meeting.

We were privileged to spend Sunday, last, at this favored and favorite feast of tabernacles. For immense congregations, open-hearted hospitality and the joyous "communion of saints" great is Crystal Springs. The place is famed in the annals of our Methodism. Around those altars thousands have been inducted into the kingdom of grace, while the saints have renewed their covenant vows and rejoiced in a fresh baptism of power. This year the attendance was larger than last, and the order on the entire encampment beyond criticism. The vast crowds gave respectful heed to the rules of the association and reverent attention to the preaching of the word. Quite a number of penitents came to the altar at each service; but up to Sunday night we were not informed how many, if any, had been converted. The Sabbath at popular camp meetings rarely ever witnesses large gatherings. The crowds are so great, the labor of entertainment so wearisome, and the distractions of mind so multitudinous, that the convicting power of the gospel is not usually very manifest. It is estimated that not less than three thousand persons were present on Sunday—many of whom could not find seats under the magnificent tabernacle. From indications observed we have no doubt the spiritual results of the meeting will be large.

The grounds have been much improved since last year. There has been a judicious expenditure of money, adding materially to the beauty and comfort of the encampment. The public exercises were in the hands of an excellent committee, and the preaching we heard was the pure gospel. On Monday the annual address was delivered by Rev. Dr. C. W. Carter. This is a commendable feature of that camp meeting, and has developed already quite a Methodist literature. Those addresses gathered into a volume after awhile will have a real value.

## Prohibition in Louisiana.

The first regular State convention of the friends of prohibition in Louisiana was held in Breveport on the nineteenth instant. The attendance was not very large; but an organization was perfected and a policy outlined that will speedily develop an irresistible sentiment throughout the State. Dr. S. M. Angell, of New Orleans, presided, and J. Y. Gilmore, of New Iberia, acted as secretary. The Committee on Resolutions reported a declaration of principles that will, in the main, commend the support of all unprejudiced Christian citizens. We reproduce this most important resolution:

Resolved, That this move is non-partisan and non-sectarian in character, and seeks only to enlist the active co-operation of all patriotic and law-abiding citizens, without regard to race or party, hoping thereby to secure the hearty support of all temperance, benevolent and church organizations in the legal suppression of the liquor traffic.

That is the true policy. Disentangled from party politics we are sure to win. Then all parties, creeds and colors can unite in the suppression of a great evil and for the triumph of moral reform.

A State Executive Committee was appointed, composed of a member from each congressional district and three from the State at large. Of this committee Rev. J. T. Sawyer, of Arcadia, is chairman. A better selection could not have been made. The other two members for the State at large are Judge E. T. Merrick, of New Orleans, and Hon. W. H. Goodale, of Baton Rouge.

## Holsted on Their Own Petard.

A State convention of liquor dealers was held in Jackson, Miss., on the seventeenth instant—two days before the assembling of the Democratic State Convention. They met in secret session, though claiming to represent an important industry and great political principle. Set for the defense of personal liberty and inalienable rights, their deliberations ought to be open to the world. But with closed doors their counsels were held, even refusing admission to a harmless minister of the gospel of Christ. Their conclusions, in the form of three whereases and six resolutions, were printed as a circular and distributed in the Democratic Convention, which assembled on the nineteenth instant. They declared themselves respectable folks, pursuing an honorable business, but vexed by "the unfair and fanatical war being waged in favor of prohibition," and by "enemies of the Democratic party." Being good party men themselves, they asked that those resolutions be presented to the convention for its "favorable consideration." They were introduced, but not by a friend of their cause, and referred to the Committee on Resolutions, which by an unanimous vote laid them on the table.

A little history will throw valuable light on this action and indicate its significance. These liquor dealers and their friends have persistently bargained that prohibitionists meditated the disintegration of the political parties as at present organized. Their purpose was purely political and should be resisted. But the friends of prohibition met in State convention three hundred strong, and declared that their movement was, and should be, "disentangled from party politics." They sought no offices, and asked not for the spoils of place and power. Their conservative course was applauded by the party newspapers of the State as being eminently wise. The liquor dealers, however, mostly foreigners and not generally recognized as leaders in good morals and public thought, meet and make demands of the party in power. We didn't ask recognition; they demanded "favorable consideration." They thrust their cause into party politics and met an unqualified condemnation; we asked nothing, but in the action above have the virtual commendation of the convention. The friends of "red eye" got a black eye. Their secret counsels came to nought. Their poisoned obalace was pressed to their own lips. This is the beginning of the end. The day of redemption is near at hand.

## From Arcadia, La.

We are back from our long and excessively warm trip to Griswold Chapel, in the nlp and tuck country. We found things looking up somewhat on the Farmerville circuit under the faithful labors of Rev. J. L. Williams. On our way to Griswold we preached, Friday night, in our church at Farmerville. The handful of Methodists in that town have been struggling on and have succeeded in seating the church since our previous visit, and have in position a very artistic pulpit and side-stand—these being the handiwork of Bro. J. R. Simmonds. They hope to cello the building soon, and to move along as rapidly as possible to its completion, steeple and all. It was told to me that a merchant of the town, not himself a Methodist, will purchase a fine bell for the church. May our good people there have success in their undertaking, and we trust many friends, readers of the ADVOCATE, will be willing to send promptly to Bro. J. C. Cargill, treasurer, twenty-five cents, fifty cents or one dollar to help on the desired end.

Mr. Editor, the people in all that country expect you at the Downs-ville Camp Meeting.

AUGUST 11, 1885.

From the first service on Friday night, Rev. J. L. Wright preaching, the Downs-ville Camp Meeting moved on deepening. In interest up to the time we were compelled to leave the ground. The last service we attended was at eight o'clock, Monday morning, and after a good sermon by Rev. John M. Davies and some exhorting the mourners, as at previous services, came crowding to the altar. Some had already been blessed, and we have faith to believe that many precious souls will be converted and reclaimed, and that many other gracious results will flow from this gathering of God's people on that consecrated spot. Sunday, at eleven, a splendid congregation was present, and the weather was sufficiently cool to allow of preaching and listening with some comfort. The Sabbath began with a delightful season of refreshing from the Lord at the eight o'clock experience meeting, and its hallowed influence was felt all the day at the eleven o'clock, the three o'clock and the night services, and every thing tended to our blessed

realization of a "high day in Zion." The pastor asked us to take the collection for Conference claims, and the good people of the circuit gave very readily—largely over the assessed amount.

Bros. Collier, Stone, Wright, Hodge, Davies and some local preachers were in attendance on the meeting, laboring with success for souls, the brethren and sisters joining heartily with them in this glorious work.

AUGUST 18, 1885.

Much has been done for our China mission by special contributions for the support of certain children in the mission schools. These children have borne the names of their benefactors, and thus have been strengthened a peculiar relation. There are some difficulties attending this method, however, and Rev. A. P. Parker, of our mission at Soochow, suggests another which will give in his own language. In a letter to Dr. Kelley he says:

"I think it would be well if you would suggest a different arrangement to those who wish to contribute to the support of this school, viz.: That they support a scholarship without reference to a particular boy. By doing so, they would always be sure that a boy in the school was being supported by their money; whereas now, it frequently happens, from several causes, that changes occur, or the boy that is being supported leaves the school."

If any one will undertake to support one or more scholarships in this school, I will guarantee to send them a half-yearly report of the whole school. I notice the Northern Presbyterianians adopt this plan in connection with their schools, and it evidently works much more satisfactorily than the other."

The cause of evangelical religion is advancing with marked rapidity in the Republic of Mexico. What was the most desperately priest-ridden, superstitious nation of the western world is now coming to the front. We find the following interesting facts in the Advocate of Missions:

"The Roman Catholic Church, fifty years ago, owned three-fifths of the city of Mexico. The Archbishop had a larger income than the Queen of England. There were then convents and monasteries in the country. One-tenth of the produce of Mexico went to the clergy and nuns. The estimated value of the church property as late as 1850 was \$300,000,000, one-third of the entire property of the nation. In the City of Mexico there were 5,000 houses valued at \$8,000,000, of which the church owned more than one-half. Grand cathedrals were scattered here and there over Mexico, supported by vast sums wrung from the slender purses of the poor. President Juarez confiscated a large part of the church property, and even took its gold and silver ornaments and coined them into money to carry on his war against the church party. There is still considerable wealth and grandeur left to the Catholics, but their day of almost unlimited dominion is over."

The Rev. J. M. Weems has had a gracious revival at Enterprise, and sends us a short notice of it as follows:

As predicted, our Women's Missionary Society and our class meeting have culminated in a gracious revival in our church here. I speak from a happy experience when I say that to get the women to praying and working for the spread of the gospel and the church to loving and strengthening the class meeting, solves the problem of a revival of religion in a community."

The church was ready, and from the first service penitents came to the altar, were blessed and added to the church. In twelve days there were twenty conversions and fifteen accessions to the church. This makes a total of twenty accessions this year, and I feel sure others will follow soon. We are greatly indebted to Bros. McVoy and McLenrin for able and efficient labors in the pulpit and at the altar.

Rev. W. S. Lagrone sends the following bulletin:

We have closed a meeting at Rehoboth, Winona circuit, of a week's continuance. Results: 14 conversions and 19 accessions; many sinners reclaimed; the church generally revived. We have had up to this time about forty conversions and fifty-eight accessions to the church on the work. Thanks to Bros. Burroughs, Riehl and Smith for help.

WINONA, MINN., August 22, 1885.

Slightly inquisitive was the typical Yankee:

"Look here, squire, where was yeon born?" said a persistent Yankee to a five minute's acquaintance. "I was born," said the victim, "in Boston, Tremont street No. 44, last Monday, on the first day of August 1810, at five o'clock in the afternoon." "Benjamin, Dr. Warren; nurse, Sally Benjamin." "Yankee was completely answered. For a moment his face flashed. "Soon, however, his face brightened, and he quickly asked, "Yes, wai, I calculate yeon don't recollect whether it was a frame or brick house, dew ye?"



—Rev. Dr. J. W. Lewis, of St. Louis, has gone to Hot Springs for his health.

—Our facetious neighbor, the Daily States, calls the Bishops of the Church of England, "their lordships of the lawn sleeves."

—A note from Dr. C. K. Marshall gratifies us with the intelligence of his wife's continued improvement at Eureka Springs.

—The Methodists in the West Indies propose to celebrate the centennial of the establishment of their church in Antigua, in 1786, by Bishop Coke.

—Dr. McAnally, editor of the St. Louis Christian Advocate, has returned from a protracted visit to the West. We welcome him back to the desk, but will miss his interesting "editorial correspondence."

—Our friends at Terry, Miss., contemplate purchasing a bell for their church. It may be that some congregation desires to dispose of one. If so, correspondence is invited with Bro. R. J. Barbour at Terry.

—It is alleged that the original manuscript of Rev. Solomon Spaulding, from which it has long been supposed the Book of Mormon was composed, has been found, and is now in Oberlin, Ohio. Its publication is proposed.

—The Marvin Camp Meeting, near St. Louis, was quite a success this year. About twenty-five tents were occupied, a number of ministers were present, including Bishop Granbery, and about thirty had been converted up to last reports.

—The spot in Tunis, where John Howard Payne, the author of "Home, Sweet Home," was so long buried, has been marked with a white marble stone, 7x4, suitably inscribed. It was done at the cost of Mr. W. W. Corcoran, of Washington, D. C.

—Rev. W. H. Crawford, a venerable Methodist of many laborious years, writes the editor a note from Grand Cane, La., in which he opposes the change of our church name. If, however, any change is effected, he suggests that it be the Methodist Episcopal Church of Christ.

—Miss Estelle Isbell, the youngest daughter of Rev. R. S. Isbell, of the Louisiana Conference, and Mr. Walter E. Hendricks, were married at the Lind Grove parsonage, July 1, 1885, by Rev. J. A. Parker. The young hearts, now made one, will accept the ADVOCATE'S congratulations and well-wishes for a long and useful life.

—In a note to the junior publisher, Rev. Dr. Felix R. Hill makes mention of his prosperous pastorate this year at First Church, St. Louis. He says it is perhaps the most successful of his ministry. More than one hundred members have been received, congregations greatly increased and finances double what they were last year.

—We regret to learn of the illness of Rev. J. L. P. Sheppard, of the Louisiana Conference. In the midst of a glorious revival he was broken down and has not been able to resume work. It is hoped that his sickness is temporary. He says: "But, thank God, the fire is still burning and Tulp circuit will live whether I do or not."

—The tomb of Gen. Grant is strictly guarded. After nightfall no one can approach within a hundred feet of the spot without being challenged. And so greatness rests uneasy even in the tomb. For filthy lucre his grave would be desecrated and bones stolen. What a commentary upon the human heart! And yet there are doubters of the doctrine of total depravity.

—The Chicago Standard, a strong Baptist exchange, advertises "Baptismal pants with boots and other rubber goods." Just think of following the Lord by donning gum breeches and going down into a furnace-heated pool with side screens and necessary dressing rooms near at hand. And yet our aqueous brethren make this a test of loyalty to the truth.

—The following ticket for State officers was unopposed by the Democrats of Mississippi last week: For governor, Robert Lowry, present incumbent; lieutenant-governor, G. D. Shands, present incumbent; treasurer, Wm. L. Hemmingsway, present incumbent; secretary of State, Geo. M. Givens; auditor, W. W. Stoupe; attorney general, Marshall Miller; superintendent of education, Prof. J. W. Preston.

—Protestantism is making steady progress in France. The last official census places the number of Protestants at 550,000, but a more recent and careful computation by M. Vauchez raises it to 650,000. This is the growth of comparatively a very few years. When France throws off entirely the dominion of priestly superstition and turns to the true light, she will begin a career of new prosperity and glory.

—The Seashore District Conference, at its recent session, inaugurated a most important enterprise—a District High School to be located at Hattiesburg. A board of trustees was elected and now a competent teacher is wanted. Rev. J. W. McLaurin writes that the school is already an accomplished fact, and that it will at once pay a teacher at least \$100 per month. That is a good movement and must succeed.

—Writing from McCool, Rev. H. C. Parrott adds to a business note: "I have held two more meetings. The one at Ethel resulted in twenty conversions. A church of thirty-five members has been organized and we will build soon. The other at Shady Grove has resulted in twenty conversions and twelve accessions, and the meeting continues. Up to date there have been one hundred and twenty conversions on this circuit. The whisky fight has not yet ended."

—Rev. N. G. Augustus, of Tchula, Miss., is a prohibitionist who has the courage of his convictions. He is leading the reform in his section with an intrepid spirit sanctified by the grace of God. The efforts made to circumvent the law in the interest of saloon-keepers will not stand the test of legal investigation, nor stand before the earnest preaching of the gospel. We wish our brother the largest success—the overthrow of whisky and the conversion of many souls.

—The New York Independent, of August 13, contains an elaborate two-column review of Bishop McTear's History of Methodism, which is, in the main, appreciative of its merits. The reviewer styles it "A South-Side History," and, of course, takes a latitudinal view of the work himself. He concludes: "It is but fair to add to what has been said above, that while the author is nowhere at pains to suppress his animus, he has not allowed that animus to rob him of his candor, nor of his courtesy in the statement of facts."

—A new Methodist Church was organized in Carrollton last Sunday evening by the presiding elder, Rev. Dr. J. B. Walker. The efficient labors of Rev. Geo. A. Mandeville in that part of the city have resulted so favorably as to render this forward movement advisable. Subscriptions are now being received for erecting a building on the lot purchased last year by Rev. Beverly Carradine and his congregation. The church was organized with thirteen members, but will be largely increased in a few weeks.

—On the subject of an episcopal residence in the West, the Colorado Methodist has this to say. Bishop Hargrove has spent so much of his episcopate in that vast field that he has become quite identified with it and is a warm advocate of aggressive work therein. His residence there would be hailed with joy. The Methodist says: "Bishop Hargrove has presided over our Conference three annual sessions with great satisfaction to all, and by this time is becoming quite well acquainted with us and our wants. On his recent visit we pressed him hard to settle among us, and think we may yet succeed, as Sister Hargrove seemed half inclined to do so. We are sure if she settles in Pueblo, the good Bishop will come."

—The question of dividing the North Carolina Conference is just now being warmly discussed by the brethren in the old North State. The Methodist Advance urges it with zeal and ability, "not because," as our conferees say, "we want it done, but because we believe it ought to be done." A delegation to the General Conference pledged to the division will be elected, if possible, by the friends of the measure. Other issues will be before the General Conference, possibly more important than the changing of Conference boundaries. It would be better, therefore, to select men of good judgment and Christly spirit, and let them act for the well-being of Methodism. A factional representation in our great law-making body is to be deprecated.

—We have read with intense interest in the columns of the Methodist Times (London), the proceedings of the Wesleyan Conference at Newcastle-on-Tyne. Some of the debates were spirited, and quite reminded us of our own home Conferences. A few aggressive measures were proposed, such as an extension of the pastoral term and relieving chairmen of districts from pastoral duty, but were not discussed on their merits. The English mind is traditionally conservative. They suggest, appoint committees, then after twelve months appoint larger committees, and in the course of time effect a statutory or constitutional change in church government. Possibly that is well, but a medium ground—a progressive conservatism would be better. By election of the Conference, Rev. Joseph Ager Beet succeeds Dr. Osborn as theological tutor at Richmond, and Rev. George Bowden becomes the new governor of Kingswood School. Ninety young men were recommended for the literacy—89 for home work, 33 for foreign work, and 13 had to be declined. The Conference throughout was an enjoyable occasion. Dr. Riggs did more talking than any other, but often failed to carry his point.

Such an item as this, found in the columns of the Texas Christian Advocate, should be republished and commended. Why may not other works make a similar advance? Certainly we have not as yet attained unto the maximum of duty. Is the church asleep?

Rev. I. Kingsbury, West Texas Conference: Our assessment for foreign missions was \$52 50. I have now forwarded to D. C. Kelley, treasurer, at Nashville, \$100, being nearly double the amount assessed against Boxville circuit. Twenty dollars of this amount was collected in the public congregations. One good brother gave the balance—\$80. When everyone learns to give as the Lord hath prospered him there will be no lack of funds to carry on the Lord's work.

Rev. Thos. Cameron, of the North Mississippi Conference, sends us cheering news from Goodman as follows:

I closed a very profitable meeting at Goodman last Tuesday night of sixteen days continuance. Christians greatly blest. Four accessions. Am under obligations to Revs. G. W. Bachman, J. A. Bowen, A. W. Jones, D. D., and Rev. T. J. Bailey, pastor of the Baptist Church here, for valuable assistance.

#### Books and Periodicals.

WORDS OF OUR HERO: U. S. GRANT. Edited by Jeremiah Chaplin. Boston: D. Lothrop & Co. Price, 35 cents.

This book is a compilation of extracts made from the letters, messages, conversations and correspondence of Gen. Grant. They gather in convenient form his best thoughts and wisest sayings. The first edition was sold in a single day. The second edition now ready will be somewhat enlarged.

LIVES OF BOYS WHO BROKE FAMOUS. By Sarah E. Bolton. New York: Thomas Y. Crowell & Co., 15 Astor Place.

This beautiful volume contains sketches of twenty-eight distinguished men in different walks of life, whose early histories were poor and unpromising. Against many odds, by dint of their own strong energies, they became eminent. Among the sketches are: George Peabody, Bayard Taylor, James Watt, Bernard Palissy, Michael Faraday, Horace Greeley, Dwight L. Moody, Abraham Lincoln and others. We have read some of them with real pleasure. The book is sold at \$1.50, and is worth twice the amount to the boys of any family.

Cassell's Family Magazine, for September, is a capital number, well illustrated and filled with good things for every class of mind. "A Diamond in the Rough" is continued. Mistaken Identity, John Sebastian Bach, Ennui: Its Symptoms, Causes and Cure, A Mysterious Attraction and The Poet—some of the sketches are exceptionally interesting. This last has a historical value. We commend this magazine. Only fifteen cents a number. \$1.50 per annum.

The Pulpit Treasury, for September, is on our table. The frontispiece is a portrait of Principal MacVicar, of the Presbyterian College, Montreal. Dr. MacVicar's sermon and the sketch of his life are admirable. Other sermons are by Prof. J. P. Caird, D. D., Dr. W. H. Anderson, Dr. John Hall and Chancellor Sims. The Leading Thoughts of Sermons are by Bishop Bowman, Bishop Beckwith, Dr. W. M. Taylor, Prof. J. L. Patton and others. All the departments are amply supplied. This magazine is never tame, dull or lagging, but fresh and abreast of the times. E. B. Treat, publisher, 771 Broadway, New York.

The Popular Science Monthly, for September, has been received. As usual the table of contents is varied and attractive. Though not always agreed with the writers, we read this periodical with interest and profit. Among the best articles in this number are, The Relations of Railway Managers and Employees, The Present Aspect of Medical Education, The Future of the Sea-Shore, Siberia and the Arctic, Sunlight and the Earth's Atmosphere, and others. New York: D. Appleton & Co., 1 and 3 Bond St. Single number, fifty cents. Yearly subscription, \$5.00.

The North American Review, for September, discusses some live questions. There is a symposium on "Shall our National Banking System be Abolished?" by four great students in national finance. Tendencies of English Fiction is the subject of a paper by "Ouida." The Decay of Ecclesiasticism is discussed in his characteristic style by Rev. H. Hecker. Newton, Dr. Newton is an iconoclast, though as yet a minister of the Episcopal Church. The Great Psychological Opportunity, Naval Tactics of the Future and Grant's Memorial—What Shall it Be? are other papers of value. New York: No. 30 Lafayette Place. Single number, fifty cents. Yearly subscription, \$5.00.

#### Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, and general debility. The most reliable, bland and easily assimilated. It is a perfect substitute for their artificial cod liver oil, and is a most valuable tonic. It is sold by all druggists, and is the most reliable and purest of all. For sale by all druggists, and is the most reliable and purest of all. For sale by all druggists, and is the most reliable and purest of all.

**PUBLISHER'S DEPARTMENT.**  
No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.  
OARVER & JAMIESON,  
Publishers.

**PUBLISHERS' AGENTS.**—In order to facilitate the transaction of business with our customers we have arranged with Edwin Albee & Bro., Fifth & Vine Sts., Cincinnati, O., and 140 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

"What is the best thing for potato bog?" asked a rural subscriber. "I to the hour of going to press tonight has been found more satisfactory than potatoes."

To look time's wheels is not within human power. But Parker's Hair Balsam keeps the hair soft, dark, glossy and plentiful. See.

"Madam, can you tell me why two women stop in the middle of a street-crowling to talk?" "I suppose they do it for the same reason that a man rushes at the top of his speed to get across the track in front of a train of cars, and then stands and watches the train go by." The gentleman changed the subject.

WERLEIN'S PIANOS.—Probably no piano in the city has met with more success than that of Mr. Philip Werlein, 135 Canal Street. To the conduct of his extensive business, Mr. Werlein has ever had in view the excellence of the grade of article he sells, together with economy for the purchaser. In this way he has established himself well in popularity, and thousands recognize him in the medium through which they have been enabled to secure a good piano on the easiest monthly payment and most accommodating terms. Mr. Werlein has won for himself a reputation, of which he may justly be proud, in the extensive sale of the world renowned "Mathushek Pianos." Mr. Werlein has also a number of second-hand pianos in thorough order, at very low prices. Good second-hand pianos as low as \$20, and brand new pianos at \$15. The repairing of Old Pianos is made a specialty. Actions are thoroughly renewed, and the cases polished by an experienced polisher, looking as good as new, at very lowest prices. See his advertisement.

Nothing so plagues a thrifty woman's curiosity and sorrows her as to have a new dress to adorn the street, about 11:30 A. M., bellows: "Prose!" Turbulent woman woggle! All 'bout the episode "to death at every cry!"

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

A gentleman said to a minister: "When do you expect to see Deacon S. again?" "Never," said the reverend gentleman solemnly. "The Deacon is in heaven."

THE GREAT JACKSON ROUTE.—Is the favorite all summer route. It has been rebuilt with steel rails, has adopted the standard gauge with a well-balanced track, and increased speed. They offer the advantages of that line, through cars, swift connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will regret it.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some with signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, to making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

**NEW ADVERTISEMENTS.**  
MRS. BEARD'S EXETER. For sale by all druggists, and is the most reliable and purest of all. For sale by all druggists, and is the most reliable and purest of all. For sale by all druggists, and is the most reliable and purest of all.

**ATHENS FEMALE COLLEGE.**  
ATHENS, ALA.  
Chartered 1843. The Property of the N. Ala. Conf. M. E. Church, South.

THE FALL SESSION OPENS THE FIRST MONDAY IN SEPTEMBER.

Healthy location, beautiful grounds and commodious buildings. Competent Faculty. Every department thoroughly equipped. Cheap rates.

Total expenses for five months' session, including board and tuition, \$50.

For further information address,

REV. M. G. WILLIAMS,

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This College, situated among the blue grass hills of southwest Virginia, has the most attractive and most healthful location in the land. It has 50 years of history back of it, and has already educated nearly 6,000 young men. The Faculty is composed of carefully selected men, the most of them being graduates of the University of Virginia. The course of study is extensive, and is thoroughly taught. The moral influences are of the same sort.

THE NEXT TERM BEGINS SEPT. 3.

TERMS ARE EXCEEDINGLY LIBERAL.

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REV. E. E. HOGAN, M. A., President.

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FOUNDED 1849.

Chartered by the Legislature. Now under care of the Holston Conference, M. E. Church, South. The State Department—located in the country, seven miles from Sweetwater, East Tenn., V. and G. Railroad. A moral, healthy, quiet place, a retreat among the trees and hills of East Tennessee. A new edifice now in course of erection, will give it larger facilities for instruction—a thing long desired at this college. Terms begin first Monday in January and August.

Female Department—Located in the thriving town of Sweetwater, midway from Knoxville to Chattanooga; a good church with able pastors—Methodist, Baptist, Presbyterian and Congregational—fostered by the people for their civil and culture. Terms begin middle January and August. For further information apply to the Female Department, "Hiwassee College," for the Female Department, Sweetwater, Tenn. Address J. E. BRUNER, President.

**EDUCATIONAL.**  
The University of Mississippi.  
Next Session (33rd) opens Sept. 24, 1885.

Tuition free to everybody except Law Students. A State Institution; \$500.00 permanent endowment. Open to both sexes alike. Terms moderate. Location at Oxford, on the Illinois Central Railroad; healthy, moral, cultured. Twelve distinguished professors. Departments of Art, Literature, Law and Science in operation. For Catalogues and information apply to  
H. M. SULLIVAN, Secretary Board of Trustees.

**Port Gibson Female College,**  
PORT GIBSON, MISS.

Pronounced by last Visiting Committee, "A marvel of success." Boarding Department enlarged to meet the demands of increasing patronage. Healthy location; commodious brick buildings; thorough and finished work in every department. Male and Art each a specialty. Next session opens September 9, 1885. Send for Catalogue to  
REV. T. C. BRADFORD, PRES.

**CEDAR GROVE ACADEMY,**  
A High School for Boys and Young Men,  
Prepares for business or entry into College.  
Next session opens September 7, 1885.

For Catalogue address  
S. S. MELLENDY,  
J. F. COLLINS, JR., PRINCIPALS,  
Livingston, Ala.

**Mansfield Female College.**

The Thirty-second Session will begin on Wednesday, the Ninth Day of September, 1885.

The College is under the patronage of the Louisiana Annual Conference, of the Methodist Episcopal Church, South, and gives free tuition to the daughters of members of that body.

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# Christian Advocate.

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STRENGTH FOR TO-DAY.

Strength for to-day is all that we need.  
As there never will be a to-morrow;  
For to-morrow will prove but another day,  
With its measures of joy and sorrow.

Then why forecast the trials of life  
With such sad and grave persistence,  
And watch and wait for a crown of life  
That as yet have no existence?

Strength for to-day in house and home,  
So practice forbearance sweetly—  
To scatter kind words and living deeds,  
Still trusting in God completely.

Strength for to-day—what a precious boon  
For earnest souls who labor,  
For the willing hands that minister  
To the needy friend and neighbor!

The Oracle of Noxubee.

MR. EDITOR: We have been frankly told that argument can avail nothing against the pride which holds to the suffix "South," and Bro. Dye's article illustrates the statement. He does not give us a single reason for its retention, virtually admits what I asserted as to the territorial limitation of our church and glories in it, and exhibits an utter lack both of sympathy with the world-wide mission of the gospel and of our opportunity as an integral part of the church of God. His "reply" is an appeal to prejudice from beginning to end, abounding in the fallacies, illogical conclusions and curt personalities which easily substitutes reason with the narrow-minded audience for whom he writes. He recounts the story of the war, and from the tone of his article one might infer that he thought it still going on. Dye glories in hating "Yankees." I know him of old—young, as he says I am. His race is dying out—they can no more live under the conditions that are rapidly growing up around us than the monosaurus could live on the sunny prairies of to-day. Nobody is afraid of his logic of the halter. That threat I know is "mock heroic"—real "bunkum."

Dye boasts of being a logician. He carries "postulates" and "plagues" about as the quack does his nostrums. Here is a specimen of his "reasoning." He puts in quotation mark these words, "The mock heroic South," which he professes to take from my letter, and then goes off in the rhetoric of a sophomore about Southern heroism. He knows well enough I did not write such a sentence. But the audience for which he writes accepts catchwords for argument, and this will arouse the prejudice on which he relies, so he accuses alike the laws of honor and of logic, and deliberately garbles my language to carry his point. As he is as fond of the dead language as he is of dead issues, I toss him an old Roman bone, quite as juicy as the small phrases he employs and say, *falsus in uno, falsus in omnibus.*

Dye's article is a tissue of fallacies. Take this sentence, "But not is it named that the church must yield up her name and surrender whatever some border ruffian may demand." (Italics mine.) Dye would make the impression that the name of the church rests on the same ground as the "divinely imposed duties" he mentions. The sophistry of this bungling assumption is as ridiculous as it is obvious. He must have a low idea of the intelligence of his readers to suppose such verbal jesuitry will pass for reasoning.

Dye says we can not surrender at the demand of the border ruffian. I know his violence of speech touching anything that faces northward, but I read twice to be sure I was not mistaken in these furious words. But there they stand. Who are the men asking us to change the name that we may remove a needless obstruction from the path of our beloved church? They are Dr. McAnally, Dr. Rush, Dr. Scarritt, Dr. Protsman, Judge Holmer, Rev. J. W. Lowrance, Rev. E. J. Stanley and many others; men as true to the church as any, living or dead; some of whom served it before this oracle from the jungles of the Noxubee was born and have stood by its fortunes fearless amid the earthquake and the storm. Border ruffians! Well, may we be told it is useless to argue the question? Border ruffians! That is Dye's logic.

Bro. Dye says if our name is an offense to the "Yankees," say to them, "Get thee behind me, Satan." But the "Yankee" is not going to get behind us—he is bent on keeping before us, and as long as we listen to such counsellors as this sapient logician they will keep ahead. But there is something comical to my mind in Dye's spleen against the "Yankees." Doubtless he was rigged from head to foot in the product of Yankee genius when he wrote that letter—shirts from Lowell, shoes from Lynn, hat from Boston, pen from Hartford, while his master in theology, whose vigorous speculations furnish the substance of Dye's marvelous "psychology," was a Connecticut "Yankee." Pretty fellow to abuse the "Yankees!"

He catalogues our misfortunes. He echoes the wall of our woes. He waves "the bloody shirt." At his bidding the ghosts of war rise from the graves which nature has made green in her kindness and stalk in bloody gloom before us. He puts aside the silver trumpet of the gospel to blow a fierce blast from the bugles that kindle the passions of war. It is a sad spectacle! The rich music of fraternal peace and progress is falling all around us, and the lofty and the good are everywhere delighted with the heavenly strain, but this stubborn brother curls his lips in scorn and puts his fingers in his ears to keep from hearing it. God's good angels are calling us on every hand to look on the widening prospect of human brotherhood and the multiplying tokens of the nearing triumph; but Dye sees a "Yankee" in the glorious view; that spoils everything, and, shutting his eyes, he plunges into the marshes of the Noxubee to escape the sight. I repeat, it is a sad spectacle. The man deserves pity who can sit in grim defiance of time and Providence and nurse his unrelenting anger for a score of years. Mr. Editor, I know very well the power of such sentiments as Bro. Dye's letter expresses, but I have no sympathy with them. They are unworthy of the age in which we live, and have nothing under the sun to do with the question before us. It is a *ruse de guerre* to divert public attention from the practical utility which ought to control our action. If there are valid reasons for not changing the name of the church, let them prevail; but in the name of self-respect not to mention religion, let the decision rest on some better ground than Dye's hatred of Yankees.

The narrow spirit displayed by the letter of Bro. Dye wrecked the South politically and produced the poverty of which he complains, and it will wreck the church if it is allowed to control her movements. Brethren talk about our success in the West. They are simply mistaken. We have failed. We are steadily falling back. The gallant stand made by the Colorado brethren will end as the Southern valor ended at Vicksburg or at Gettysburg. Unless we pursue a different policy they will surrender to the inevitable sooner or later. The spirit which insists on retaining a sectional name in spite of its disadvantages will not only prevent our extension northward, but westward on our fancied parallel, and the day will come when it will throttle us even in the South. It is a spirit that contravenes the trend of history and

ignores the obvious indications of Providence and violates by its bitterness the very essence of the gospel. The brethren, at least those whom our recalcitrant Bro. Dye represents, are willing to stay "South." I am not. That intense provincialism does not suit my convictions. I can find no "postulate" for it in the terms of our commission. God has given the church the freedom of the world. I plead for a policy in harmony with the spirit of that commission and endowment of life. I plant myself on the policy of Paul outlined with sublime freedom from prejudice in I Corinthians ix, 20-23. I will not call the millions of immortal souls to whom we ought to carry the message of life "border ruffians," but, like Paul, concede everything not essential if by all means I might save some.

In perfect keeping with this narrow and illiberal policy, Dye cries to be let alone, and bids me begone if I dislike his ultra sentiments; but it is not likely that I will pay much attention to his wishes in this matter. I am here to stay, and have my own opinions without consulting his views, and he will have to "adjust" his "consciousness" to this "postulate."

Mr. Editor, Bro. Dye does not represent our people. They have no apologies to make for the past, but they are too wise to throw away the opportunity of the present and the boundless heritage of the future through an unchristian hatred towards three-fourths of our fellow-citizens. Even the powerful leadership of this wizard of the swamps will hardly carry them into the shadows of a quarter of a century ago. Our face is to the future and our hearts are ready to advance at its call to higher things, and our proper name is "Episcopal Methodist Church."

R. A. STEEL.

ARLWOOD FARM, Mississippi.

The Summer's Canvass.

BY REV. F. M. GRACE, D. D.

"The harvest is past, the summer is ended, and we are not saved." Such is the cry of many a school drummer after the usual labors of a summer campaign in the field of patronage. After working nine or ten months with his pupils he has had to set out and travel and talk two or three months to get pupils for another year, and now wearied in body and mind he begins the toil of another school term. Truly, as Bro. Calloway used to say, it is a begging business. You first beg men to repent of their sins, then to join the church, then to support its institutions, and then to try to get to heaven. Why should a man want to be drummed into doing right? And the very practice of drumming defeats itself. For drummers do not go alone. One follows hard after another. The Methodist drummer goes into a community, visits the families, seatters the catalogues, and, perhaps, gets a chance to preach a sermon, going away satisfied that all is well for his school, when lo! the Baptist drummer is on his track and soon comes along with lower rates and greater inducements than his Methodist brother had to offer, and goes away satisfied, when again the State school drummer follows with free tuition and takes all with him. The fact is the schools are cutting each other's throats by lowering prices, until it appears cheaper to send a girl or boy to school than to keep them at home. Notwithstanding all this, the practice has become too well established to be safely neglected. Only by diligent competition can one school now exist by the side of another. In fact there is greater danger that the more distant schools will swallow up those at home by the more complete use of the system of drumming. Here they are from Tennessee, Kentucky and Virginia. They will meet your girls at the nearest depot on a certain day and carry them by a special car to Nashville or Staunton. Who can resist such solicitation? Send your children and your money out of the State and then complain that you have such poor schools at home. Why do those schools up yonder find it necessary to come so far to find patronage? Once they professed

to be cheaper, but even that has changed. The farther North or East you go the more costly the schools. Then the climate is superior. But experience has proved that, more Southern girls have died in schools beyond the limits of the State than in those where the climate is congenial to their former habits.

After all, some good has been accomplished by the operations of the drummers. People have been awakened on the importance of education. Rival schools have been compelled to increase their attractions if not their advantages. The example of sending abroad is contagious, and it is better to go somewhere and be taught than to remain at home in ignorance. "Many shall run to and fro and knowledge shall be increased."

The writer has availed himself of the excellent traveling facilities afforded by his presiding elder and has visited many portions of the Shreveport district. A two-horse buggy is no mean way of getting around in the country, for, mind you, the country is the place to find the girls and not the towns. My presiding elder deserves the title given by old Homer to the famous Achilles. He is *hippo-damos*, the horse-tamer. In my journeys with him I have seen him break no fewer than three wild-blooded colts to harness. Beginning with our steady old horse, Edward by name, he has worked out an entire new team. Edward, the old gray, has been retired to the plantation, where I am told he plowed this year some seventeen acres of land, and his successors, West Wind and Browny, (with one intermediate link lost), now go lying around the field in regular hippodrome style.

With the aforesaid team Bro. Alexander and myself have seen much of Red river and the lakes, to say nothing of the hill lands. The people have been hospitable, and have furnished us all the fried chicken, peaches and watermelons that our capacity would admit of. Now, have our labors been altogether in vain? Some twenty new girls have promised to come to the college and the outlook is very promising for another year. We have attended also some precious religious meetings and have gone about Zion, surveyed her palaces and marked well her bulwarks.

China Letter.

BY REV. W. W. ROYALL.

During the last month it has rained and rained and rained until one almost felt as if dropping skies had gotten to be a chore in China. The cotton crop up around Nantziang is "smartly in the grass." I can assure you. In fact in some places you can hardly see the cotton for the grass. The wheat crop was reaped of necessity between showers, and much of it, the Chinese say, is spoiled. Peace has come, yet business does not seem to flourish much so far. The twenty-odd steamers of the "China Merchants' Steam Navigation Company," which were said to have been sold last year to Messrs. Russell & Co., an American firm, are now, it is said, to be transferred to the Chinese owners. Most people look upon the sale as having been merely a ruse to dodge the French. Shanghai is by no means the same place that it was four years ago. Land is now lower than then, and business dull, notwithstanding the peace.

Most of our mission are in good health. My own and that of my family seem now assured. We have, as it were, got seasoned to malaria. Little David, son of Dr. W. R. Lambuth, has had dysentery. The Doctor and family leave soon for Chitoo, where they will stay till autumn. Miss Donna Hamilton has lately had an attack of pleurisy, but is better. Miss Haygood had some severe twinges of sciatica, but she, too, is about well, I believe. I have lately made several trips to Nantziang, and have found Miss Dora Rankin hard at work. It is surprising how much she gets through with. Miss Hamilton's recent illness deprived Miss Dora of all foreign assistance, and she has had double work for nearly two weeks. But she meets the emergency wonderfully. From Soochow, Rev. D.

L. Anderson writes that "we are all about half 'on the lift.'" But I suppose he alludes to the work and "gone" feeling produced by hot and damp weather.

The Anglo-Chinese school has now an attendance of about eighty pupils, though there are about one hundred on the roll. The superstitious nature of the Chinese is well illustrated by the following: A few evenings since one of the boarders, on opening the door of his room, was heard to cry in terror, "*Kieu ming, kieu ming*," ("Save me, save me!") He declared, when questioned, that he had seen a tall *kwei*, (ghost or devil,) with black clothes and a yellow face. As a consequence, several of the boys left the place and would not sleep there longer. No negro is more deadly afraid of "haunts" than is a Chinese of the *kwei*. School closes for the summer holidays this month. The hope is for a better attendance next fall, although it may possibly be no better for another six months. Miss Haygood has approved herself a most excellent teacher. Her boys have done admirably.

Oh, how much I do wish we could get out some men to help us in the itinerancy! The field is here, millions on millions of people to whom, despite much rhetoric to the contrary, we ought, in duty to God, to carry the gospel, the preached gospel. Had Asbury, McKendree and others contented themselves with building a school in New York City, and then settling down there, they might indeed have built up a great school, but America would have been lost to Methodism, and Methodism to America. Given a membership of 2,000 to 4,000 in Kiangsu Province, and then our schools would have a constituency. As it is, they have none but the heathen, and they are not to be depended upon. The more I preach the more I am convinced that this is the greatest door now open to us in China.

The gospel carries its own certificates of virtue and does not go to the college nor to the hospital to beg them. People run wild over new wine sometimes; yet for all that "the old is better." One would suppose that it is rather late in the day to set up a defense of the supreme value of preaching, but when so much is said that, impliedly, at least, throws discredit upon the old and tried way, it is time to protest. Let us have more preachers.

Good Words.

And what can I give the weary,  
To lighten their burdens sore,  
Since only a single half-pence  
Is left of my home brought hither?

Al, smiling can I and a half-pence  
Accomplish, however small;  
Say nothing—but find and a half-pence  
Can compass and conquer all!

—After all, the Bible must be its own argument and defense. The power of it can never be proved unless it is felt. The authority of it can never be supported unless it is manifest. The light of it can never be demonstrated unless it shines.—Dr. H. J. VanDyke.

—It is the habitual thought that frames itself into our life. It affects us even more than our intimate social relations do. Our confidential friends have not so much to do in shaping our lives as thoughts have which we harbor.—F. W. Teal.

—Our very abundance of the good things of life requires that we shall be more active, thus getting the good from them they are meant to bring. Our mercies cloy on us and become hindrances if we do not put them to good uses.

—How shall we dare to behold that holy face that brought salvation to us, and we turned away and self-love with death, and blessed deformity and sin?—Jeremy Taylor.

—It is much easier to persuade men that God cares for certain observances than that he cares for simple honesty and truth and gentleness and loving kindness.—Malcolm.

—Receive Christ with all your heart. As there is nothing in Christ that may be refused, so there is nothing in you from which he must be excluded.—John Flavel.

—The hottest furnace makes the finest gold; the brightest lightning comes from the blackest cloud; the purest faith from the severest trials.

—I have been benefited by praying for others; for by making an errand to God for them I have gotten something for myself.—Rutherford.

—If thou art not born again, all thy outward reformation is naught; thou hast shut the door, but the thief is still in the house.—Boston.

—Think much, speak little, write less.

Family Worship and Religious Instruction of Children.

MR. EDITOR: I can not see how any conscientious head of a family can neglect regular family worship and the religious instruction and training of their children. These duties are so plainly laid down in the word of God, both in example and precept, and so clearly implied in numerous places, that every honest reader of the Bible must see them, and yet to the great loss of the spirituality and usefulness of our church members they are most shamefully neglected. Formerly the neglect of these all-important duties was the exception to the almost universal rule of attending to them, but now attention to them is the noted exception to their very general neglect in many of our churches. When I entered the ministry, more than sixty years ago, it was a rare thing to find a Methodist family without regular evening and morning family prayers, where the head of the family was a member of the church; but now no report at our various church conferences is more common than that of the extreme neglect of family worship by our heads of families. An observing man learns a great deal in a long life by thoughtful observation on passing events, and I will tell you what I have learned about this matter of family worship in threescore years. The children of my old praying brothers and sisters of sixty years ago very generally embraced religion early in life, and when they became heads of families, imitated the example of their parents and set up family worship. Their children did the same, and now, as I still live in the same country, I often meet the fourth generation of these old Methodist families happy in the religion of their forefathers and adhering with undiminished zeal to the church of their choice. I can not say the same of those who neglected family prayer and the systematic religious instruction and government of their children. Many of them did not embrace religion at all, but grew up full of fun and frolic and went off into sin and fearful impenitence; others, to the great grief of their best earthly friends, have strayed off into other churches where they had not half the facilities to help them forward in the divine life they could have had in the church of their parents. In some instances the descendants of those non-praying Methodist families have become extinct as Methodists, not one of them now known to be in our church. By the neglect of family prayer the church is suffering incalculable loss. If a man will not pray in his family he will not pray in the prayer meeting; will often stay away from the prayer meeting for fear of being called on to pray; he will not visit and pray with his sick and dying neighbors; will not approach the altar in a revival meeting and pray with the penitents; in a word, does little or nothing to advance the spiritual interests of his family or anybody else. He has deliberately wrapped up his Lord's talents given him to use in the salvation of souls and laid them away out of sight. Rev. Sam P. Jones repeatedly affirms that "if a man has not got religion enough to pray in his family, he has not got enough to take him to heaven." I do not often express it just that way, but I confess I am considerably inclined to the opinion of the great evangelist. At least I would not be willing to risk my chance for heaven on the non-praying side of this question. There is generally a little cross connected with the beginning of family prayer, but those who shrink from that little cross and live in the neglect of this all-important duty, do not know how much they risk and lose for the want of a little Christian courage right here. Brethren, do put away all your foolish and unmanly notions about your not having gifts for oral prayer. How do you know you are deficient in gifts until you make a fair and honest trial for a few weeks. As you will have the Holy Spirit to help you if you go about it sincerely, you will not have half as much trouble to learn to pray as you had to learn the multiplication table in your childhood. Do, brethren, let us all pray!

J. G. JONES.

HAZENHURST, Mississippi.



## Christian Advocate.

THURSDAY, SEPTEMBER 3, 1885.

## THE SOUL'S DISTRESS.

BY JOHN F. WALKER.

Out of the depths, O Lord, I cry,  
Out of the depths of sin and misery;  
Hear thou my voice,  
Into my supplicating hand hold me,  
Lift up my sinking soul, and calm my fear,  
Did me rejoice.

If thou wilt mark our state, should be,  
What man could stand before thee? But with thee  
Is mercy still—  
Forgiveness—and though in our hearts is fear,  
Yet love shall cast it out and bring good cheer  
Our souls to fill.

I wait, O Lord, for thee, as in the night  
The watchmen wait and watch for morning's light.  
Lo! in thy word  
I hope and, hoping, wait till thou forgive.  
Blot out my sins, and bid my spirit live  
In thee, my Lord.

Out of the depths to thee, O Christ, I cry,  
Thou who, that I might live, thyself didst die  
Upon the tree;  
O, by thy precious death of pain and scorn,  
The glories of thy resurrection morn,  
Believe me!

Out of the depths, O Holy Ghost, I cry  
To thee my soul to cleanse and sanctify.  
Spirit divine,  
Breathe thou thy quickening breath into my heart,  
And all thy gifts of holiness impart,  
And make me thine.

Out of the depths, O blessed Trinity—  
Father, Son and Holy Ghost—I cry;  
Make thou me whole.  
Work thou thy threefold work in me: create  
A new my life, redeem, regenerate  
Body, spirit, soul.

Out of the depths I cry, O God, at last!  
Raise me by thy great power when life is past;  
And in thy love  
My ransomed soul into the heavenly raise  
My cry of sorrow turn to song of praise  
To thee above.

—The Quiver.

## Sunday-School Lesson.

Third Quarter—Lesson XI.

SEPTEMBER 15, 1885.—11 Kings 15, 17, 18.

THE SHUNAMMITE'S SON.

Golden Text: "I am the resurrection and the life."—John 11:25.

MEMORIALS.—The Shunammite's son, 11 Kings 15, 17-18.  
The Father's prayer, Matt. 12, 18-20.  
The Widow's Son, Luke 11, 17-20.  
The Lazarus Raised, John 11, 31-44.  
The Bread of Life, John 6, 32-41.  
The Good Shepherd, John 10, 1-10.  
The Lamb of God, John 1, 29-34.

The names of Elijah and Elisha are linked together in indissoluble bonds. Though entirely different in their mental characteristics, each had special fitness for the work of the time. They were largely the complements of each other. Elijah's terrible sublimity of appearance and statement contrasted strikingly with Elisha's pastoral gentleness and spiritual sympathy. Elisha was bold and intrepid; Elisha was conservative and conciliating. But their attachment to each other was loving and confiding; so, when Elijah was translated, Elisha's supreme desire and prayer was for a double portion of his prophetic spirit. He caught the rough mantle of his spiritual father and counselor; but he did not retain and wear it as an emblem of his more quiet ministry. Having a different mission to perform nearer the homes of the people, he wore the ordinary dress of a teacher and dwelt more in human society. Though less striking in appearance, and more in sympathy with the daily lives of the common people, he was none the less influential. His house in Samaria was visited by nobles and deputies to receive counsel in matters of great public concern. And when at last the news of his fatal illness reached the king he visited him, wept at his bedside, and exclaimed, "O my father, my father! the chariot of Israel and the horsemen thereof!" (11 Kings xlii, 14).

The present lesson is an illustration of those gentler virtues characteristic of Elisha's successor. The home of the Shunammite was a dear place to the prophet, and the little "chamber" was his delightful resting-place. She dispensed a loving hospitality in the name of the Lord, and he reciprocated it as became the Lord's prophet. And the Shunammite's home is not the only one blessed of God because it has been given to hospitality. They have often entertained an angel unawares. In return for kindness to the Lord's messengers comfort has come in times of sorrow.

The death of the son—possibly a lad in his teens—is briefly, though graphically described. It is harvest time and the reapers are in the field. The season in that country is very warm, and the boy was doubtless overcome by the great heat. When the pain first attacked him he appealed to his father, and said, "My head, my head!" He was sent by the father to his mother. What so mighty and helpful as mother-love and sympathy! The strongest man will yield his children entirely into their mother's hand when sick and distressed. Without trying any means of relief, he sent the lad to his mother. And that picture of the mother holding her dying child in her arms has been repeated in all the world's homes. When he died she laid him on the prophet's bed. Her reverence for the man of God and her simple faith in the Lord he served possibly made her slightly superstitious. She placed the dead child in the prophet's chamber, as though the bed had been sanctified by his presence.

She sent for the prophet. Her first impulse was an appeal for spiritual counsel. Sorrow always has this effect upon those who love God. And, doubtless, she believed the prophet could restore her child—that the Lord God of Elijah, who raised up the widow's son at Zarephath, would hear Elisha's prayer in her behalf. Her husband

rather objected, saying, "Wherefore wilt thou go to him to-day? It is neither now upon nor Sabbath." It was the custom of the times to commit the prophets on special days, and this had the effect of law in the father's mind. But her faith persisted, and she proceeded with her servant with all possible speed.

She went to Mount Carmel, a distance of twelve miles, where the prophet was found. He recognized her at a distance and sent Gehazi to meet her with friendly salutation. On this scene Dr. Thompson, in his "Land and Book," says:

"The scene is very natural and graphic. If you ask after a person whom you know to be sick, the reply at first will invariably be, 'Well, thank God!' even when the very next sentence is to inform you that he is dying. Then the falling down, clasping the feet, etc., are actions witnessed every day. I have had this done to me often before I could prevent it. So also the officious zeal of the wicked Gehazi, who would thrust the broken-hearted mother away, probably thinking her touch pollution, agrees perfectly with what we know of the man and of the customs of the East; and so likewise are the injunctions to Gehazi, 'Gird up your loins that you may run.'"

Gehazi was commissioned to go forward with all speed to the Shunammite's home and lay the prophet's staff "upon the face of the child." The injunction about saluting no one by the way was to prevent interruption and to assure a speedy relief to the mother's anxious grief. What significance there was in laying the staff upon the child's face does not exactly occur.

The mother interpreted the command to Gehazi as a purpose of the prophet not to go in person, so she protested against returning without him. So he yielded to her entreaties and accompanied her to the bereaved home. Gehazi did as directed; but the dead child did not awake. Why this failure is occasion for endless speculation. Elisha then proceeded to restore the child according to the graphic account given in the lesson for to-day. On this incident Dr. Carlisle concludes his comments with these words and an admirable quotation from Stanley:

"We can not work miracles to-day. It may be. But can we not make the social and necessary intercourse of common life the means of doing good to men and women around us? And who shall say that this is not the higher mission?"

"Elijah and those who are like Elisha" are needed in critical and momentous occasions "to prepare the way for the Lord." His likeness is John the Baptist; and of those who were born of women before the times of Christendom none were greater than they. But Elisha and those who are like Elisha have a humbler, and yet a wider and, therefore, a holier sphere; for their works are not the works of the Baptist, but are the deeds, if not of Christ himself, at any rate of "the least in his kingdom"—the gentle, beneficent, holy man of God, who passeth by us continually." (Stanley.)

## "Rights and Privileges of Laymen."

Mr. Editor: Rev. W. T. J. Sullivan, D. D., objects to Bro. T. J. Upton's proposed plan for the farther utilization of our lay members by placing some of our ablest and best laymen in the Bishops' cabinet.

Bro. T. J. Upton can attend to his own case. I wish to write as to the merits or demerits of this subject from my standpoint. Let us strike out all of that part of Bro. Upton's suggestion that makes it incumbent upon the presiding Bishop to act according to the advice, or to have the consent, of said cabinet to the appointments as made by him. What valid objection can then be urged against such additional aid in the way of advice and counsel as would be obtained from having as many laymen as there are presiding elders, regularly elected and duly authorized, to represent the church in the capacity of an advisory council to the Bishop?

Bro. Sullivan insists that "laymen already have access to the presiding Bishop." True, if he has "an axe to grind" or a wrong to redress—if anxious to secure a pet preacher or to remove an obnoxious one. But what layman in all our church can be found with so little of modesty and so much of self-assertion as to go, unasked and unbidden, and give his advice upon the general and particular work of changing circuit lines or of appointing preachers to their work?

Bro. Sullivan seems disturbed with the fear that the methods proposed would require "a radical change in the fundamental law of our episcopacy," and "that where the cabinet would be to eliminate one trouble it would be to give rise to more than one," and at last he decides that "we do need all the aid that our laymen can give us, but that is provided for in our law and usages, and in accordance with these it can be fully rendered. Some things need to be proved before being accepted as entirely true. These statements could be doubted."

Again, Bro. Sullivan states that "the whole church has access to the presiding elder who, by usage, is the Bishop's adviser." True, oh, learned brother! But did it never occur to you that the presiding elder may sometimes chance to be a little deaf in one ear? And is it entirely impossible that he should have "an axe to grind"? And has it never been the case that a pre-

siding elder has his favorites? Pardon my saying that, while I have felt well assured that an All-wise God has wonderfully assisted and directed in the appointments of Methodist preachers, as a rule, still I have noticed that it has not been a disadvantage to a preacher to have a brother or a particular friend among the presiding elders.

In conclusion, my plan (and I imagine this accords with what Bro. Upton designed to introduce) would be as follows, viz:

1. Legalize the usage of the Bishops by recognizing, or constituting, the presiding elders of each Conference an advisory cabinet.
2. Let each Annual Conference elect for the following year as many prominent laymen (one of whom may be a local preacher) as there are districts in the Conference, who shall be authorized to advise with and assist the Bishop in arranging the works and in making the appointments for the Conference.

This plan does not propose placing any more power or authority in this cabinet than, by usage and practice, is now granted to the present cabinet, as it is generally called. It proposes (1) to give a larger advisory body; (2) to legalize what is now simply usage; and (3) to introduce those into this inner work who have no personal interests involved except in so far as any member is interested in who shall be his pastor.

The laymen thus elected would certainly endeavor to familiarize themselves with the preachers and the works of their Conference. They would be more readily approached by the membership generally. And we have men of weight, piety and learning—men who know what our "Israel ought to do"—among our laymen who could give much light and be a great help to the presiding Bishop in arranging their works and pastore.

Now, if Bro. Sullivan has any objections to the plan here proposed, I would be glad to see them. I am inclined to think that such an arrangement as here proposed would be a great help to the Bishops and prove a marvelous benefit to our much loved Zion.

F. D. VAN VALKENBURGH.

KEACHE, LA. AUG. 20, 1885.

## The Church—No. 51

"One thing have I desired of the Lord; that I will seek after that I may dwell in the house of the Lord all the days of my life."—David.

"Writer, I have seen better men out of the church than are some of your members in the church."

Yes, so have we; but your comparison is not a just one. You take the best out of the church and compare him with the worst in the church. This is not fair. It would be fair to compare these all, the mass inside the church, with the "great unwashed" outside. Do this, and we do not blush at the comparison. True, the army of the living God has some who are sick, some who halt and some "moss-backs" who hide away in jungles and woods; but still her rank and file are as beautiful and as "terrible as an army with banners." See her as she goes forth to battle with the earthly hosts of sin!

And, then, this good man and woman to whom you allude, who are out of the church, learned most that they know of or about truth, purity, honesty, or any other moral or Christian virtue or excellence, from the church, from her teaching, her Bible or her civil enlightenment. Had there been no church, all these good people but of the church would to-day be heathen. And, then, I do not know that they, or even you, are as good after all, for you boast of your goodness, but abuse the source from which you get it, or you pour contempt upon it by giving it the "go-by." What do you think of the ingrate?

The vast majority are men and women who can be relied on, who serve the church and the world with credit to themselves and the church, and successfully as soldiers of Christ.

"But there are hypocrites in the church." Yes, there may be; but there are not as many as some suppose. An inside acquaintance with the church for sixty years has never made me acquainted with but one man that I knew to be a hypocrite. Under peculiar circumstances I had it from his own lips that he had been forty years in the church, and all the time praying upon the weaknesses of the brethren and sisters.

I believe that ninety-nine out of a hundred join the church from convictions of duty, having in their hearts an honest "desire to see from the wrath to come." Now, if some of these stumble, it is not proof that they were hypocrites. I never took the intrepid, daring, noble Peter to be a hypocrite, and yet he denied his Master, lied about it and swore to it. See him "weeping bitterly," and then follow him through all of his most successful career, on to martyrdom. No, on the best of hands are the most counterfeits. In the best armies there may be traitors; and the best armies with which we have ever been acquainted with are the armies of the living God. Such devotion, such self-sacrifice, such voluntary liberality, such faithfulness is found nowhere else.

"Breakfast and feed and sure,  
His Zion can not move;  
His faithful people stand secure  
In Jesus' guardian love."

## LOCAL ITINERANT.

Louis, who was staying at the seaside, saw for the first time the white cape on the water, and exclaimed, "O mamma, the water has all blossomed out!"

## Woodville District Conference.

## REPORT OF COMMITTEE ON EDUCATION.

Our church has always considered the education of her children a matter of prime importance. To keep the church abreast with the age and successful against her enemies it is essential that her young people be furnished with knowledge. As Christians we do not fear to have the people taught whatever is true, either in science or religion. Ignorance is the hand of God's church, because all truth is from God. But, while we recognize the importance of enlightening the mind, we must not forget the power of evil, and that it is now attempting, through the intellect of the world, to overthrow the church. In order to reach the enemy now, as never before, we must oftentimes recommend the truth in the garb of highest culture and scientific attainment. It is a matter of growing political importance to educate our public schools to the wants of the people that we may at the same time conserve our Christian conscience with reference to our children. Ungodly and ignorant men and women are often teachers of these schools whose example and influence are adverse to Christian education. While we would heartily endorse the dissemination of useful knowledge at the public expense, it behooves us, as far as possible, to look well to the moral and religious character of the teachers. Well conducted Sunday schools will largely supplement what may be lacking of religious instruction in our common schools. For higher education we recognize still more the importance of our youth associating with men of God as well as of science. Hence we should cherish beyond measure the noble Christian colleges that await our patronage. They are God's colleges, and alone are fitted to turn out educated men of God. There are two of these colleges within the bounds of the Woodville district, viz.: Centenary College, at Jackson, La., and Woodville Female Seminary.

Centenary College, in its locality, its magnificent buildings and appliances, its noble, self-sacrificing president and faculty, its decidedly moral and religious surroundings, indeed, in every way, presents facilities for the best Christian culture, and your committee hereby most heartily commend it to the notice, prayers and patronage of our people and the public.

Woodville Female Seminary is now the property of the church. It is a regularly organized and chartered institution, and stands ready to furnish our daughters advantages for the higher intellectual and religious education. The buildings are commodious, the faculty competent, the discipline and teaching thorough and after the best methods. Your committee would recommend again this institution as a proper place for our daughters.

T. W. BROWN, Chair'n.

REPORT OF COMMITTEE ON TEMPERANCE.

The great question before the country to-day is the suppression of traffic in intoxicating liquors. The temperance reform movement has steadily advanced until the public mind has been led to comprehend the great evil of intemperance and to see that these evils can not be met by moral force alone, but that legal enactments are absolutely necessary and that total prohibition is the only remedy. Moral suasion is insufficient of itself to accomplish the desired reformation while the traffic in intoxicating liquors is sanctioned and protected by statute law. This traffic is fraught with evil, and only evil. Its evil extend to the physical, mental, moral and monetary interests of mankind. The courts of the country have sustained the constitutionality of legal prohibition, and the friends of temperance and humanity are now pressing the battle to the very gates of this foe to the human race, and intend, by the grace of God, to overthrow the liquor traffic. We do not intend to lessen our efforts in the field of moral suasion, but the more effectually to slay the monster, we intend to use the argument of free men, the power of the ballot box. The principle of total prohibition having been legally established, it is left for its adherents to put the principle into practice.

We do not propose to say what a man shall eat or drink, or what he shall have for his breakfast, but we do propose to say that he shall not trade in a commodity that brings physical and moral ruin upon thousands. There seems to be in the country at this time a full political strife and it appears to be a propitious time for the great work we have in hand; and the friends of temperance should seize upon this auspicious time. The Methodist Church can not afford to be indifferent to the claims that rest upon her. She must be diligent, active and energetic in preparing the way for a glorious victory by cleansing her sanctuary and purifying her altars. The people look to us for earnest effort in this great cause. There will be no retrograde movement, no surrender of positions gained, but a constant, persistent effort and purpose to sweep the license laws from our statute books and the traffic from the entire country. And, whereas, we would not be found wanting in a decided expression of our position and our sentiments, we offer the following resolutions:

Resolved, That we rejoice in the progress which the principle of prohibition has made, in the benefits which it has already conferred upon the people where it has acted upon and

that it has so fully met the expectations of its advocates.

Resolved, That as a church we can not afford to be inactive, or in any way exhibit any indifference in this cause, but to give ourselves for the light.

Resolved, That, as official members of the church, we will do all we can to prohibit the manufacture of intoxicating liquors and the traffic in them, and in every possible way exert our influence against their use as a beverage and in favor of prohibition.

Resolved, That as pastors we will use all diligence and all proper means to reform any among our membership who use intoxicating liquors as a beverage or traffic in them; or, as soon as possible, to rid the church of all such dead weights which hinder the progress of true religion within her communion.

Resolved, That the pastors of this district preach at least one sermon or deliver an address on the subject of prohibition before the next Annual Conference, and use their influence in the formation of a healthy public opinion in the premises.

Resolved, That we recommend to our people a hearty co-operation with all the temperance organizations which have for their object the prohibition of the liquor traffic.

Resolved, That this report be published in the NEW ORLEANS CHRISTIAN ADVOCATE, and that the preachers and members of this Conference not only resolve but act upon these resolutions.

J. M. PUGH, Chair'n.

From the Work.

BROOKVILLE, MISS.

Mr. Editor: I have just closed a meeting at South Chapel that continued eight days and resulted in fourteen additions to our church, backsliders reclaimed and the church advanced to a higher plane of spirituality. This is the second meeting on Brookville circuit this year, and has resulted in twenty additions to the church on profession of faith and eight children baptized. We are on rising, I think. I go to Center Point next Sunday.

R. H. CACY.

CHERRY HILL, MISS.

Mr. Editor: If you will give me space in the columns of the ADVOCATE, I will tell you what the Lord has been doing for us on Cherry Hill charge, which consists of three churches and other preaching places. At some of the appointments there was great lack of exemplary Christian living, and the inconstancies of members of the church were a formidable barrier in the work of the Holy Spirit. But they seemed to gradually become sensible of their responsibility and to resolve to lead new lives, and by the time of our protracted meeting they were alive and praying. I must not say that we had a good time, for when Christians wrestle with God until sinners acknowledge the quickening influence of the Holy Spirit success is sure. We have had twenty-three conversions, and two meetings to hold yet. One lady, who had been brought up in the Roman Catholic Church, and had not been in a Protestant Church until she came to the Magnolia Church about three months ago, was happily converted and joined the church. Pray for us that the Lord will carry on his well-begun work in our midst. We are not much in sympathy with the clamor for a change of name of our church.

J. H. SMITH.

SHUQUALAK, MISS.

Mr. Editor: We have held two meetings on the Shuqualak circuit this year, which resulted in a glorious revival of this church. The reclamation of backsliders and the conversion of thirty-three to our Lord Jesus Christ and thirty-two of this number have joined our church. Bro. Calloway, a local preacher in the bounds of this work, assisted us in these meetings and did good work. This aged brother is near the goodly land, and there is a bright crown for him. May God bless him in his declining years! Bro. King, another local preacher from the Hebrew circuit, came over and preached two good sermons for us. Many thanks to him. The Lord is doing gracious things for this people on the Shuqualak circuit, whereof we are glad. We have four more meetings to hold, and we expect greater things of the Lord.

W. T. HARNETT, P. C.

P. S.—We have a church ready for dedication. Our presiding elder, the Rev. J. D. Cameron, will preach the dedicatory sermon the first Sunday in September.

W. T. H.

KEACHE, LA.

Mr. Editor: I had a splendid meeting in a desolate neighborhood in Sabine bottom, August 8-11. Organized a church with seventeen members, who propose building immediately. Twenty more penitents seemed determined to seek the "pearl of great price" until found. There was some old-fashioned handshaking and shouting in the camp. There is some complaint of cotton worm in this section. Corn crops are good.

F. D. VAN VALKENBURGH, P. C.

MONTGOMERY, LA.

Mr. Editor: On Saturday, July 25, protracted services commenced at Ebenezer Church, Calhoun and Montgomery circuits, Alexandria district, Louisiana Conference, and continued through several days until Thursday night, July 30, resulting in several conversions and three accessions to the church at the time. The good work continued on through protracted services held by the Methodist Protestant Church, resulting in five accessions to their church, and the Baptist Church also profited by the revival influence, for eleven were added to their church at one place and about as many, I be-

lieve, at another place. Still the work advances. I preached at a private house up in Red River, eight miles from this place, i. e., Montgomery, and five joined the church. May the glorious work continue! To God be all the praise.

We desire your presence at our district Conference, i. e., Alexandria district, which convenes on the twenty-sixth instant. Be sure and come if you can.

H. A. DAVIS.

ARIZONA, LA.

Mr. Editor: I closed a meeting last night at Arizona of five days' continuance, resulting in fifteen accessions to the church and in, perhaps, not less than thirty conversions. A deep religious influence pervaded the entire community during the progress of the meeting, and the effect on the night was the most powerful, I think I ever witnessed. Hardly an individual present that did not pledge himself to better life, and I doubt if there was one who did not in his heart do so. Bro. John A. Miller assisted during a part of the time, and local brethren rendered valuable assistance. Quite a revival influence is abroad in the parish (Calhoun), and as other meetings are yet to be held I trust that hundreds will yet be born into the kingdom.

J. W. MENDOTA.

PROVENCAL, LA.

Mr. Editor: I have just closed a round of protracted meetings on the Provencal circuit, which resulted in thirty accessions to the church, eighteen adult baptisms, eleven infant baptisms and the church greatly revived.

JOHN F. CARNOLL, P. C.

Our Church Name.

Mr. Editor: I believe it is asserted as a principle of the human mind to express a choice almost unconsciously in every matter. So much so that a man will scrutinize between two eggs, though there be no apparent difference in them. Consequently I will not avow nor deny, but leave my words to decide that much of the great amount that I have seen in our Advocate on the change of name, though contributed by learned and thinking brethren, is simply rubbish—much chaff and little wheat.

One brother contends for the suffix on the ground that it will effect our titles to church property and render our credential null and void if one name should be changed. I can see no force whatever in such an argument. If John Smith becomes tired of his name and by act of the Legislature adopts that of William Ward, does he thereby forfeit all of his rights as a citizen and become a subject for naturalization? Does he thereby forfeit all accounts that may be due him or nullify all of his notes as given to others? Are any of his rights, obligations or contracts in the least affected by his change of name from Smith to Ward? We have not so understood, and such would be neither reasonable nor right. So I think that the argument made on that point is without force whatever. Again we are told that to drop the "South" and assume another name will be the cause of many leaving our church here to older Conferences. I can not believe that either a few radical, exceedingly prejudiced people might, but I doubt seriously that any appreciable number of our members would be affected in the least. Why, sir, it is well known to most of the preachers that our people themselves take no notice of the suffix. When it is announced through our own papers that any service is to be held at the Methodist Church, everybody, yee everybody, concludes that it is to be at our church, though the suffix is not used, and we also have a regular Methodist Episcopal Church (North), and an Ames Methodist Episcopal Church in our town. So it is elsewhere. This I conclude argues that our people think more of the thing than they do of the name. I believe, Mr. Editor, that it would not make a whit of difference with us in the older Conferences whatever should be the decision of the question. On the other hand we are told that it is a misnomer, and that the name "South" does not describe us as a church, and so long as we go into the regions beyond it is misleading." Now, Mr. Editor, it seems to me that such assertions or arguments, if they be such, are without foundation. When we speak of Great Britain or the British Empire, do we confine ourselves to the city of London or to the British Isles, for thence they get their name? No. As quick as thought can travel we think of the Dominion of Canada, and all of the provinces, Australia and all of the many islands which pay tribute to her crown, and yet her power and her center of operations—her headquarters, so to speak—are in London and in the House of Parliament. So our name can suggest to the thinking man nothing more, I should think, than our base of operation or rather our source of supply.

Should we drop our present name and adopt that of Methodist Episcopal Church in America, would we not be taunted (1) with a recognition of our own inability to stand by our past history? (2) As being very arrogant in our pretention? And (3) as having a name just as inapplicable if not more so than the one we already have? Certainly we are not the only, nor the largest, branch of the Methodist Church in America. How would it

be if we were the only branch? Would we not be laughed at for our own inability to stand by our past history? Would we not be laughed at for our own pretention? And (3) as having a name just as inapplicable if not more so than the one we already have? Certainly we are not the only, nor the largest, branch of the Methodist Church in America. How would it

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## Christian Advocate.

NEW ORLEANS, MISSISSIPPI AND  
THE NORTH MISSISSIPPI CONFERENCE OF  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. F. A. S. ADAMS, D. D., REV. J. T. SAWYER  
REV. W. L. O. HENRICHT.

THURSDAY, SEPTEMBER 3, 1885.

We record with pleasure the fact that the friends of Centenary College are responding to the movement in behalf of its endowment. At the Jackson District Conference, President Adams made an address in behalf of the institution, when the brethren responded to the amount of \$150. This amount was increased by \$150 at the Homer District Conference at Ruston, La., last week. By an active, united, earnest movement, a sufficient amount can be secured this winter to relieve the college of embarrassment. Let every alumnus and old student and every friend of South-Western Methodism make some offering to this grand enterprise. If one or two chairs in Centenary could be endowed at once, rehabilitation would be assured. We are acquainted with the work already done and the measures contemplated by President Adams to thoroughly equip the college for larger and better work.

## A Pastor's Welcome.

The success of a pastor depends much upon his reception when entering a new field. If his appointment is a protest, and he has to conquer a place in the good-will and confidence of the church, much of the year will be wasted and experiences encountered that leave sad memories. The pastor may rejoice in his triumph; but some asperities will perpetually recur and affect unfavorably his relations with the brethren. As Methodists, we should be loyal to constituted authority, and not grudgingly, but gladly receive the pastors appointed. A warm welcome, with assurance of ready and unvarying support, at once gives him a vantage-ground that almost guarantees immediate success. It is pleasant at the close of a pastorate to have farewell demonstrations of affection; but it is more profitable to receive them at the beginning. A recent instance occurred that exactly illustrates our idea. The Rev. Dr. John Potts was appointed to the Elm Street Methodist Church, of Toronto, Canada, and at a public reception tendered him on the occasion of his entering upon the duties as pastor of that church the following address was presented. With such a welcome his term of service must be successful.

DEAR SIR: We, the members of the congregation of the Elm Street Methodist Church, desire to take this opportunity—the occasion of your entrance among us as our pastor—in order that we may express to you and your family the feelings of joy and welcome which the fact of your presence with us for the next three years causes us to experience. Knowing well both your reputation as a gentleman and Christian minister, we are convinced that the period of your abode in our midst can not be but productive of the greatest spiritual good to ourselves, and that many a ear in your future diadem will owe its brilliancy to your pastoral care during that period we now look forward to with so much delight. We trust that you will always find us willing hearers, and, what is of supreme importance, eager and willing doers of the word, so that all our activities may co-operate with your earnest efforts to promote the kingdom of the Lord Jesus in our midst. May oneness of aim, conscientious zeal to do our Master's will, and a broad Christian sympathy distinguish us, as a congregation, during your ministry more than in any period of the past, while we keep steadily before us the sole glory of our Savior (not our own) and our great and solemn duty to love one another, thereby allowing the Master to shine in and through us, that the world may see the blessedness of Christ's love, and we be made the instruments in his hands of leading others to the feet of Jesus. During your short sojourn with us we will strive to allow the best that is in us to work in harmony with the best that is in yourself for our own edification, for the benefit of our fellow-men, for the success of the grand old doctrine of Methodism, and chiefly for the glory of our redemptive Lord. We prefer to act our feelings, not to speak them. Mere words of praise from us can add nothing to your already acquired renown and success as a minister of our church and an orator of our land. We, therefore, welcome you and your family with all the welcome that abounds in the hearts of the people of this church—with all the joy and heart-felt sympathy a band of Methodists can possibly offer you, and we trust when the period of your stay with us is at an end both you and your congregation may be able to look back over those three years and say they have been the happiest and best of all the years of their Christian experience.

Signed on behalf of the congregation by

R. J. SCORE,  
Supt. of Sunday-school.  
MRS. JENNISON,  
Pres. of Ladies' Aid Assoc'n.  
MRS. T. KATON,  
Pres. of Young Ladies' Miss'n Band.  
A. O. WATSON,  
Pres. of Young People's Assoc'n.  
JAMES MOORE,  
Sec'y Trust Board.

ELM STREET METHODIST CHURCH, TORONTO, July 3, 1885.

## Editorial Correspondence.

An invitation to attend the Homer District Conference, at Ruston, La., was the more eagerly accepted because of the pleasant memories of last year's visit to Lisbon. Leaving home on Wednesday night, we were joined at Vicksburg by President Adams, of Centenary College, whose genial companionship made us quite forget the tedium of travel. Last year on the same trip we had the company of his honored predecessor, the Rev. David M. Rush—a noble, dignified, scholarly gentleman, the memory of whose radiant virtues and warm, generous friendship we shall carry into the upper world. But God buries his workman and carries on his work. The saintly Rush goes up to his reward; but Centenary moves on under the administration of a worthy, distinguished successor.

Along the road from Delta to Monroe the crop prospects are a vast improvement on the outlook of last year. There will be bread for the eater and seed for the sower, besides an almost unprecedented yield of the fleecy staple. The fields laugh with plenty and the face of the farmer is radiant with hope. What a happy effect is produced by one good crop! Church and State feel the influence and unite in the general rejoicing. The preachers talk cheerfully and anticipate good reports at the Annual Conference. We noticed quite an improvement in the road-bed of the Vicksburg, Shreveport and Pacific railroad. It has been raised above high water mark much of the way, and made solid and smooth. The time between Delta and Shreveport has been shortened several hours, and travel has been largely increased. The completion of that road has wonderfully developed the hill parishes beyond Monroe. Towns have sprung up like magic along the way, some of which are doing a remarkable business.

Ruston was reached at half-past five o'clock—too late to witness any of the first day's proceedings of the District Conference, but in time for a warm welcome. President Adams found two of his Centenary boys at the train to take him in hand and conduct him to the palatial residence of Col. Standifer, and this writer was committed to the safe keeping and splendid hospitality of his old Mississippi friend, Bro. C. N. Harris. He is the railroad and express agent at Ruston, and, we were glad to learn, had found high place in the esteem and confidence of her solid citizens.

The District Conference, under the presidency of Presiding Elder Sawyer, was largely attended. About seventy delegates, answered to the proceedings. It had quite the appearance and interest of an Annual Conference. Rev. J. W. Medlock sat at the secretary's table and kept his practiced pen busy in journalizing the day's doings. We listened to the reports with real interest, and make some cheering observations: Every pastor reported an increase in members, and nearly all a number of conversions. Some charges have been blessed with Pentecostal feasts and had large gatherings. Most of the pastors reported their connection with the church as having been secured in full in cash and subscriptions; and that plan is worthy of special mention and commendation. True, some of the subscriptions may not be paid; but it is a more excellent way than the old plan of crowding all collections into the last two months of the Conference year. The prospect now is that the Homer district will bring up a clean balance sheet—all accounts rendered and payments made in full. Such a consummation is devoutly wished for. That record we would like to make of one presiding elder's district in Southern Methodism. If there be failure anywhere, it will not be chargeable to John T. Sawyer, the intrepid and indefatigable young leader of our Israel in that growing section. He has under him a faithful, loyal band of itinerants burdened with the work of souls and zealous for the honor and purity of our beloved church.

President Adams was accorded the courtesies of the Conference and the opportunity of representing the interests of Centenary College, which he did in a most effective address. A resolution was unanimously passed endorsing the college, commending the president and pledging more active and generous patronage of that historic, honored Methodist seat of learning.

Presiding Elder Sawyer called upon the congregation for contributions to the endowment fund of Centenary College, and raised one hundred and fifty dollars. This District Conference gave to the same cause last year nearly twelve hundred dollars. Now is the time for the Methodists of Mississippi and Louisiana to push this endowment, and thereby emulate the loyal liberality of old Virginia to Randolph-Macon.

The Committee on Periodical Literature reported through its accomplished chairman, Col. Alexander, president of Minden Female College, and gave this ADVOCATE an unreserved endorsement. For the adoption of that report and the kindly expressions of individual members we are most grateful. The servant of the church labors with a more willing mind and fervent zeal when assured that he has the confidence of his constituency and is meeting their expectations. The Conference attended patiently to an exhortation on the importance of circulating our church literature, and invited us to come again.

Saturday morning was devoted to the Sunday-school cause, and the schools from Monroe to Minden were invited to be present. There was an immense attendance and a most enjoyable day. An elaborate programme had been arranged, providing for addresses on selected subjects and much choice music. The report on Sunday-schools was read by Rev. C. B. Godfrey, showing marked progress throughout the district. Nineteen schools had been organized, and there had been an increase of 293 scholars. Thirty-one schools continue during the entire year without hibernation or vacation.

In the afternoon a number of reports were read, one of which elicited a spirited discussion. Rev. J. J. Billingsley was chairman of the Committee on Temperance, and presented an elaborate, well-written report. It arraigned the dreadful curse of the land and proposed some aggressive action on the part of the church. After an amendment it was heartily adopted. That sentiment is alive in North Louisiana, and, sooner or later, will sweep the entire State.

The town of Ruston has sprung up like magic, and has every expression of solid growth. The leading merchants are replacing their temporary buildings with spacious brick stores, while others are moving in from week to week. Some of the private residences are quite handsome and beautifully furnished. The skillful, tasteful hand of the cultured woman is seen in the yards and flower gardens—all evidencing the fact that Ruston is to be a place of social and commercial importance. A large academy building has been erected and a fine school projected. The first term was successful, and the prospects are most flattering. The new Methodist Church, the only temple of worship in the town, is of Gothic architecture and is a thing of beauty. It has been built at a cost of about three thousand dollars, and is a worthy monument to the enterprise of our Methodist congregation. It is furnished throughout with carpets, chandeliers, chancel, and has the exceptional recommendation of comfortable pews. This is quite a Methodist town. A large proportion of the business men are members of the church, and intend, if possible, to make Ruston a station next year. We understood also that they would claim the privilege, after Baton Rouge, of entertaining the next Annual Conference, and we hereby pledge that it will be done in princely style. Rev. J. H. Stone, the excellent pastor and able preacher, has favor with his people and has done a superb work.

Within four miles of Ruston is the old town of Vienna. It has suffered the fate of all places off the great iron railways. In the age of rapid transit and feverish progress no town can live four miles from the railroad. Vienna, however, may have a history for many years. It has been discovered that beneath its hills are the richest iron deposits in North Louisiana. If so, furnaces and foundries may take the place of merchantile houses, and the glory of the new town be greater than the former.

We had the pleasure on Sunday morning of setting apart the new house of worship "from all unholy or common uses." The sermon was preached to a vast congregation that crowded the church to its utmost capacity. With thanks for many courtesies and one of the most delightful visits of the year, we started homeward on Monday morning at half-past ten o'clock.

Nothing interests us more than the every-day home life of great men. We want to know how the quiet hours are spent away from public gaze. In those scenes we may discover the secret of their greatness or else see the side of their humanness—their sympathy with the common experiences of ordinary people. We, therefore, take pleasure in reproducing an extract from a letter to the Christian at Work written by Dr. Theodore L. Cuyler, of Brooklyn, giving an account of a visit to Mr. Spurgeon, the great London preacher:

"Last Saturday afternoon I drove down into the south-eastern end of London, to take supper with my old

friend, Mr. Spurgeon. My hospitable host, Rev. Newman Hall, and his good wife accompanied me. It is a twelve-mile drive and more from this pleasant summit of Hempstead Hill clear across London to Norwood—near the Crystal Palace—where Mr. Spurgeon resides. He has a lovely villa, called 'Westwood,' surrounded by about twenty acres of lawn, garden, grove and meadow. It would attract attention by its beauty even at Tarrytown or Irvington. Mr. Spurgeon purchased it at a great bargain, and his one earthly luxury is this charming home. He has well earned it, and long may he enjoy it. He met us in his hearty, genial way, and we were soon out on the lawn, enjoying the views, and listening to his inexhaustible flow of racy talk. As he was picking raspberries with us in his garden he stopped to tell a good story or to give a fresh Scripture interpretation, or to let off a pun. Certainly, with his sallow complexion and short, squatly figure, his physique is anything but imposing; but when his rich voice begins to pour forth rich things out of his big, sympathetic heart, then his plain face becomes positively handsome. The longer I know him, the more I love him. He tells me that he has abandoned a meat diet, and lives entirely on fish, vegetable and farina-cereal food; and he does not suffer from gout and neuralgia as badly as he once did. He and his noble wife are both zealous teetotallers."

## The Undertow.

This term is quite familiar to people who live near the sea, or who visit it during the bathing season. It is not unfrequently happens that when the tide is setting high and strong shoreward upon and near the surface, there is below an equally strong current going seaward. This is the undertow. Inexperienced persons are often caught by it in bathing and are carried in spite of their efforts out into the deep water and drowned before help can reach them. A few years ago one of Mississippi's loveliest daughters lost her life in this way. Sometimes it is thought by parties ignorant of the truth that some sea monster, like the shark or octopus, catches and drags away his victim. But it is rarely anything but the undertow, and the inexperienced or unwary are warned not to venture alone too far out.

Let us not forget that the sea is not the only place where man encounters the undertow. Life's waters are all shallow where it does not act most powerfully upon human destiny. In no business or pleasure does man go far enough to take his full measure in body, mind or soul but that he meets and struggles with the undertow. The swell of the tide landward—that is, toward the affairs and hopes of this life—le all upon the surface. Mighty and vast as seem its successes, they but break in spray upon the rocks or die in foam on the strand; but it requires a boundless stretch of fathomless sea to give them birth, and he who has caught their spirit or import feels the relentless drawing of immortality's mighty undertow.

But to change the point of aspect—The world in which man lives is bounded upon one side by the aesthetic and pleasurable. Beauty and grandeur meet us at every turn in life. Paradoxical as it may seem, yet the actual in creation everywhere exceeds the conceivable. Philosophers have at last begun to learn that even life's phenomena transcend conception. Along the beach of an ocean, whose known limits furnish symbols of grandeur too vast to be realized at one glance, man goes out upon a yachting or swimming excursion. All the waves of enjoyment roll seaward. For him the vast ocean was made. Its harmonies of sound and motion of light and sensation seem but parts of the mighty arrangement for his delectation. For him waves roll and winds blow. The sea of pleasure, the grander it swells, only washes farther landward. So man reasons. The more God seems to bless in earthly condition, the more man looks upon this world as his abiding-place, and the deeper he dives into its plans and expectations. But soon he is caught by the undertow. Ere he knows he discovers that he is drifting out. "Like the wanton boys that swim on bladders," he is caught by the rude waves that resistlessly and relentlessly bear him out of sight of land forever.

The undertow of business seizes upon men who at first used business merely to provide things needful. Strength, skill, courage, fidelity upon their part made them strong swimmers upon the business whirlpool. Such men are called for frequently to save life. The weak, the timid, the unskilled are ready to elude and are crying for help. Who can save them but strong men, skillful men, brave men? Honor and humanity urge from within; helplessness and distress plead from without. "Rescue the perishing!" Strongly, boldly,

grandly, they strike out. The waves, part as by magic as they rush to the rescue. Breathless the world looks on until a strong hand grasps the sinking man and the swimmer turns landward. A shout of applause greets him. But look! He seems to founder as if struck and stunned. How he struggles! Has the rescued clutched him? No; but the undertow—the outgoing, deep-rushing tide—has caught him and plunges with him down the throat of Charybdis. A strong business man is he who can heed the cries for help around him and yet save himself from bankruptcy.

The foregoing fact furnishes the thought of the moral and spiritual undertow in the business world. Prudence dictates, "Every man take care of himself." The rich man becomes selfish by over-prudence, and vice versa. To die rich himself he must be content to see his friends die poor. His howls of compassion must be closed. His public zeal must be smothered. He must plead inability. He must become a coward and a hollow hypocrite. He must deny himself the luxury of costly virtue and live upon the dry husks of a stony continence that evokes the hearty contempt of swine. It is here that many a prudent and otherwise conscientious man is caught by the undertow of covetousness—that huge devil fish that festers the harbor of this world's busiest and grandest cities. The law of self-preservation carried to an extreme is self-destruction. The words of Jesus ring out defiant of the fearful fact of the existence of the undertow—"Launch out into the deep." "Whoever will save his life shall lose it; he that loseth for my sake, or humanity's sake, 'shall save it.'"

Paul found the strong undertow in the seeds of sin that inhered in his fallen nature. "When I would do good evil is present with me." A peculiarity of the undertow in the sea has its counterpart in man, viz: The rough exterior does not indicate where it is most dangerous, but where it seems to be smooth and placid, gently eddying and tempting dalliance. One who has repressed his passions into temporary submission—who has allied them to him as David did the sons of Zeruliah—at last finds that they are too hard for him. The wild steed never fully forgets his freedom. At an unthought moment he seizes the bit in his teeth and rushes madly with his rider to ruin.

Another fact is that the undertow lies coiler than the surface flow. Men's muscles become cramped and numb. Use being lost to his limbs, man sees himself carried against his will as if bound. So the undertow of spiritual life. It is always chilling. It ever rushes from light and warmth. Its strength is always harmful. Even where we can find bottom and stand, the benumbing influences of our surroundings send a shudder to the fountain of life. This benumbing may pass the bounds of nervous sensation; but knowledge then becomes but a memory, and memory is soon jeered as a dream of the past. Lost to our own feelings, we can not sympathize with others, and we soon grow skeptical as to their reality. Dead as to sensation or emotion, we soon charge those who manifest feeling with counterfeiting and hypocrisy. Moral and spiritual paralysis soon follows, and where we once moved as human we now stand as statue petrified in the chilling current of the undertow of doubt and unbelief.

I would call attention to the undertow that endangers church power and life. There is a landward flow on the surface of all Divine providences. In spite of the hate and opposition of the world every advance in art, science and industry contributes to the advance of the material interests of the church, while every error, adversity and disaster to men's temporal fortunes injure to their spiritual development. Christianity is like a tree whose fibers are toughened by winter's storms, and whose roots grow deeper and wider with summer's heat. "The wrath of man is made to praise God," and his willing service is blessed of him a thousandfold. So, whether the swell be smooth or rough, the shoreward tide seems ever to work for good to the church. But we must look below the surface to find the undertow. We often see an enterprise when small prospering in a wonderful manner. We say God has blessed it. Then we enlarge. Everything comes to a standstill. Our hopes and our prophecies perish. What is the matter? Only the undertow. Our large craft draws ten feet where our small one drew ten fathoms. The counter-currents bring our large craft to a stand, and if it has been made still larger, it is drawn seaward and lost. It is then necessary to increase the driving power. A stronger hand must seize the wheel, a more skillful one must attend the valves. Stronger masts

must be prepared for greater sails, and larger cables hold the anchors. The old must go, not because they were always useless, but now in the changed condition of things they would be absolutely dangerous. Methodism, with its light craft and small crew, one hundred years ago could sail landward in safety where now, if no new appliances were in reach, she would drift out to sea and unmanageable ark laden with a world's life, but with its helm gone and its hatchways unsealed of God.

## Themes for Thought.

BY REV. J. B. A. AHNES, D. D.

"If there be any virtue, if there be any praise, think of these things."

Many think not. Their instincts, their inclination or disinclination, their love or hate, constitute their guiding star. They are but little superior to the brute creation. The instinctive enhancement of our personal interests, together with the ferment of our passions, are purely animal action. Where this action ceases thought commences. Thought requires observation, examination, investigation; it requires to weigh and measure matters and men, to deduce inference, arrive at a conclusion.

But even many thinkers are not occupied with themes, pertinent and wholesome. Much is made the subject of thought which affects the thinker injuriously. Our diet regulates our corporal condition. Bad diet gives bad blood; good diet, good blood. Even so do our cogitations, our thoughts, give to our character its constituent elements. I will not assert that man is in every instance what he thinks; but it can not be gainsaid that we will soon be what we think. Our thoughts give tone and shape to our life, distinctive traits to our character. But the character is the man.

What do we think? The apostle admonishes: "If there be any virtue, if there be any praise, think of these things." But the reverse of this is the almost general practice. If there be any vice, if there be any denunciation, of these men think. In regard to the business world, we dwell with morbid avidity on the many bankruptcies, fraudulent practices and individual losses. True, there are rogues; but there are, at the same time, thousands of honest men of affairs who employ only fair means in dealing with their fellows. Indeed, men would be in a pitiable condition if they were generally so mean and villainous as many suppose. Mobocracy would be inevitable. But no. Those who are loudest with the asseveration of general corruption are those who have nothing to do because they are distrusted. Dishonesty may sometimes go unpunished; generally it meets its just desert. Success—true, permanent success—achieve only the honest, industrious and faithful men. Those who wreck usually wreck on the reefs of their own wicked practices.

We should not allow our thoughts to be occupied with wholesale denunciation and defamation. To do so discourages, emasculates, makes us feel mean, makes us mean. Think the vast number of honest and prosperous people. They thrive, develop, are blessed and are a blessing to the fellows. Much prosperity, much improvement. Of course, in this world of changing moose changes are inevitable. The collapse of some is necessary to furnish building material to others.

In social life, too, the ugly features are prominently paraded. There may be cases where husband and wife are bent on strife and war; but who will deny the existence of innumerable happy couples whose life is one of unclouded peace, whose homes are unimpaired Eden, where both parties have the good sense both to bear and to forbear? And there you find an incorrigible child; but there are also willows, our progeny who give to their parents unsullied pleasure. They are obedient, affectionate, good. Where you find one hoodlum you discover thousands of gentlemanly young men for one sluggard, spendthrift, fop, dunder head can show you a large number of young men on whom not only the parents, but all well-disposed people look with pride. At the same time there is much virtue, purity, devotion manifest among the fair sex. What though some are consumed by some unexplained contagion, and cease to shine, still the horizon is decked with bright luminaries, pure, bright, lovely and sweet!

In matters of religion this same is noticeable: to see and think of only the censurable. Numerous are the true and devoted children of God, numerous are the consecrated men of God who preach the riches of his grace. What though there be hypocrites discovered now and then, the prayerless may lust that pray is woefully neglected. Nevertheless



even now the eye of God rests with great pleasure on many because of their fervent devotion. The Bible, too, is more frequently read than those who neglect it would make us believe. All Christian duties are more generally and fully performed than our Pharisaical "hangmen" will allow. Though there is lessin- gerly, there is lack of charity occa- sionally, as a rule, many of those who profess Christ love and serve him truly, and have also learned to weep with them that weep.

With reference to your church, your preacher, fellow church mem- ber, your wife, daughter, son, your neighbor, if there be any praise, think of it. Think of it; nor be afraid that its communication could possibly injure anybody.

Happy would we be, life would ac- quire additional charms, if we were less censorious and more given to lauding the laudable. Praise, wisely bestowed, is a cordial to every heart. Be to the wretched, giving currency to the wretched and making every- body wretched. "If there be any virtue, if there be any praise, think of these things."

From Vicksburg District.

The Vicksburg District Conference was this year pleasant and edifying. The attendance was a fair average as to number, the entertainment was cordial and comfortable and the preaching was such as it makes people better to hear. The Sunday- school Conference was highly interest- ing to me, and I very much regret- ted that for lack of time all the brethren could not be heard on the topics selected for discussion. Though we had some very exciting subjects under review, there was not a cutting remark nor a harsh word uttered during the session. I heard a preacher once say that on his first introduction to an Annual Confer- ence he heard such words and saw such clenching of fists and such movements of brethren toward each other that he seriously thought of abandoning all idea of seeking con- nection with the body. Yet there are those who fail to see that the church and the ministry are growing in grace.

At Vicksburg I found the church remarkably revived and the young people professing godliness of the active kind. They assemble in religious meetings led by some of themselves, and occasionally meet in social gatherings without thinking of dancing because they find some- thing better to employ them, such as conversation, singing and reading original or other literary productions. I even felt at liberty to proclaim, "Would God that all the Lord's people were prophets, and the Lord would put his Spirit upon them!" The church building is not satisfac- tory; but time, wisdom and grace—especially the grace of liberal- ity—must solve the difficulties in the way of improvement. The city is growing and improving in many respects, and the pastor has not been slow to perceive the need of church work in South Vicksburg, but has already set on foot a hopeful church enterprise in that quarter.

From Vicksburg by rail to Bovina, and thence to Beechland, accom- panied by my wife, in Bro. Young's carriage, with a careful driver and two strong mules, was a part of the bluer life which only a Methodist preacher and his wife can adequately appreciate. At Beechland the gospel did not fail of its effect, and three applied for membership in the church. The pastor will receive them when satisfied that they are spiritually prepared to assume the vows of church membership.

Of the home of Bro. Young and the comforts provided for itinerants there, it might move envy in other's bosoms for me to tell; hence I for- bear. Through his kindness we were conveyed to Wesley Chapel, in Yazoo county, and found a home for a season with Rev. J. B. Hollo- man and family, where we were quarantined during the yellow fever epidemic of 1878. At Wesley the pastor and I preached for five days, sowing, we trust, good seed that may bring forth fruit in coming time.

Crops are wonderfully fine in Warren and in Yazoo. Cotton seemed to be outdoing itself. The seasons and their accompaniments have up to date been unusually favorable. No overflow, no carbon, no gnats, no drought, no worms—indeed, nothing to hinder the cultivation or mar the growth of crops. Yet after leaving Yazoo, and crossing Big Black river, I saw some poor crops injured by rust and good ones wasting from rot. This lands round about Jackson, Miss., have been starved almost to death by selling off the cotton seed and by inadequate cultivation since the last war.

This fruit crop—especially the peach—is abundant, and much of it fine. At Bro. Holloman's I saw apples from twelve to sixteen inches

in circumference. They grow in clusters till they push each other off the stem. It is a delicious apple, with almost no core, and took the premium at the New Orleans Expon- sition. Bro. Holloman's peach orchard is a treasure—good for the eyes and for the health. Bro. Bell, near Bentonla, raised superior peaches from the seed of grafts, and had some that weighed over a pound each. Bro. Howard has a pindar over five feet across—i. e., the plant.

I have been able to do more preach- ing this summer than ever before, partly, I think, because of the lessening of the physical labors of traveling through the facilities afforded by railroads. The Yazoo road is well equipped; but makes no close con- nections. The Natchez and Jackson road makes connection with the Meridian train at Jackson, and perfect connections every way at Harrison, where it intersects the Shreveport, New Orleans and Texas railway, enabling passengers to go any one of four directions that may be desired. The trains on the "Little J." as it is called, move with an interesting energy, shooting around curves and dashing up grades and down with a vigorous dash that is in novel contrast with the heavy dignity of the trains on broad gauge roads. There is a gospel in railroads, and the preachers are the men to get it out of them. W. L. C. II.

From Acadia, La.

The State Prohibition Convention met at Shreveport, and did its work, and now the Executive Committee must proceed to have every parish in the State organized and voting as speedily as possible, in which work they look for the co-operation and hearty support of the best men of all parties, creeds and colors.

At Pine Grove, nine miles north of Minden, we held the third Quarterly Conference for the Brushwood cir- cuit. The church building at that point is one of the very best in the entire district. Though not a costly structure, it is very neat and well built—there not being discoverable in it any of that hasty, slipshod work that is seen in so many country churches. There was a fine collec- tion taken Sunday morning for the purpose of realizing the Conference assessments for foreign missions, church extension, etc. The pastor, Rev. C. W. Hodge, protracts the meeting with promise of success.

August 24, 1885.

All Along the Line.

Writing up the session of the Montana Conference, a correspondent says: "All the collections were more than full." Keep this up, brethren. Let this sentence be written at the close of each Annual Conference, and the treasurer of our Board will have a balance to his credit by the first day of next February.

FIRST RESPONSE—CHEERING.

Yours of the 17th inst., just to hand, urging me to see that full assessments for foreign missions be collected from each pastoral charge in my district. In reply I will say you may expect full assessments from each charge. Already in several of the charges the amount sub- scribed exceeds the assessment. The preachers are now beginning to press this claim.

V. V. HARRIS, CHAIRMAN, AUGUST 11, 1885.

SECOND RESPONSE.

Yours inquiring and exhorting to fullness for our foreign mission fund quota of this charge received, and reply by return mail: "Old Guard never surrenders." Danville is full—always full—full now.

Truly yours, H. H. PEARCE, Pastor.

THIRD RESPONSE.

I am looking to see if there will not be a magnificent increase in the contributions for missions in that large and central territory touched by Alabama, Tennessee, Missouri, Ken- tucky, Mississippi, and Texas, by Rev. Sam Jones.

PENDING ELDER.

Where I have called for contribu- tions for foreign missions at my quarterly and camp meetings, more than enough has been pledged to meet assessments; and we hope that will be the case throughout the con- nection.

H. S. T.

FIFTH RESPONSE.

I travel a circuit in the burned dis- trict of Sumner county, Tenn.; but my assessment for foreign missions is all pledged, and more. I have tried and succeeded. You can bank on Sandersville. Hurry up, brethren! The Board and the mission- aries will be established triumphantly.

H. B. BLUE.

Remember, we are collecting money now to pay the appropria- tions of the Board of Missions for the support of our foreign mission- aries—regular appropriations made at the annual meetings. The sec-

tary, the treasurer, the "Local Board," have no right to create any indebtedness, nor have they done so. R. A. YOUNG.

Like People, Like Officers.

Your leader in the ADVOCATE for August 27, "Reflections at a Political Convention," is an admirable paper, well suited to the times. In that article you say, "In civil as well as ecclesiastical affairs the old maxim is true, 'Like priest, like people.'" The reflections you draw from this are true, and they are in harmony with the word of God; but the maxim, as you quote it, seems to throw the whole responsibility upon the priest. If you had quoted the oldest edition of this maxim it would have made your reflections more forcible than they are. "Like people, like priest," I quote from Hosea iv, 9. The whole of this chapter would be profitable reading in most political conventions and in all legis- lative assemblies.

You say, "The country is typed by its public officers." Why? Are the public officers responsible for the moral tone of the country, or is the moral tone of the country the reason why immoral men are put in office? "Like people, like priest." The people are always blaming the priest, the public officer, but the public officers are just what the people make them. The people are not the crea- ture of the officer, but the officer is the creature of the people. They make him. Ezekiel v, 31, says, "The prophets prophesy falsely, and the priests bear rule by their means; and my people love to have it so." If the people were not corrupt, there would be no corrupt rulers in this country. You got the right moral out of the old maxim, but you got the maxim wrong end foremost.

OILDEROY.

The Right Sentiment.

MR. EDITOR: Enclosed I send you a letter clipped from The Century Magazine, for August. Mississippi ought to feel honored in having such honorable Christian mis- sionaries as this honorable Christian sentiment to emanate from one of her noble women. Our people must take hold of this work. Paine Institute is seeking to foster and build up just such a Christian sentiment; but at times there is nothing for us to stand upon but the naked word. At this time not a dollar in the treasury, and not a dollar to pay our teachers for the past month.

Brethren, please help. Send to me by draft or money order, 31 South Broad, Atlanta, Ga.

W. C. DUNLAP, Commissioner.

CHILDREN'S BIBLE.—Messrs. Cas- sell & Co., of New York, have issued a new edition of their Children's Bible at about one-half the cost of the English edition. This volume is beautifully illustrated and elegantly bound, the type is large and clear, and the material throughout is of the best. The work is in story form, each story illustrated and in Bible language, word for word; therefore giving no false impression to the little reader as to the use of the Bible for little people, but rather showing that it is for them, from Genesis to Revelation. The book is sold by subscription only. Price, half morocco, \$4.50; full morocco, \$5.50; extra (in box), \$6.50. We will receive all orders within the State of Louisiana.

CARVER & JAMIESON.

Thousands of the best housekeepers in this country say of James Pyle's Pearlina, "It is a necessity in our kitchen, laundry, and for household use." The seasons of experience prompts us to say a word in favor of it. The annual consumption of Pearlina alone is proof of its utility, and we know that we are saying a word in a good cause, when we advise every one to try Pearlina. It reduces the toil and laundry of a woman's household work by one-half, and is harmless to hands or fabric. Another proof of its merits is the numerous imitations of it. Beware of them, they are dangerous.

MAKE CHRIST THE THEME.—Make Christ the theme of the prayer-meeting. There is no other magnet that can draw the people, and he always draws. Every such gathering there are burdened hearts, anxious hearts, tempted hearts, and only as they find Jesus in his fellowship will the burdens grow light, and peace drive away fear. In every such circles there are believers who are following afar off, who have lost the glow of the birth-hour, and it is vain to try to win them back, and warm their hearts by scolding and warning. But let every moment of the hour be fragrant with the love of a living Jesus; let burning lips tell of his faithfulness and power; let the prayers be love-whispers into his ear; let the song be of cleansing blood and the promises, and every heart will be moved and warmed, and the place will seem like the very "Gate of Heaven." Such prayer-meetings will never be satisfied by the seasons, for it will become a necessity to each believer's life, as the daily meal is a necessity to the physical; and in summer as in winter the place will be thronged, the power of the Holy Ghost will be felt, and every depart- ment of the church life will be consoli- dated and carried forward to grand results, and this weekly fellowship with Christ, and this reunion of hearts in the be- loved.—Observer.

If you trust before you try, you may repent before you die.

Plan of Episcopal Visitations for 1885.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARRISON.		
Denver.....	July 16.....	Trinidad, Col.
Minneapolis.....	Aug. 10.....	Willow Creek, Minn.
St. Louis.....	Sept. 10.....	St. Louis, Mo.
Pacific.....	Sept. 10.....	Sacramento, Cal.
Los Angeles.....	Oct. 20.....	Los Angeles, Cal.
North Mississippi.....	Dec. 10.....	Kosciusko, Miss.
Memphis.....	Dec. 10.....	Memphis, Tenn.
Florida.....	Jan. 10.....	Orlando, Fla.

SECOND DISTRICT—BISHOP GRANGER.		
Western.....	Sept. 10.....	Wyandotte, Kan.
Missouri.....	Sept. 10.....	Columbia, Mo.
Indian Mission.....	Sept. 17.....	Oak Lodge, I. T.
St. Louis.....	Sept. 23.....	St. Louis, Mo.
Southwest Missouri.....	Sept. 30.....	Lebanon, Mo.
Arkansas.....	Nov. 10.....	Murphy, Ark.
Little Rock.....	Nov. 10.....	Arkadelphia, Ark.
White River.....	Dec. 10.....	Heflin, Ark.

THIRD DISTRICT—BISHOP M'VEINE.		
Mexican Bor. Mis.....	Oct. 20.....	San Antonio, Tex.
West Texas.....	Nov. 10.....	Corpus Christi, Tex.
North Texas.....	Nov. 10.....	Paris, Texas.
Oerman Mission.....	Nov. 20.....	New Mountain, Texas.
Texas.....	Dec. 10.....	Austin, Texas.
East Texas.....	Dec. 10.....	Beaumont, Texas.
Mississippi.....	Dec. 10.....	Meridian, Miss.
Baltimore.....	March 10.....	Stenton, Va.

FOURTH DISTRICT—BISHOP KEENER.		
Illinois.....	Sept. 30.....	Penn. Ill.
West Virginia.....	Sept. 30.....	Ashland, Ky.
Holston.....	Oct. 31.....	Cleveland, Tenn.
Virginia.....	Nov. 10.....	Petersburg, Va.
North Carolina.....	Nov. 20.....	Charlotte, N. C.
South Carolina.....	Dec. 10.....	Columbia, S. C.
Louisiana.....	Jan. 10.....	Baton Rouge, La.
Cent. Mexican Mis.....	Feb. 24.....	City of Mexico.

FIFTH DISTRICT—BISHOP WILSON.		
Kentucky.....	Sept. 10.....	Versailles, Ky.
Louisville.....	Sept. 10.....	Greenville, Ky.
Tennessee.....	Oct. 10.....	Columbia, Tenn.
North Alabama.....	Nov. 10.....	Gadsden, Ala.
North Georgia.....	Nov. 20.....	Newnan, Ga.
South Georgia.....	Dec. 10.....	Irma, Ga.
Alabama.....	Dec. 10.....	Union Springs.

Bishop McVey has charge of the missions in China and Japan.

Bishop Granger has charge of the mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose adver- tisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

"I guess Mrs. Hickman has begun writing spring poetry, mother." "What makes you think so?" she came into the grocery while we were there, and she had dials of ink all over her hands and face. "Poetry! Adjectives! She's been taking down the stove."

PUBLISHERS' AGENTS.—In order to facilitate the transaction of business with our customers we have arranged with Edwin Allen & Bro., Fifth & Vine Sts., Cincinnati, O., and 14 Nassau St., New York, making them our Special Publishers' Agents, and giving them the entire charge of the foreign advertising patronage of our paper. All communications in relation to this department should be addressed to them.

"Hot dog for you, Ponsouby?" "Not very dear boy." "You must be a salesman, then." "Not at all. Why, there was ice in our yard this morning." "Ice! Great Scott! How much?" "About ten pounds. The ice-man brought it."

SANITARIUM, Riverside, Cal. The dry climate cures. Nose, Throat, Lungs, full idea, 25 p. route, cost free.

Watermelons are said to contain cholera microbes this season. Bring your water melons to this office and have the microbes destroyed free of charge.

Silence has charms. Esterbrook's easy writing pens also charm by their quiet, noiseless action. Stationers sell them.

Twenty-five bootblacks have died in Chicago since January 1st. This corroborates the popular impression that death loves shining marks.

WERLEIN'S PIANOS.—Probably no piano house in the city has met with more success than that of Mr. Philip Werlein, 135 Canal street. In the conduct of his extensive business, Mr. Werlein has ever had in view the excellence of the grade of article he sells, together with economy for the purchaser. In this way he has established himself well in popularity, and thousands recognize in him the medium through which they have been enabled to secure a good piano at the lowest monthly pay- ment and most accommodating terms. Mr. Werlein has won for himself a reputation of which he may justly be proud, as the extensive sale of the world renowned "Mathushek Piano." Mr. Werlein has also a number of second-hand Pianos in thorough order, at very low prices. Good second-hand Pianos as low as \$50, and brand new Pianos at \$125. For a full list of Old Pianos in made a specialty. The repairs are thoroughly renewed, and the Cases polished by an experienced polisher, looking as good as new, at very low prices. See his advertisement.

The New York Ledger thinks that American girls are more beautiful than they were fifteen or twenty years ago. We should say that the century's true of girls who were born fifteen or twenty years ago.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

"Good gracious," said the hen, when she discovered the porcelain egg in her nest, "I shall be a bricklayer next."

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

Ask your neighbors to subscribe for the ADVOCATE.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage pre- paid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash ac- companies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or regis- tered letters.

CARVER & JAMIESON.

Business Notices.

QUERO'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more beneficial results to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. THURM, New York.

ADVICE TO MOTHERS. Mrs. WISLAW'S SWEETENED SYRUP should always be used for children's coughing. It soothes the child, soothes the lungs, always all pain, cures wind colic, and is the best remedy for diarrhoea. 25c. a bottle.

MISCELLANEOUS.

MAT. MAHORNER, MACON, MISS. Breeder of Jersey Cattle. SERVICE BULLS.

TOBACCO 2nd, 722, Grandon of Kellie, P. 103, H. C. (Sire of Princess 2nd—48, 12, 02; Dan Bu Lee, 4,08—17, 15, 02; dam of Varelle—38, 12, 02; 1st and 2nd sister of Buckner of Bloom- field—20, 15, 02, and Letitia—15, 15, 02.)

COFFEE REN, 1186, Grandon of Cornucopia through her third son, King Coffee. Dam a daughter of Rex, 230, trained to play (Parson Stevens) and King, sire of Mesmer—802, 6, 02; better in 12 months and 15 days.

B. D. WOOD & BROS., COAL and COKE, 25 Camp Street, New Orleans. Families Supplied at Lowest Market Rates.

OFFICE OF TWOBOATS. Elmer E. Wood, Charlie Wood, W. M. Wood, Mamie Wood, Will H. Wood.

HUNTSVILLE Female College, HUNTSVILLE, ALA.

THIRTY-SIXTH SESSION BEGINS WEDNES- day September 2, 1885. Healthy, well furnished, full faculty. Offers thorough instruction in all Departments of Female Education. A delightful Christian home for pupils. For Catalogue and special information apply to

REV. A. S. JONES, A. M. President.

Southern University, GREENSBORO, ALA.

The next session will open September 13, with a Faculty of eight officers, who will give instructions in collegiate, scientific and business education. Apply for Catalogue to Dr. A. S. ANDREWS, Pres't, or Rev. F. M. PETERSON, Sec'y.

PARK INSTITUTE FOR BOYS. Prepares students for business or College. Send 21 cents from N. Y. City, on Long Island Sound. A first class school in every respect. Send for Circular. Rev. SCOTT B. RATHBUN, M. A., S. T. B. Box, N. Y.

MUSICAL INSTRUMENTS. IF YOU WANT A GOOD PIANO OR ORGAN

At a Moderate Price, Write or call on

Louis Grunewald, NEW ORLEANS, LA.

Special Low Prices on Second-Hand Pianos in First-Class Order.

Philip Werlein, 135 CANAL STREET, The Cheapest and Most Popular Piano House in the South.

Lowest Prices! Easiest Terms!

\$50 to \$100 Saved by Buying Now.

Good Second-Hand Pianos from \$50 Up; Brand New Pianos from \$175 Up.

Old Pianos repaired, Actions thorough-ly renewed and cases polished just like new by experienced pol-ishers at lowest prices.

EDUCATIONAL.

The University of Mississippi.

Next Session (33rd) opens Sept. 24, 1885.

Tuition free to everybody except Law Students. A State Institution; \$5000 permanent endow-ment. Open to both sexes alike. Terms moderate. Location at Oxford, on the Illinois Central rail- road; healthy, moral, cultured.

Twelve distinguished professors. Departments of Art, Literature, Law and Science in operation. For catalogues and information apply to

GEN. A. B. STEWART, Chancellor of the University. H. M. SULLIVAN, Secretary Board of Trustees.

Port Gibson Female College, PORT GIBSON, MISS.

Pronounced by last Visiting Committee, "A marvel of success." Boarding Department being enlarged to meet the demands of increasing patronage. Healthy location; commodious brick buildings; thorough and finished work in every department. Male and Art each a specialty. Next session opens September 9, 1885. Send for Catalogue in

REV. T. C. BRADFORD, PRIN.

Mansfield Female College.

The Thirty-second Session will begin on Wednesday, the Ninth Day of September, 1885.

The College is under the patronage of the Louisiana Annual Conference, of the Methodist Episcopal Church, South, and gives free tuition to the daughters of members of that body.

The new Catalogue, giving ample information con- cerning the history of the institution, its present work, changes, future prospects, etc., will be fur- nished on application to either of the undersigned.

F. H. GRACE, President. N. E. GRACE, Professor. MANSFIELD, LA.

Centenary College of Louisiana, JACKSON, LA.

Founded 1825. Grounds and buildings worth \$100,000. Health of locality, excellent. Morals of the town, above the average. Accessible by rail direct from New Orleans, Vicksburg and Memphis. Costs only seventy-five cents from railroad depot in college. Curriculum extensive, instruction thor- ough. Discipline mild. Cost for the entire year for everything need not be more than \$25. Next term begins September 7. For Catalogue address

REV. T. A. S. ADAMS, D. D., President.

Collegiate Institute, BATON ROUGE, LA.

31st SESSION, BEGINNING OCTOBER 2, 1885.

This is a select Family Boarding-School for BOYS, limited in number, where they are prepared for the best colleges, or for the business or professional pursuits of life. The personal care of the Principal is given to the health, morals and manners of his pupils. The health record of the school is unrivaled.

For particulars and circular apply to W. H. N. M. GARDNER, Principal, or J. B. MARCHER, A. M., Assistant.

East Mississippi Female College, Meridian, Miss.

Opens September 14, 1885.

Unexcelled advantages; healthy locality; in a thriving city; best influences prevailing; thorough instruction; experienced faculty; all latest and best improvements introduced; music department; superior; economy consulted; patronage largely increasing every year; a delightful boarding home for girls. Board expenses for five months, \$300. For Circulars, Catalogue and information apply to

A. B. VOY, President.

M. G. F. INSTITUTE, JACKSON, TENN.

Forty first Collegiate Year begins September 7, 1885, with additional buildings and increased advantages. For full information address Prof. G. C. JONES, M. A., or the President, A. W. JONES.

ASHEVILLE FEMALE COLLEGE, IN THE LAND OF THE SKY, ASHEVILLE, N. C.

This institution is prosperous, popular and constantly the center of patronage. Faculty large; best advantages in Music and Art, ex- cellent. Ten acres in garden and shaded lawn; two green-houses; a delightful home for young ladies in the great health resort of the South. Charges remarkably low for the advantages furnished. Send for Catalogue. Address

REV. JAMES ATKINS, JR., ASHEVILLE, N. C.







Christian Advocate.

Marriages.

**KNOTCH-ERWIN.**—At the residence of the bride's father, William Erwin, Esq., August 12, 1885, by Rev. R. A. Davis, Mr. William Knotch to Miss Virginia Erwin, all of Great parish, La.

**IGNATIUS-BUTTERWORTH.**—At the Belle River Church, Decatur parish, La., July 26, 1885, by Rev. F. D. Van Valkenburgh, Mr. H. H. Ignatius to Miss Lena Butterworth.

**GARDNER-MYER.**—At the residence of A. Meyer, Esq., Raleigh, Miss., July 15, 1885, by Rev. R. A. Sibley, Miss Myrtle Meyer and Mr. W. H. Gardner, all of Forest, Miss.

**PACK-GOLDEN.**—At the residence of the bride's father, Mr. J. B. Pack, of Louisiana, to Miss Mary Golden, of Illinois county, Miss.

**WILES-BOSTON.**—At the residence of the bride's father, August 9, 1885, by Rev. L. W. Cooper, Mr. J. W. Wiles, of Tom Green county, Texas, to Miss Lillie Boston, of Madison county, Miss.

Obituaries.

**SPARKMAN-DEMPSEY SPARKMAN** was born in Gates county, North Carolina, October 23, 1800, and died in Gates county, North Carolina, Miss., Aug. 1, 1885.

Father Sparkman moved from North Carolina to Mississippi in 1848, and settled near Good Hope, on the farm where he died. He was twice married. His last wife being a sister to his first wife (Misses Beaman) both of whom were godly women, being sisters of old Father Beaman, a local preacher who died some years ago. His last wife survives him.

Father Sparkman raised two families of children, many of whom filled honored places in the church, and preceded him to the glory world; and those that survive him, are all in the church, active and useful members, and are following on "in the way their father trod." He was converted and joined the Methodist Episcopal Church in 1827, and began at once to officiate in the church, in prayer and class meetings, and soon afterward was licensed to preach, and filled several circuits faithfully. His education, however, being limited, he labored at some disadvantage in his earlier ministry, but a more faithful, humble, godly minister he never knew. After he moved to Mississippi he remained local, but was not silent, for he was a pillar in the church, and continued to preach and labor for the Master until old age came on, and he was no longer able to preach; but even then he would fill his seat in the church, and by his presence, prayers and prayers, encourage the laborers in the Master's vineyard. He was one of the first tenters at old Good Hope Camp Ground, and up to his last affliction, was a blessing to the church and the community at that place. His house was always the place of prayer, and the writer has spent many happy and profitable hours around his bedside. He not only professed religion, but he lived religion and talked religion, and to be in his company was a feast to the soul.

It is hardly necessary to speak of the life of such a life. Suffice it to say, he was "peace." Mark the perfect man, and behold the upright, for the end of that man is peace. He suffered long, being confined to his bed for nearly a year, and to the house for nearly two years, before his death; but he bore his affliction patiently; often spoke of death, and expressed himself ready, and on the holy Sabbath morning of August 2, God took his spirit up among the angels; and on Monday, at the family residence, this writer preached a funeral discourse to his memory in the presence of a large concourse of his neighbors and friends, who afterward followed his remains to the graveyard and laid them away till the "resurrection morn." After returning to the family residence, I was told by his children that nearly a year ago he dreamed that he died, and was preaching his own funeral from the identical text that I used in the funeral discourse. Who can explain this?

IRVIN MILLER.

**MONZINGO.**—Our dear brother, Louis Monzingo, a member of our church at Pleasant Valley, in Webster parish, La., died July 10, 1885, after an illness of forty consecutive days. Bro. Monzingo was the son of Henry Monzingo and Narcissa Alcock; was born in Louisiana county, Ga., March 10, 1834; removed with his parents to Louisiana in 1849; was married to Miss Rocco Smith in 1860, and after her death was married again, in 1870, to Mrs. Amanda Crowne (nee O'Neal). Bro. Monzingo joined the Methodist Episcopal Church, South, under the ministry of Rev. Robert H. Kellie, in 1852, and from then his last hours enjoyed the full confidence of his brethren as a worthy and devoted member of the family of our Lord Jesus Christ. It is said of him that he kept the rules of the church.

He was quiet and reserved in his nature, but ever ready to do what he perceived to be his duty as a citizen, neighbor and Christian. I think he enjoyed much religion. To visit him while suffering in his last illness was a relief of grace to anyone; his religious and recognition was so marked, he was happy notwithstanding his sufferings, and would frequently get shouting happy. When he came to die he was calm and deliberate just like fitting up for a journey, giving advice to his family and friends and expressing joy and delight that he was so soon to see home forever. Of course he died well. It is useless for me to add that such a man was a good husband and father. He leaves a widow and four children to battle alone in the world, but thank God for his example in heaven and for such bright testimony as they have of his eternal reward above. May the Lord bless his family.

M. M. LOCKETT, Pastor.

**ANDERSON.**—Died at his residence in Jones county, Miss., June 18, 1885, Miss Virginia Anderson, the wife of George Anderson. She was the daughter of Mr. T. N. and Mrs. S. J. Holloman. She was born in Barber county, Ala., in 1826 and in 1858 her parents moved to Washington county, Ala., where she remained until 1873, during which time she joined the Methodist Episcopal Church, South, at the age of sixteen, and professed religion about the same time and continued to live a pious and orderly member until her death. She moved to Jones county, Miss., with her mother, in 1879, and was married in 1881. She was a devoted wife, a loving and dutiful child. Her last illness was short and severe, and her death was a glorious triumph over the Christian faith. She never murmured or complained that she had to be better than in her own words. Being asked by her mother the day before her death if she was willing to die, she replied: "Yes, mamma, the Lord's will be done. I am going right to the arms of Jesus. It is true I hate to leave you all, but I will be much holier off than then you are." She asked us all to pray for her, and made her mother and sisters and husband promise to meet her in heaven. She also asked her friends present to join in the promise. She said, "I have no fears of death at all, and I am going straight to the right hand of God." She requested us to take good care of her babe; gave all the family a farewell kiss, and toward the last she called for the family physician, Dr. Pool, and inquired how much longer she would have to wait. She then folded her hands and said, "that she would wait the Lord's will."

R. J. TAYLOR.

**BIRD.**—WILLIAMSON BIRD, son of Rev. Williamson Bird, was born near Crawfordsville, Ga., January 8, 1811, and died in Union parish, La., May 17, 1885. He professed religion at the age of nineteen years, at a camp meeting held by his father and Dr. Lovick Pierce. I believe at the time he professed religion he was going to school to his father, Alex. Stephens was his classmate, of whom I have heard him often speak with the greatest respect, and tell how they had to strive to get an education. I was at the home of Bro. Bird when he heard of the death of his friend and classmate. His remarks were about this effect: "Well, a good and great statesman has fallen, and I shall soon follow," and so he did.

What year Bro. Bird moved to Louisiana and settled in Union parish, I have not the date, but I think it was in 1843 or 1844. Bro. Bird was no ordinary man; possessed of a fine education, and that sanctified by the grace of God. He was a useful man in his neighborhood, and do where more so than in the church. Possessed of means and a comfortable home, his house was always open to receive the weary traveler, as many of the preachers of the Louisiana Conference can testify. He filled the position of steward, trustee and class leader, and was always willing to do anything the church asked of him; and though naturally timid, he felt it a great privilege to do anything for the good of the church and glory of God. Bro. Bird was an old-time Methodist of the days of class meeting and prayer meeting, when every one who joined the church was expected to lead in prayer and give his experience at the love feast. He believed in experimental religion, and said the reason some Christians did not enjoy religion was because of their failure to use the means of grace, that they might grow thereby.

As Bro. Bird's pastor for two years, I was at his house often, and often a week at a time, for he was always glad to see his pastor and have him in study with him. He often would say, "I am never ever lost anything by the stay of the minister, for a long observation had taught him that the families where the minister stayed most, had the best children and seemed to prosper most. Such a life could but end well. I remember to have been at his house last year, when one of his family seemed to be impatient in reference to some worldly affairs. His reproach was: "I can not help it now; we have got enough to live on until we die. All we have got to do now is to be ready to die, and this I hope to be by the grace of God."

Bro. Bird was visited by many of his friends and talked to on the subject of death. His disease was dropsy of the heart, and for more than six weeks his aged companion and friends had to sit by his bed and fan his face, as he could not lie down; yet his suffering was not great, only a sense of suffocation. To all he expressed perfect confidence in his Savior.

I have often thought of Bro. Bird since his death, and in my imagination I have seen him sweeping through the clouds with his robe washed in the blood of his Savior.

Loved ones, weep not, husband and father is not dead, "but sleepeth." The Savior speaks to you as he did to the sorrowing disciples, "Let not your heart be troubled; ye believe in God, believe also in me. Your loved one has passed on before, so you may follow on to join him in our Father's house."

Our prayer is that his aged companion and children may ever live as the one who has gone on before, till all meet in heaven.

J. M. JOHNSTON.

**ELLIS-GEORGE ELLIS** was born in the State of Louisiana, October 7, 1807, and died at Union, Miss., March 18, 1885. His parents moved to Mississippi when he was but a child. In the year 1833 he was married to Miss Elizabeth Wade, and the next year settled at the place in Hinds county where he made his home for more than forty years. He was not a roving spirit. Settled in fact, in fancy and in conduct, he was a thrifty man and a useful citizen, one who might be depended upon in all the relations of life. Faithful to duty and wise in counsel, he was several times selected to represent his fellow-citizens in the legislature of the State. On July 27, 1882, he became a member of the Methodist Episcopal Church, and lived a consistent, communicant thereof the remainder of his life. He was a man of great gentleness and decision of character, and withal a staunch friend of the church and a liberal supporter of its institutions. His house was the preacher's home, where welcome and comfort were ever found. He was the chief builder and liberal supporter of Tabernacle Church, which stood near his old home. He was also one of the founders of Hennington Camp Ground and a stockholder thereof.

As the infirmities of age were creeping upon him, he removed, a short while before his death, to the town of Union to spend the closing years of his life with his son, Dr. G. H. Ellis, who was residing in that place. Early in March of the present year he attended the Quarterly Conference in Union on Saturday, but on Sunday was in his bed with a violent attack of pneumonia, from which he never recovered. He was a kind father, a faithful husband and a devoted Christian. In patient suffering he closed a useful life and lived, even a peaceful death. The memories of the faithful dead should be treasured in the hearts of the living. They need no eulogy from us. Their record is on high. May the mantle of this good man's soul for the cause of God fall upon his surviving son, and may the surviving companion of his life find the consolations of God's grace abundant and sweet amid the infirmities of age and the loneliness of widowhood.

**WHITEMAN.**—Tis with a sad heart I send you this notice of the terrible death of my little grandson, MACKIE, aged seven years and three months, son of Dr. J. M. Whiteman and Sallie son of Dr. J. M. Whiteman. About five o'clock Saturday evening, August 1, he and his little brother thought they would make a fire in the stove, and attempt to kindle it with hot oil when the gas exploded, knocking him down and burning him fearfully. The concussion

caused a violent hemorrhage from the lungs. He lingered a few hours and then passed quietly away, leaving a desolate home and mourning hearts. But we know 'tis well with the child. Galveston Advocate please copy.

**WOOD.**—"Suffer little children to come unto me, and forbid them not, for of such is the kingdom of heaven." Union Hixes, a dear little boy of eighteen months, son of W. H. and R. S. Wood, of Amitee county, Miss., obeyed this call on August 10, 1885; and though there was much "forbidding" by parental affection, the sympathy and effort of friends, and medical skill, yet he went—went directly to Jesus. The jewel is dislodged and the casket awaits, in sleeping dust, another bidding. The casket will as certainly obey the call as did the jewel, and then redemption will be complete. Of the sweet splendor, the unspeakable joy of this final issue, in the reunion of the loved and left with the gone before "in the sweet bye and bye, on the beautiful shore."

W. M. NINES.

**HARVEY.**—Tribute of respect by the Fannin Sabbath-school, Rankin county, Miss. At a regular meeting of the Fannin Sunday-school, August 9, 1885, the following resolution was adopted: "Whereas, it has pleased God in his providence to remove from our midst, by death, little FRANK HARVEY, one of our most zealous little scholars, to his rest in heaven; therefore, be it

Resolved, That, while we how with submission to the will of God in this affliction, we feel assured that the Sabbath-school as well as his father, mother, brothers and sisters, have sustained a great loss; and that we, as members of the Sabbath-school, deeply deplore our loss, and feel that God has drawn very near the family by his death, saying: "He is also ready."

Resolved, That we tender to the family our heartfelt sympathy in their bereavement, trusting that God will take special care of them in their affliction.

Resolved, That a copy of these resolutions be spread on our minutes, and a copy be sent to the NEW ORLEANS CHRISTIAN ADVOCATE for publication, and a copy be sent to the family.

W. M. WILLIAMS, For Committee.

**KING.**—Died near Kosciusko, Miss., July 4, 1885, GEORGE D. KING, aged twenty-four years, son of Shadrack and Priella King. By request it becomes my painful task to write the sad intelligence to the many friends and relatives who read your valuable paper throughout the State of Mississippi. The disease which produced the final result preyed upon his constitution for sixty-five days; yet through all this pain and suffering, he showed that same cheerful disposition and fortitude which had characterized his whole life, and we were in the efforts of good physicians, as well as the multitude of friends and relatives that came and went. All hoped and prayed that that young man might be spared; but the hour had come, and dissolution must take place. "Dolphus" was my youthful companion, and a true and noble friend. Though separated for the last ten years, yet, in my imagination, I see him by my side. Could Jonathan have loved David more? "My soul was knit with his, and I loved him as my own soul." Dolphus was one of the best of boys, blessed with having religious parents and grandparents. In such an atmosphere it would be hard for him to go wrong. He often sacrificed his own pleasure to administer to the sufferings of a father who was wounded in the war. Having commenced life well, he ended it well, and as a true and noble Christian, he was a bright and shining light in the community where he resided. Of course, I am informed he wanted to live—that was natural. Life is a boon, a gift of the Creator, and we are so constituted that we are loath to give it up; but at grace will instruct us, "Thy will, O God, be done." He was just in his young manhood. He had hopes of his recovery, but during his long, long illness, he was willing to abide the decision of his God. His exemplary character had won the love and esteem of all with whom he came in contact, and all were bowed down with sorrow as the sad news was made known to one and another of his many friends. Adolphus is dead. Ah, the tear of sorrow steals down my cheek. Real in peace, my youthful associate. But what must have been the anguish of that mother, the sorrow of that kind father, and the grief of the many relatives and friends who had watched by his bedside in earnest solicitude and desire for his recovery. But his work on earth was done. His short life was ready to be merged into the eternal life beyond, and he was ready to cross over the river and rest on the banks of sweet deliverance. He said he was ready to go. "Ready!" what a beautiful word! "Ready!" only a step and heaven! About leaving the shores of time, he lingered and called loved ones around his bedside, and asked them to meet him in heaven. About the setting of the sun, at the twilight of the evening, when all was hushed and still, he calmly breathed his last and fell asleep, blessed sleep for the righteous. His friends strive to meet him and all our loved ones in heaven, where sorrow, death and parting comes no more.

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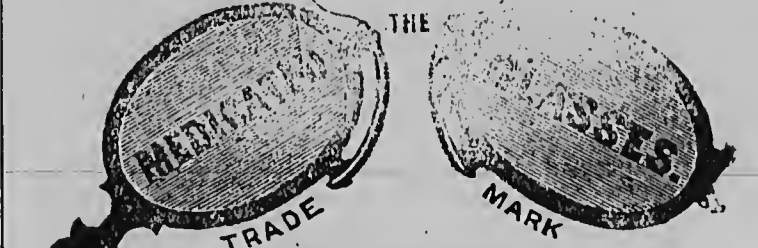
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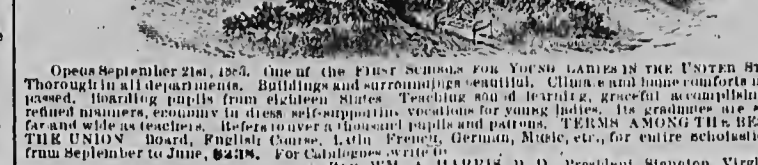
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## NEWS OF THE WEEK.

DOMESTIC.

CHARLESTON, S. C., Aug. 25.—Charleston was struck by a cyclone this morning and one-fourth of the houses in the city were unroofed. Part of the spires of St. Michael's and St. Matthew's Churches were blown away and the spire of the Episcopal Church was demolished. The Baptist Church was completely unroofed. The Synagogue was also unroofed. The Church Home, in Lawrence street, was badly damaged, and the Avery Institute unroofed. Trinity Methodist Episcopal Church and the chapel of the College were unroofed. The Mount Zion Presbyterian Church was unroofed and badly wrecked. The wharves and warehouses were badly damaged. At Sullivan's Island two steamers are aground and the new Ashley River bridge, in course of construction, was swept away. The vessels which arrived yesterday were wrecked. The telegraph wires are down and there are no cars running. The loss is estimated at \$1,000,000. The work of restoration has already begun.

JACKSON, Miss., Aug. 27.—As the westbound passenger train on the Natchez road was crossing Bayou Platte the engine jumped the track, tearing up seventy feet of the track, and sending the train crashing to the bottom of the bayou, a distance of thirty feet, killing the fireman and engine driver instantly. The tender and a coal car jumped completely over the engine and lies on the west bank of the bayou. The mail car was also derailed, and went through the partitions, burying the mail agent in the wreck. Both the engine and the tender were fatally injured. The smoker followed, crashing through the mail car, and reducing it to splinters. The engine and the passengers in the smoker were hurt, several seriously. The ladder car was derailed, but did not go down with the wreck, and no one on it was injured. The cause of the accident may never be known, but it is probable that the engine was overloaded in death, as the wreck of the bridge is so complete that no evidence remains.

LAWRENCE, Kan., Aug. 29.—The sheriff returned yesterday from Missouri with B. F. Talbott, who was placed in the county jail for horse-stealing committed over a year ago. He was found in the Co. of Cavalry, conducting a series of camp meetings. He is a married man, twenty-eight years of age, very intelligent. He attended Methodist Episcopal University Baldwin City, this county, for four years, up to June, 1884, when he started a team of horses, and sold them in Lawrenceburg, Mo. He then came to Lawrence, Kan., and returning to his home in this county, The sheriff found Talbott holding forth in a colored church at Boydsville, and was obliged to tear him from his congregation to a great excitement, many of the sinners and others tearfully beseeching the officer not to take Brother Talbott.

CINCINNATI, Aug. 20.—John R. Meyer, a well-to-do farmer living near Weishurg, Dearborn county, while in a condition bordering on delirium yesterday, piled the bedding and furniture on the floor of his room, lit, and then mounting a chair on top, in the middle of the room, and aiming himself with a shotgun, had decided to take his imaginary tormentor. When the neighbors rescued him his clothes were burned out and he was otherwise badly burned that he can not work. The house and contents, worth \$10,000, were destroyed.

YAZOO CITY, MISS., Aug. 23.—The  
was discovered about six o'clock  
morning in the store of Holmes &  
consuming the building and all  
stock. The adjoining store of L.  
& Sons was damaged to the extent  
about one thousand dollars, the greater  
part of the stock being saved, the  
greatly damaged. The cause of the  
is unknown.

COLUMBUS, O., Aug. 23.—The  
hibition State Executive Com-  
has sent a communication to the  
crafc State Executive Committee  
tending Gov. Hoadley to a discus-  
with Dr. Leonard, the Prohibition

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FOREIGN.

LONDON, Aug. 25.—For some past several Mormon missionaries have been laboring with great energy in East of London and have succeeded in making many converts and proselytes in spite of persistent opposition. Last night an infuriated mob invaded the mission premises and took possession of the hall in which the missionaries were speaking. The missionaries were speaking. The mob stormed the platform, and destroyed the furniture in the hall. The most of the furniture in the hall was made a total wreck of everything on the platform. Several of the missionaries were conducting the service.

for their lives. The rioters  
them through the streets, pelting  
with filth and with every son-  
siles that could be picked up.  
of the elders were captured and  
terribly abused by the mob.  
nothing was torn to shreds,  
were beaten until they were in-  
ous and almost lifeless. The  
evidently believing them to  
and left the Mormons lying in  
bleeding on the pavement, w  
were afterward found by the p

MAURINE, Aug. 27.—The Can-  
lands, now augmented by Ger-

be occupied by Spain direct  
Spanish troops arrive at Yap,  
principal island of the group.

LONDON, Aug. 27.—There is  
the impression that Spain will  
the commercial treaty with G  
the latter's claim to the Can  
lands is not maintained. Man  
ish merchandise have cancel  
previously given for German

BELFAST, Aug. 30.—The  
Talmage preached at St.  
Church, in this city, to-day,  
congregation, numbering 100.  
He afterward addressed an  
about 40,000.

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computed at about 10,000,  
not gain admittance to the ch  
LONDON, Aug. 30.—The G

The Palmer Camp Meeting, fifteen miles north Mississippi City, will commence Friday night before the first Sunday in October. Ministers of the gospel cordially invited, and conveyances will be furnished from Mississippi City to Camp Ground and all preachers attending.

SAMUEL WALKER,  
Secretary

The camp meeting at Trenton Camp Ground, twelve miles south-east of Morton, V. M. B. will commence on Friday night, September 4th, and close the following Wednesday morning, September 8. All persons and especially ministers friendly to this form of religious worship, are cordially invited to attend. Conveyance for ministers will be at Morton on Saturday morning, September 5. Mr. Editor, remember we have a personal invitation to you to be here, and hope nothing will come that will hinder you. A. D. MILLER.

Camp meeting will commence at the Salem Camp Ground, Friday night before the fall Sunday, October. All preachers are invited to attend with their families. Those coming by rail will be met at 6 o'clock Friday morning at Beranton, with conveyance to the camp ground. J. J. LOVETT, P.

The Hixson Camp meeting commences on September 18, 1895. Preachers specially invited, and will be met from Alexandria, La., free, if they desire.

there by the evening of the seventeenth, as the  
will start early Friday morning. A banding  
and lot for visitors and their horses, will be or-  
grounder.

J. WHITE HAYES, JR.

The camp meeting at Andrew Chapel, eight miles east of DeSoto, commences on Friday night of the fourth Sunday in September. Ministers of gospel are cordially invited, and will find conference at DeSoto Saturday morning.

The camp meeting at Union Camp Ground, twelve miles east of DeSoto, commences on Friday night before the third Sunday in October. Ministers invited, and will be conveyed out from DeSoto, they let me know they are coming. My address is Shubuta, Miss.

J. C. HIGGINS,

The camp meeting at Beech Springs

[illegible]

Madison Camp meeting.....  
 White Sulphur Springs.....  
 St. Francis Street Church.....  
 Grand Bay, at Haystack.....  
 Citronelle, at Georgetown.....  
 St. Paul.....  
 Toulou.....  
 Huggins.....  
 Washington, Sim's Camp Meeting.....  
 Bladen Springs.....  
 Grove Hill.....  
 J. S. FEEKS

EUFATULA DIST.—THIRD ROUTE  
 Bacon and Midway.....  
 South circuit, at Spring Hill.....  
 Louisville circuit, at Louisville.....  
 Louisville circuit, at Labor.....  
 Glenhville and Malone at Malone.....  
 Clayton circuit, at Clayton.....  
 Oak circuit, at Pleasant Hill.....  
 Perote circuit, at Perote.....  
 Villa Rica.....  
 Bufton.....  
 Henry circuit, at Clop.....  
 Eufrasia circuit.....  
 H. URBAN

LOUISIANA CONFERENCE  
 DEKLER DIST.—FOURTH ROUTE  
 Nichols, at Little Creek.....  
 Tennas, at Wesley Chapel.....

Harborside, at Harborside  
 Wilmot, at Wilmot  
 Trenton, at Trenton  
 Batavia, at Batavia  
 Lind Grove, at Lind Grove  
 Lake Providence, at Lake Providence  
 Four, at Four  
 Pastors will please have the reports ready  
 for the Quarterly Conference for the  
 Conference.  
 ROBERT BARNES  
 NEW ORLEANS DIST.—THURSDAY  
 ALBANY, ALBANY  
 Carondelet  
 St. Charles Avenue  
 Kelly  
 Louisiana Avenue  
 Roman  
 Lafourche and False River  
 Grand Terre  
 Figeville  
 Metairie  
 Aurora Street  
 J. B. WALSH  
 ALBANY DIST.—THURSDAY  
 Springfield, at Springfield  
 Springfield, at Hickory Grove  
 Spring Creek circuit, at Science Hill  
 Springfield, at Pineville  
 Jena and Greenville, at Jena  
 Columbia circuit, at Columbia  
 Hickory circuit, at Friendship

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Manfield.....  
Shreveport.....

D. F. ALEX-  
MINNESOTA.

SEASHORE DIST.—TITLED


Ocean Springs, at Biloxi.....  
Whitington, at Palmer Camp Ground.....  
Vacaville, at Union.....  
Mesa Point station.....  
Scranton, at Big Point.....  
Pearlington, at Pearlington.....  
Seedore, at Bay St. Louis.....  
Hatchsburg, at Hatchsburg.....  
Augusta, at Zion.....  
America at Udon Roads.....  
Burling Colosse, at Nile Grove.....  
Titillansburg, at Nile Grove.....  
Mt. Garwood, at Littleton.....  
China Grove, at China Grove.....  
Columbia, at Hopewell.....  
Pearl, at Oak Grove.....  
Ovington, at Parker.....

D. S.

DR. PRICE'S  
CREAM  
BAKING

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**POWDER**  
**MOST PERFECT MA**  
 Prepared by a physician with special regard  
 to health. No Ammonia, Lime or Alum.



GRAPES

SCENE IN FRANCE

Gathering Grapes for Making Cream of  
for DR. PRICE'S CREAM BAKING POWDER

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**DR. PRICE'S**

SPECIAL  
**FLAVORING EXTRACT**

**MOST PERFECT M**  
Purest and strongest Natural Fruit  
Flavor, Lemon, Orange, Almond,  
Vanilla, delicately and naturally as the  
PRICE BAKING POWDER C  
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been sufficient for a cure, and who have been cured by a single bottle. The best restoration of the general health, however prudent, and in every case fatal to cure, if it use is continued doses for a week or two after the blood checked, more especially in long-standing cases. Usually this will not require any aid to keep the good order. Should the patient be a case of catarrh of the middle, after three or four doses of the Tonic, a of KENT'S VEGETABLE FAMILIAR will be sufficient. Use no other.

**DR. JOHN BULL**  
**SMITH'S TONIC SYRUP,**  
**BULL'S SARSAPARILLA**  
**BULL'S WORM DROPS**  
The Popular Remedies of the  
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**W. G. WHEELER**  
Clothing and Fur  
GOODS.

Successor in Wholesale  
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46 Canal Street, NEW YORK

**COFFEE! THE**

**DELIVERED FREE**

*Any quantity - 2 lbs. or more*

**GREEN TEA OR BLENDED**

*"any, also 7 to 10 lbs."*

*(the deal it's worth on more)*

**COFFEE!**

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Christian Advocate.

**PUBLISHING COMMITTEES.**

WHOM HAVING NOT SEEN WE LOVE.

BY MARGARET E. BANGSTED.

Sam Jones at Monteagle.

against him and find mar-  
g to which to object, but he  
a few thins and you are le-  
and that he has remarkable  
er. He is a man of great varie-  
may often descend to the  
ulous and then rise to the  
fine, bringing laughter and  
tears. He will roll you in the  
and then catch you up upon  
of pure sentiment and thrills  
with thoughts and illustra-  
ingly beautiful. He is prac-

Bishop Greu, of the Episcopate of the Church, who is at Sewanee, sent a kind and generous message to Sam Jones at Montevalle. "Tell Brother Jones," he said, "I am anxious to meet him and to hear him, but I am too feeble to come to Montevalle, and therefore, I most cordially invite him, under my own vine and fig tree, to preach under my own auspices, and I sincerely wish him God-speed in his labors of love and pray that God will bless him more and more."

A. D. M'YON.

"Butterfly Day."

It could not have been because of the day itself, for a more beautiful day—a day more fitted for worshipping God—has seldom come from the womb of time. It was a day to be kept holy. Perhaps it was because of the excursionists who came for pleasure and not to worship God, who came for ice cream and sherbets and lemonade, and "meat and

T. L. MELLER.

### Homer District Conference.

Although money has been notably scarce this year, yet I do not remember to have heard "hard times" mentioned even once. The preachers were looking well and very cheerful and hopeful. The laymen all stood square up to business and seemed intent on having everyone his shoulder to the wheel. Reports from the charges, in the main, were good. Gracious revivals in places had been realized. Class and prayer meetings were stressed more than usually. Church and parsonage building was to the front. Pastors had not received much on their salaries, but they seemed less than usually concerned. And why not, backed as they were by such a band of laymen as representatives here showed them to be? The connexional interests were held up prominently, and the general collections will doubtless be ahead of former times. So, all along

J. W. MEDLOCK, Sec.  
 MONTE, LA., Sept. 1, 1885.

Now on the Name—and Then,

To return, however, to the Western brother who calls for a new name because the term "South" is so offensive. He says, "Kansas was once entirely ours, now we hardly have a foothold there." If this brother thinks the word "South" wrought the change, let me correct his mistake here. No, brother, the word "South" did no more in the battle than any other name for our church would have done in like circumstances. The Methodist Episcopal Church, (North,) sent more emigrants into Kansas, thousands more, than the "South" has sent. That church is overrun in nearly every Conference with applicants for membership. Those Conferences abound with talented, well-educated able ministers. Many of these have gone to the West. Then that church has built better houses of worship, made them more attractive and the people naturally drifted that way. Had we been able to send able men all over the West, as we have done to a few places, and built commodious and tasteful churches, the term "South" had never disturbed the nerves of anybody worth receiving into our communion. In this, as in other fields, in an old time, the law of survival has followed.

Look again, "The Methodist Episcopal Church in America." Are we

Dr. McAnnally makes a wise suggestion. It is that each and every Conference shall pass a resolution instructing their delegates that, in case the proposed name be not adopted, they shall be fully empowered to adopt such name as the majority, on a two-thirds vote, shall decide upon. If they will do that, we may end the controversy, otherwise it is likely to survive and outlive the tub that was thrown to the whale. But would that be constitutional?

### METHODS.

"Rights and Privileges."

MR. EDITOR: I see by my NEW ORLEANS ADVOCATE that all the distress is not on "change of name," but now comes in the loud call for advisers of our Bishops from the laymen. And it is claimed that they have "rights" and claim the privilege of so doing. Of all the advised men in the world I have thought that our Bishops had the least cause of complaint, and that, too, from the laymen. If any brother has attended a session of Conference in these later days and failed to see a goodly number of laymen present, whose business it was to advise the Bishop, then I propose to say he was at least "unarsighted." "Rights and privileges" are claimed by a certain class of women. Whisky sellers are crying out for their rights, etc., but a demand that the laymen be admitted into the cabinet, "legally," is a new proposition. I am for equal "rights and privileges" with all, and submit the following, taking our district to bring out my suggestion: We have sixteen appointments—three stations, twelve circuits and one mission, with equal "rights and privileges." As it now stands, only the presiding elder "legally advises" the Bishop, but each station is entitled to one layman in the cabinet—so far so good. Then each circuit and each church on the circuit is entitled to a fair representation in the matter of advising the Bishop. Say we have an average of four churches on every circuit, that would make forty-eight from the circuits, three from the stations and four from the mission—making a total of fifty-five from this district. Then multiply that by nine, our number of districts, and you have four hundred and eighty-six in the cabinet in this Conference claiming "rights and privileges." Tell Bro. Van Valkeburgh to urge it by all means, for no layman has "an axe to grind."

TALLADEGA, Alabama. W. C. HEARN.

## Good Words.

Around us ever lies the enchanted land,  
In marvels rich to thine own sons displayed ;  
In finding these are all things round us found ;  
In losing these are all things lost beside.

—Jones Very.

—Our friends often need the perspective so necessary to pictures, in order that they may show to the best advantage.—B. M. Priece.

—Prayer is so mightily an instrument that no one ever thoroughly mastered all its keys. They sweep along the infinite scale of man's wants and of God's goodness.—Hugh Miller.

—Life has no smooth roads, for any of us; and in the bracing atmosphere of a high aim, the very roughness only stimulates the climber to a steadier and a steadier steps, till that legend of thorough places fulfills itself at last: "*Per aspera ad astra*"—over steep ways to the stars.—Bishop Doane.



## Christian Advocate.

THURSDAY, SEPTEMBER 10, 1885.

## THE CLOSING SCENE.

BY T. ROBINSON READ.

Within the sober realm of the leafless trees,  
The sunset year inhaled the dreamy air;  
Like some faint vapor in his hour of ease,  
When all the fields are lying brown and bare.

The gray heron looking from his bazy hills,  
Over the dim waters widening in the vale,  
Saw down the air a greeting to the hills,  
On the dull thunder of alternate gales.

All sights were muffled, and all sounds subdued,  
The hills seemed farther and the stream sang low  
As in a dream the distant woodman hewed  
His winter log with many a muffled blow.

The embattled forests were armed with gold,  
Their banners bright with every martial hue,  
Now stood like some dead, beaten host of old,  
Withdrawn afar to time's remotest hue.

On sombre wings the vulture tried his flight;  
The dove scarce heard his sighing mate's complaint;  
And, like a star drowning in the light,  
The village church vane seemed to pale and faint.

The sentinel cack upon the hill-side crew—  
Crew three—and all was stiller than before;  
Silent, till some replying warbler blew,  
His alien horn, and then was heard no more.

Where erst the joy within the elm's tall crest  
Made gurgling trouble round her noiseful nest;  
And where the oriole hung her awaying nest,  
By every light wind like a censer swung.

Where sang the noisy martins of the caves,  
The busy swallows circling ever near,  
Foreboding, as the rustic mind believes,  
An early harvest and a plentiful year.

Where every bird that walked the vernal feast  
Shook the sweet dumber from its wings at morn,  
To warn the reaper of the reaper's feast;  
All was now silent, empty and forlorn.

Alone, from out the stubble, piped the quail;  
And croaked the crow through all the dreary gloom;  
Alone, the pheasant, drumming in the vale,  
Made echo in the distant cottage loom.

There was no bud, no bloom upon the bowers;  
The thespians were their thin shrouds night by night;  
The thistle-down, the only ghost of flowers,  
Bailed slowly by—passed noiselessly out of sight.

Amid all this, in this most dreary air,  
And where the woodbine shed upon the porch  
Its crimson leaves, as if the year stood there,  
Firing the floor with its twisted torch.

Amid all this, the centre of the scene,  
The white-haired matron, with her molochous tread,  
Held the swift wheel, and with her joyous men,  
Sat like a fate and watched the flying thread.

She had a frown sorrow. He had walked with her,  
Oppressed and broke with her the barren crumb,  
And in the dead leaves still she bears the air  
Of his thick mantle trailing in the dust.

And yet her cheek was bright with summer bloom,  
Her country sunnied, and she gave her all,  
And twice was bowed to her his sable plume,  
Regave the sword to rust upon the wall.

Regave the sword, but not the hand that drew  
And struck for liberty the dying blow,  
Nor him who, to his sire and country true,  
Fell mid the ranks of the invading foe.

Long, but not loud, the dropping wheel went on,  
Like the low murmur of a live at noon;  
Long, but not loud, the memory of the gone  
Breathid through her lips sad and tremulous tune.

At last the thread was snapped—her head was bowed,  
Life dropped the distant through her hands serene,  
And living neighbors smoothed her careful shroud,  
While death and winter closed the autumn scene.

## Sunday-School Lesson.

## Third Quarter—Lesson XII.

SEPTEMBER 20, 1885.—11 KINGS V, 1-10.

## NAAMAN THE SYRIAN.

GOLDEN TEXT: "Wash me, and I shall be whiter than snow."—Psalm 51, 7.

## HOME READINGS.

MON. Naaman the Syrian.....11 Kings v, 1-10  
TUE. Naaman's Leprosy.....11 Chron. xvi, 1-10  
WED. Naaman's Leprosy.....11 Chron. xvi, 1-10  
THU. Christ Heals a Leper.....Luke xiv, 1-6  
FRI. Cleansing the Leprosy.....Mark i, 28-31  
SAT. The Ten Lepers Healed.....Luke xvii, 11-19  
SUN. The Redeemed in Heaven.....Rev. vii, 9-17

We reproduce this week, from the Sunday-School Magazine, President J. H. Carlisle's "Practical Application of the Lesson."

"And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed saving Naaman the Syrian." This is the only passage in the New Testament where Elisha is named. It is striking to remember that, as a Jewish boy, Jesus was told by his mother, no doubt, this very story of Elisha and Naaman.

The God of Israel was also the God of Syria. Elisha had more to do with neighboring nations than Elijah. No "pent-up" Israel or Judah hemmed in the sympathies or the official life of Elisha. He had a message for the Syrian stranger as well as for his brethren according to the flesh. As we shall see hereafter, he could take his place in the time of a terrible war. To-day we are to see in him the dignified, retiring, unselfish physician of the body. This simple story of Naaman is well known. It has furnished several suggestive texts for many a gospel sermon. It comes in as a quiet story to relieve the tiresome and repulsive records of war. The name, "Naaman," more pleasant to our tongues and ears than many old Hebrew names, is said to mean, "pleasant or clever fellow." To his misfortune he owes his good fortune of being ennobled in the history that shall never be forgotten. But for his leprosy he would most probably have been forgotten. The strange thread of a particular providence runs through the whole account, connecting a raiding party, a captive slave kindly treated, a conversation between the mistress and that slave, the sympathy and special letter of one king to another, and the prophet, Elisha, all in a simple, natural story. Does not that same particular providence run in a golden thread through each life, however humble and limited? Did God not care for the many other lepers that were in the time of Naaman? Does he not care for the many lepers that are in Syria to-day?

The "pleasant fellow" was a leper. Neither wealth nor office could shield or cure him. This affliction did not in Syria shut him out of society as it

would have done in Judea. But leprosy even in a palace must have been a terrible calamity. We often meet some of our race who are the victims of some life-long affliction, bodily or mental. No one can fully sympathize with the victim of an incurable disease or a life-long deformity or calamity. Surely these need all the help that considerate kindness can give them. They have enough to bear. Let not heedlessness on our part put another drop in their bitter cup.

How far does the name and influence of a good man extend? Elisha was the common property of all Israel. The children knew him or knew of him. When carried away into bitter exile, the captive maiden remembered her great prophet and curer. Let partisan writers on either side write recklessly as they will, a state of dependence and slavery has its alleviations no doubt; but it also has its unalleviated sorrows. Remove the idea of slavery, which now can scarcely be said to have a place in Christendom, and all who are dependent need more sympathy than we often give to them. We do not allude to the established relations of children dependent on parents, for example. There are all over the land those living with strangers, those more or less helpless—not only those literally in the "parish houses," but those who by failure of health or means are forced to eat the bread of dependence. This allotment may be often the portion of some of God's chosen ones, who feel keenly the infelicities of their daily life. Surely it is a task of love to deal tenderly with these. "Ye know the heart of a stranger," was the touching appeal to Israel. Surely no member of such a household would have met a kinder word or look from Jesus, when on earth, than the dependent one in the household, but not of it. Happy is he or she who by a timely forbearance or sympathy will win in that day the public benediction, "Inasmuch as you did it unto the least of these, you did it unto me." The scorned, unwelcome addition to the household may be very dear to him. The coarse family may be alighting an angel unawares.

A casual suggestion may lead to great results. A servant girl may move a king to write a royal letter. Her master, as the result of her remark, starts off on his western journey with tens of thousands of dollars with him, which he will gladly leave behind him on his return if he can leave his loathsome disease also. The millionaire to-day would gladly buy health, or even the night's rest, of his gardener or carriage driver, if he could, at a great price.

The surprised King of Israel is at his wit's end. The power to drive out the leprosy does not belong to the palace. The captive girl was not thinking of the king when she spoke of someone who could cure her master. Very naturally Elisha brought into the story, and very naturally indeed does the rich patient behave as his coach drives up to the prophet's house. The dignified and reticent prophet knew that a deeper disease than leprosy was in Naaman's blood. Pride was there, which is not confined to this side of the Jordan or that, to Jew or Gentile.

In the simple current of this story, which scarcely needs explanation even to a child, the deepest truths of the gospel may be seen as in a glass. Let the man of God, who has been highly honored as the instrument to heal many of the leprosy of sin, Mr. D. L. Moody, read it for us:

"He thought he could get what he wanted by taking letters to the king—not the prophet. The little maid told him of the prophet; yet he was going to pass the prophet by. How many people would go into the kingdom of God if it were not for pride! He was too proud to go to the prophet. But pride, if you will allow the expression, got a knock on the head on this occasion. It was a terrible thing for him to think of obeying—going down to the Jordan and dipping seven times. He had got better rivers in Damascus in his own wisdom, and says, 'Can I not wash there and be clean?' He was angry; but when he got over it he listened to his servants. I would rather see people mad than see them go to sleep. I would rather see a man get as mad as possible at anything that I may say than see him to sleep. When a man's asleep there is no chance of reaching him; but if he is mad, we may get at him. It is a good thing for a man to get mad sometimes, for when he cools off he generally listens to reason. So his servants came to him, and said, 'Suppose he had hid these some great thing, wouldst thou have done it?' Probably had he told him to take cod liver oil for ten years, he'd have done it. If he had told him that he wanted as much money as Naaman had brought up, that would have been all right. But the idea of doing nothing—just to go down to Jordan and wash himself! It was so far below his calculations that he thought he was being imposed upon. It is so in our days. How many people expect to get salvation by some sudden shock, some great event happening to them, or some sudden flash of light to break upon them! Some think that God's plan of salvation requires months to find out. They go on stumbling over its simplicity. And so his servants said: 'If the prophet had hid these some great thing, wouldst thou have done it? Wouldn't you just better go down and wash yourself in the Jordan?' Perhaps he said, 'If I go down to the Jordan and am not cured,

what will my enemies say when I go back to Damascus?' But he was influenced by the servant. That was one good thing in Naaman's character—he was influenced by a humble messenger. A good many people won't accept a messenger because he is not refined and cultured and educated. My friends, never mind who brings the message. It is the message you want—not the messenger. If a boy was to bring me a telegraphic message with good news, I wouldn't notice the boy, wouldn't look to see whether he was white or black. It would be the message I would want.

And so it was with Naaman. It was a little Hebrew girl that first told him to come to Samaria, and now he was told to wash by his servant. So down he goes and dips into the waters. The first time he rose he says, 'I'd just like to see how much my leprosy has gone.' And he looks; but not a bit has left him. 'Why, I'm not going to get rid of my leprosy in this way; this is absurd.' 'Well,' said the servant, 'do just as the man of God tells you; obey him.' And this is just what we are told to do in the Scriptures—to obey him. The first thing we have to learn is obedience. Disobedience is the pit that Adam fell into, and we have got to get out of it by obedience. Well, he goes into the water a second time. If some Chicago Christian had been there, they would have asked, sneeringly, 'Well, how do you feel now?' He didn't see that he was any better, and down he went a third time; but when he looked at himself he saw that he had just as much leprosy as ever. Down he goes a fourth, fifth and sixth time. He looks at himself; but not a speck of it is removed. 'I told you this,' he says to his servant, 'look 'e here; I'm just the same as ever.' 'But,' says the servant, 'you must do what the man of God tells you to do—go down seven times.' He takes the seventh plunge and comes out. He looks at himself, and, behold! his flesh is as that of a little child. He says to his servant: 'Why, I never felt as good as I do to-day. I feel better than if I had won a great battle. Look! I'm perfectly cleansed. O what a great day this is for me! The leprosy has gone.' The waters had been to him as death and judgment, and he has come out resurrected—his flesh as that of a little child. I suppose he got into his chariot, and away he went to the men of God. He had lost his temper, he had lost his pride, and he had lost his leprosy. That is the way now. If a man will only lose his pride, he will soon see his leprosy disappear. The leprosy will go away with his pride. I believe the greatest enemies of men in this world are pride and unbelief. I believe hundreds and thousands in Chicago would press into the kingdom of God if it were not for their pride. He goes back to the man of God and takes his silver and gold. 'I don't want your money,' replies the prophet. If he had taken money, it would have spoiled the beautiful story. Naaman had to take back everything he brought from Damascus but his leprosy. The only thing that the elder has got that God wants is his sin; and if you let him take them to night, he will. Get rid of your leprosy; he will take it. Never mind your feelings. No soul in this audience will go down to the dark caverns if he is willing to obey God. And now the question comes to you all, Will you obey him? You haven't got to go a thousand miles away and dip into a Jordan, but just believe where you sit—believe on the Lord Jesus Christ. 'Come unto me, all ye that labor and are heavy laden, and I will give you rest.' Is there anything to hinder you from obeying God now? He will give you power to accept him. Do you believe he would offer you salvation without giving you the power to obey him? Don't go from this hall with any such delusion, my friends. Don't go home with this leprosy, thinking that you can not get rid of it. If you are better to you, then, of course, sin is better to it; if leprosy is worth more to you than to be purified, then keep to you than to be purified, then keep to you. Naaman could have gone back with his leprosy if he had not met the prophet and gone down to the Jordan. If you go without accepting him, you go out a sinner, and if death comes, as it may, suddenly upon you, there is no assurance in the Bible that you can pass through the pearly gates! There is no leprosy there. You must leave it here. If a leper was to get into the kingdom of heaven, all heaven would be affected by him. There is a fountain opened in the house of David for the leprosy. This night you can be saved if you will. The door is opened—on the hinge; the battle is fought on this fact if you will—not because you can't.

## Letter from China.

(Continued.)

MR. EDITOR: All around the city of Tainpoo for many miles we could see nothing but extensive rice fields, for it is the principal production of this part of China. It is the staple food here, and all large cities in this region have extensive granaries for storing rice before shipping it to Peking. I was very much interested in seeing the natives prepare the rice for use. It is threshed from the ear with a bamboo flail; then the husk is cleared by a process of fanning and sifting. When the rice is sufficiently cleansed it is put into a mortar worked by a stone pestle, raised by means of a treadle worked by the feet. In this laborious way the rice is prepared for use. Chalk is afterward thrown in to help polish it, and thus make it look white and clean. It is then ready for consumption.

After passing this city we entered a succession of lakes which were covered with fishing boats and sailing craft of all descriptions. There being no roads in this part of China, the people go by boats from one place to another, so that we always had a number of boats in company with us. Some contained rice and other productions of the country, while others were used as passenger boats. Some of the boats were filled with many men seemingly intent in the worship of the god of the waters. One boat was rowed by twelve men, some of whom were detailed to keep a constant beating of gongs, which was almost deafening, while others were casting upon the waters ghost money made of paper covered with tin foil. They seemed to follow us very closely—sometimes ahead, and at other times behind us. All this was new to me, and I thought these men were very zealous in worshipping their gods. I felt sad to think I was not more earnest for my blessed Lord and Master. Bro. Llew had observed them very closely, and, being better acquainted with the character of his own people, said to me: "They mean no good to us. They are a bad class of men, and are seeking an opportunity to board and rob. We must keep a good lookout for them." It just then dawned upon me that we had a band of pirates following us who were determined, if possible, to take us unawares. They, no doubt, supposed we were going into the silk districts to purchase silk and must, of necessity, have a large sum of money. We watched them closely, and felt sure we discovered signs of evil intent. When we came to anchor they did the same, and when we commenced our journey they also weighed anchor; but they always kept up the appearance of worship. Long before night we thought it wise to anchor at some village with other boats, and thus we defeated the plans of those who, I verily believe, meant to do us harm. Here we were, nearly a hundred miles away from the foreign open port, among a people whom we could not trust and surrounded by many who lived by laying violent hands on their fellow-men; but when the shades of night surrounded us we read God's word, sang his praise, and then committed ourselves to our kind heavenly Father's care. We slept in perfect peace, for the Lord was our almighty. I felt thankful to know I had a Christian man in Bro. Llew—one with whom I could unite in worshipping the true God, and whose heart went out in earnest prayer for the salvation of his fellow-men who knew nothing of the love of the Lord Jesus. I retired every night trusting in the Lord who has promised to protect and defend his people.

We had many difficulties by the way, for we were wholly unacquainted with the country. When we reached the village where the silk merchant lived we were not long in finding him. Very soon after our arrival as many as ten thousand men, women and children turned out to see the foreigners who had so suddenly appeared in their midst. We tried to preach to them until the crowd became so great and pressed upon us so much that we were forced to enter our boat and thrust out from the land into the lake. There we again tried to preach to this immense audience the words of eternal life, as they were gathered on the shore of the lake. Many walked into the water to obtain books, and we found it quite impossible to land while we had any left. In a few hours the people became more quiet, so we went ashore and walked through the village, visiting all places of interest. No one offered us any violence; but, on the other hand, were very respectful. It was not pleasant to have thousands of heathen men, women and children gazing at me in great wonder and astonishment. I had no alternative but to submit and allow them to look until they were perfectly satisfied. My heart was made sad when I thought of their being in ignorance of God's word and of salvation through Christ Jesus, our Lord. It was with a heart full of thankfulness to God that I could point them to Jesus as their Savior. They may not have been able to understand much I said to them; but I know they could understand Bro. Llew. It did my heart good to hear him preach the glad tidings of salvation to that vast multitude. Who can tell the result of his preaching on that occasion?

Some years after this I visited the same silk merchant in his home in the country and left books with him. He said he believed that Jesus was the Savior of men. I trust he did truly believe and was saved. When the country was so disturbed by civil war I was prevented from seeing him for many years. When I returned to the place and asked for him I was told he had passed away. We try to "sow beside all waters," and it may be that the word spoken there shall not be without a blessing. I am, Yours in Christ,

J. W. LAMBUTH.

SHANGHAI, CHINA, July 18, 1885.

The man who feels physical want will find his source of happiness in the physical world; the man who feels his intellectual wants will find his source of happiness in the intellectual world; while the man who feels his spiritual wants finds his source of happiness in all the dominion of all the heavens, that is, in the whole universe; and he is a happy man. He reigns where Caesar's scepter can not reach, and when all the powers shall have passed away and the present scheme of things be dissolved, he has the heavens still, the constant, enduring universe.—The Deem's Birth-Day Book.

## How Christ Was Baptized.

MR. EDITOR: For the sake of your many readers I will arrange a few questions and passages of Scripture that will enable them to read it for themselves that the water was sprinkled upon him.

1. What was Christ? We know who he was: The Son of David and of the seed of Abraham on his human side; on the divine side he was the Son of God, "without father or mother and without beginning of days or end of life." But what was he? Answer: A minister or high priest. (Hebrews ix, 8; Hebrew ii, 17.)

2. If a minister, of what dispensation, the old or the new—or of circumcision or of baptism? Answer: Of circumcision. (Romans xv, 8.)

3. What, for, to introduce a new religion with new doctrine and ordinance? Answer: No; "but to confirm the promise made unto the fathers." (Romans xv, 8; St. Matthew v, 17.)

4. If a minister of circumcision, how was he made a minister? Answer: "Like his brethren" in the ministry. (Hebrews ix, 17.)

Was there any law in the church under the dispensation of promise in which circumcision prevailed as the seal of the covenant? Answer: Yes. (Numbers iv, 3.) This is with reference to the time when they could begin their ministry. Did Christ and John observe that law? Yes. (St. Luke iii, 23.) John being six months older than Christ, began his ministry six months before he did. (Luke i.) But was there a standard law by which they consecrated or ordained their ministers and clothed them with authority to preach and perform the functions of the ministry? Answer: Yes. (Numbers viii, 6-10.) Did that law require baptism? Answer: Yes. (Luke viii, 6; Numbers viii, 7.) Was there never after this any other custom of making ministers? Answer: None.

How was that washing or baptism performed? (Numbers viii, 7.) Was it a literal or real washing of the body? Answer: No; it was symbolical. What did it represent? 1. That, naturally, man was an unclean being, unfit for such a holy sacred office. "And thus shalt thou do unto them to cleanse them." 2. The baptism of the Holy Ghost was set forth in symbol and promised as needful to qualify them for their sacred work. (St. John xiii, 8.) That is, spiritually. (St. Matthew iii, 14.)

Christ, we see observed the law as to age; and declared that he came not to destroy or abrogate the law, but to fulfill it; not to introduce a new religion with new doctrines and ordinances, but to confirm the religion set forth in types and symbols, and, though not an unclean being, yet saw proper to submit to the law of cleansing or baptism, and, like his brethren, receive authority at the hands of the church and law. Says he, "It becometh us to fulfill all righteousness," obey every and the least commandment that contains a principle. Fulfillment, we know, dates backward; that is, there is some law or Scripture that exists previously that must now be obeyed and the truth of it maintained. Christ's baptism, then, we see, is a fulfillment, not a new thing just instituted.

His baptism was in obedience to the law of ministerial consecration or ordination, and St. Paul tells us he was a minister of the circumcision and was made such like his brethren. From generation to generation, and from age to age, they were led to the water in the brass laver and the officiating priest or minister took a bunch of hyssop and "sprinkled the water upon them;" therefore the irresistible conclusion is, so far as the water part was concerned, the water was sprinkled upon him as they stood at the water's edge in Jordan, not on the banks or in the woods, but in Jordan, yet "with the water" not in it.

But why were not the other things done for Christ as ordered by that law that were done for his brethren in the ministry? Answer: Because they were of a sacrificial nature, and with the beginning of John's ministry everything of sacrificial worship was to be laid aside. (Daniel xii, 2.) Daniel foretold this and was John's authority for so doing, although it seemed to be a great violation and revolution. "And from the days of John the Baptist the kingdom of heaven suffereth violence, and the violent take it by force." (St. Matthew xi, 12.) Yet John violated nothing, he dropped the form or symbol and held to the substance. He pointed to Christ as the substance of all sacrificial service, and says, "Behold the Lamb of God which taketh away the sin of the world."

Then there was to be a time when the daily sacrifice, the offering of a lamb from the flock, should cease and everything of a sacrificial nature. Hence those things were omitted by John in the case of Christ, but the symbolical washing which has from age to age set forth the Holy Ghost baptism could not be omitted. It held forth the baptism of the Holy Ghost, and thus it was fulfilled upon Christ in the form of a dove and upon the people on the day of pentecost. This laying aside the daily sacrifice enables us to understand Ezekiel's prophecy. Does it not? Indeed it does. (Ezekiel xxxvi, 25.) "Then," at the time just referred to when all sacrificial services should cease, "will I sprinkle clean water upon you: from all your filthiness, and from all your idols, will I cleanse you. A new heart also," etc. Here it will be seen that both water

and Holy Ghost baptism were promised. Before this time blood and other things were mingled in the water of purification. (Hebrew ix, 19.) But the time will come when sacrificial things will cease, and "then will I sprinkle clean water upon you."

From the days of John the Baptist and on throughout this age baptism was to be performed by sprinkling clean water upon the people. Was not? Yes. This was God's will declared in holy prophecy.

But did not John immerse people? No. He gave this symbolical washing in the river Jordan, but the water was not in it. Why did he do this? Because it was most convenient to attend at the water's edge in Jordan more so than to bring water up to the river; for now all ceremonial vessels are laid aside together with ritual service in the temple. Would now may be conducted anywhere, this broad wilderness of sin, yet this temple of glory.

But does not the New Testament count of this worship or baptism as Christ came straightway out of water? No. The Greek preposition "apo" is there in every case where Christ's washing is mentioned, and means "from, away from," and a new version has it so in one place and why not in every place? No reason can be assigned, only they wished to favor the idea of immersion which was set forth by the King James' translators who were immersionists. Would not have been best for them to have expressed God's will rather than theirs? Indeed it would.

Does any other prophet foretell baptism? Yes. (Isaiah lili, 15; Malachi iii, 3-6.) Did not the prophet foretell that Christ was to sprinkle unclean, not immerse them? Yes. (Isaiah lili, 15.) And upon this based his commandment. "So shall all nations," was it not? Yes. (Romans i, 2.) "Which he has promised afore by his prophets in the Holy Scriptures."

Did the prophet say he should immerse them? No. "So shall I sprinkle many or all nations." He was Christ to appear in doing the Answer: As a servant. (Isaiah lili, 15.) Is there any fulfillment of this Scripture? Yes. (St. John xiii.) He takes the attitude of a servant, gives the symbolical washing foretold. Here we see no immersion. And ought to be none.

J. W. ELLISON.

## A Sermon on "Crown."

Paul writes, II Timothy ii, "Honor thou there is laid up for me at that day; and not to me, but to them also who love his appearing." The apostle is looking at things not seen; \* \* \* things reserved in heaven; the things laid up. He is seeing faith. He has made the future realistic, substantial present. Crown laid up for him is a future thing, of which he received a foretaste even here. The thought of this possession was a quickener; it was a lively hope; \* \* \* it drew him to press towards the prize of the prize of his high calling of in Christ Jesus. He knew that he would gain this crown of life he merited lawfully; that is, lawfully, the Grecian gamester who sought win in the race must comply with rules prescribed \* \* \* so the Christians, if he would gain the prize, keep the law. This is in accord with the words of Proverbs iv, 8, 9: "Her (wisdom), and she shall press thee: she shall bring thee to the when thou dost embrace her, shall give to thine head a chaplet of grace: a crown of beauty shall deliver to thee." Those "incorrupt crown" is given to those who have fought the good fight of faith, for righteous Judge says, "Be thou faithful unto death and I will give thee a crown of life." (Revelation ii, 10.)

cautions us to "hold that fast we have, that no man take away." We are encouraged in daily conflicts by the words James i, 12: "Blessed is the man endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised them that love him," also by the words of I Peter v, 4: "And when the Shepherd shall appear, ye shall receive the crown of glory that shall fade away." Our Father knoweth the frame. He remembered that we dust. He is very anxious that we be adorned with lovely crowns, desires to see us at his own right clad in the regal splendor of his excellencies. Therefore he is crowning us with loving kindness and tender mercies and is withholding good things from us in order that our glorious appearing of our Savior may receive the crown.

righteous Judge has for us. Crown laid away for us in God's storehouse of mercy. \* \* \* May we love his appearing, and delight to meditate on the crowns of his character drawing into hearts more and more of his nature, rising from glory to glory, we behold our King in his beauty, faith bringing all precious promises into a present realization of them.

We will not wait till all things are made plain. \* \* \* If enough for us to let God baptize us. \* \* \* As those on whom the light of God hath shined. \* \* \* Till he more than light give us. \* \* \* Or through the darkest claim us for his. \* \* \*

—E. L. HUGHES.



## From the Work.

## WEIR, MISS.

Mr. Editor: I am stopping for a day or two between South mission and Salem camp meetings. The former closed this morning. The divine presence was manifest from the first to the last service. The preaching was in demonstration of the Spirit and of power. There were about fifty conversions and a general and gracious revival in the church. Bro. Worsham held for fifty dollars for missions on Sunday and got seventy-one. This completes his assessments for missions, though he has taken collections at two churches only out of seven. Salem camp meeting begins to-morrow night, which we hope and pray for gracious results.

## WEST, MISS.

Mr. Editor: I closed a meeting last night of six days' continuance at West, on West circuit, which resulted in fourteen additions to the church. All the church members that were in a prepared condition to receive were abundantly blessed by the power of blessings that were poured upon us. Congregations were large day and night, and apparently eager to hear the word. We felt the power and presence of the Holy Spirit every hour's service. Rev. H. E. Smith, of Carrollton, and Rev. O. F. Jones, local preacher, rendered us valuable assistance.

G. W. MOYER.

## TOCOPOLA, MISS.

Mr. Editor: The revival spirit is abroad in the Tocopola circuit. The harvest is spreading, and bids fair to include every community and embrace every church. Eighty-nine have been converted into the church and seventy-five have been converted. May this harvest be of glorious saving power until it puts us beyond the influence of sin and associates us with the sacramental hosts of the Lord Jesus Christ. I desire to thank Mrs. Freeman and Sullivan for a few days' service in this work. Glory to God!

H. C. MOHREHEAD.

## SUNFLOWER, MISS.

Mr. Editor: I write to inform you that the Lord has greatly blessed us in this charge—Indian Village and Augusta. We commenced a series of meetings at Friendship Chapel on Saturday before the fourth Sunday in July. Finished on the next Saturday. Twelve conversions and accessions to the church. The members of the church greatly strengthened in the faith, etc. Last week I closed a meeting of a week's duration on Island resulting in eight accessions to the church, all on profession of faith except one. Interest increased in both places the last. More will join, I think.

J. M. HUGGIN.

## HILLSBORO, MISS.

Mr. Editor: I have just closed a revival at New Providence, formerly known as Grange Hall. The results were about thirty-five conversions and twenty-nine accessions to the church. There were quite a number of backsliders and lukewarm members stirred up. At the close of the meeting we organized a prayer meeting, with the result of a good and prompt attendance, also a Sabbath-school was organized which promises to do good work. We think the work on this circuit is in a good condition. We have our meetings yet to hold, and do hope the Lord may bless our work.

J. C. LONG.

## CARROLLTON, MISS.

Mr. Editor: It would do you good to stop over to Carrollton and see our message. It does not appear now as it did when you were with us last year. The ladies' society purchased the house three years ago; last year they raised and spent about \$200 on the house. This spring they raised money and repaired the house inside and out; all our rooms are canvassed and papered on the inside, and the new building is newly painted over. There could be used outside and inside. This makes the pastor, and his family feel very much like they are at home and among friends. What ladies do do is not worth doing.

We had a very profitable meeting in place several weeks ago, which resulted in eight conversions and four accessions to our church. We are under obligations to Rev. R. F. Witt, of the Mississippi Conference, and Bro. Ritchie and W. S. Lagrone, of the North Mississippi Conference, for valuable services rendered. We have lately had a very gracious revival in Enon, ten miles south of Carrollton, which resulted in quite a number of conversions and sixteen accessions to the church. Many thanks to Bro. G. B. Brown, of West circuit, for his faithful assistance.

We have let out the contract for our new house of worship in Carrollton, which will cost us something over two thousand dollars. The building will be completed in less than two months on date. We have very nearly enough money subscribed to complete the building. The necessary amount will be raised. We never served a more liberal people than this. One hundred subscribed eleven hundred and fifty dollars. What a blessed thing it would be for the church if all our wealthy members would make their

riches serve good instead of making themselves servants of their riches.

We are repairing our church building at Enon. The brethren there mean business. The change in the appearance of their house of worship will soon show what the Lord has done for them in the late revival at that point.

We have about six hundred dollars subscribed to build a new church edifice at Centerville, eleven miles south-west of Carrollton (the three churches mentioned compose our charge), but the building committee is having some trouble just now at the point in locating the building place. We hope the matter will soon be adjusted to the satisfaction of all, and we hope to see a nice house of worship completed there soon. Then Carrollton circuit will have a nice parsonage and a good church-house at every point.

H. E. SMITH.

## WEST POINT AND THIBEE, MISS.

Mr. Editor: It will be remembered by some that I gave a report of a meeting in our church in West Point, resulting in forty conversions and thirty accessions to our church. The above meeting was held in April, and was continued in the Cumberland Presbyterian Church under the leadership of the faithful pastor, Rev. Bro. Keeton. He continued three weeks and reported forty conversions. The day this meeting closed the Baptist pastor began his meeting. This also resulted in about forty conversions. From these three meetings, which were protracted for ten consecutive weeks, we have received about one hundred persons into the various churches. After having given the people some time for rest we began another meeting in our church. We were led in this by the faithful and efficient Bowen, of this Conference. We were also favored with the presence of Mrs. Buchanan, Parrott and Foster, who rendered valuable service. This meeting resulted in the most complete revival in the church I ever saw. We have but few male members in this church who will not pray in public. Our Missionary and Woman's Aid Societies, also the Young Men's Christian Association and temperance Sunday-schools, then the weekly prayer and class meetings, are all well attended. The average attendance on Sundays is about three hundred, especially at the eleven o'clock service. We expect to have more to report by Conference. Our report from Thibee will be brief, but good. We have just closed a very successful revival there. We were assisted by Rev. J. E. Thomas, of Batsville. He did all the preaching, and the people were perfectly charmed with him. It has not yet been my pleasure to be associated with any man at any time or anywhere that could preach better revival sermons than J. E. Thomas. Any man would do well to secure his services for a revival meeting. At this place we received eight into the church, with more to follow. Baptized eight infants, and witnessed a complete stirring up of the membership. I do not remember the name of a single male member in this church who will not pray in public when called on. Nor a single female member will refuse to stand up and talk before the entire congregation. This, I think, is good. But I must close. Will write more anon.

E. G. KILGORE.

## BELLVILLE, LA.

Mr. Editor: Our camp meeting of nine days at Cotton Valley just ended. About fourteen conversions, and church most thoroughly revived. I have never known a better work in the church. Our church officials at Cotton Valley are good workers; some of them superb, and all of them all with the Holy Ghost. Just think of our Sunday-school superintendent preaching Jesus for two hours on a stretch to his customers as they came to his store on Saturday evening! Cotton crops are cut short by drought. Good deal of sickness, but not very fatal.

R. M. BLOCKER.

## OAK RIDGE, LA.

Mr. Editor: Just closed a two weeks' meeting at Good Hope, resulting in eleven or more conversions and an addition of eighteen members to the church. Bros. Muniholland and Patterson did faithful work for the Master. Bro. U. also assisted me at Lecharbon, where we had several conversions and four persons added to the church. Help us to pray for a revival at Oak Ridge and Prairie Mer Rouge.

J. P. WYNN.

## MONTGOMERY, LA.

Mr. Editor: Our District Conference was quite a success, and we are in the midst of a good revival of religion. Conference convened August 29, and adjourned Saturday, August 29, but protracted services continue. Up to date several conversions and fourteen accessions to the church and membership much revived. Pray for us. To God be all the praise.

R. A. DAVIS.

We clip the following from the Methodist Recorder:

Some professing Christians care more for a circus and a clown than they do for the church and the ministers of Christ. They are too poor to contribute to the support of the Gospel, but when the circus comes along, they can take their whole family to the show. The church has no need of such people. They are no credit to it, and it is evidently but of little benefit to them.

If all so-called remedies have failed, Dr. Sage's Catarrh Remedy cures.

## Wanted—A Revival of Reverence.

BY REV. L. R. DUNN, D. D.

"Let knowledge grow from more to more, that mind and soul, according well, may make one music, as before, but vainer."

"Ye shall keep my Sabbaths, and reverence my sanctuary."—Lev. xii, 30.

The voice of God and the poet's song both demand the same thing—reverence for God, his Sabbaths, and his sanctuary. And the demand is an urgent, pressing one, especially at this time, and among our own nation and people. No one can have failed to notice, in the pulpit and in the press, in the lecture-room and in the church, in the family, in social and political life, how much this element is needed in our national and church character and life. It has been frequently, and we fear only too truly, said that America is the most irreverent nation on the face of the globe. The Asiatic nations are reverent to their temples and their gods. However dark, blind, or superstitious they are, yet the element of reverence enters largely into the national character and life. They never curse the god whom they worship, and they regard with sacred awe the temples where the gods are worshipped. The Mohammedan leaves his dust-covered shoes at the door of his mosque, and reverently prostrates himself in his worship. In the Roman Catholic and Greek churches, reverence is manifested in the gorgeous and liturgical forms of service. While there is less of reverence in the worship of the Church of England and Lutheran churches, yet the absence of it is not so distinctly marked as it is in other Protestant denominations. The changing of the priests, the kneeling in prayer, the processional hymns, all inspire at least the present feeling of devotion and reverence for the service and the place where it is performed.

And here, in noticing, as we now propose to do, the causes for this lack of reverence, we would say it is the credit of the churches referred to, that they are never loused or let for any other purposes than worship. We strike here, at once, what we regard as one of the principal sources of this great lack, viz., the frequent use of our churches for secular and worldly purposes—lectures, concerts, anniversaries of different wars, not strictly religious, musical and literary entertainments, often of an irreverent, or, at least, indelicate and unbecoming character, broom-drills, operatic performances, fairs and festivals. In all these purposes it has not been uncommon to have our churches used. And how can we expect our children or our congregations to have any special reverence for a place where such things are allowed? The organist and choir in many churches have lent their talents and talents of their services to the secular purposes of the world, and our hymns are often of the most secular character. Even between the verses of the most solemn and sacred hymns, the knowing can readily detect snatches of music familiar in the theatre and the opera, and sometimes, in the most solemn sermon, the congregation is treated to music of the most trivial and secular character, dispiriting all the effects of the faithful sermon, and scattering to the winds all religious impressions. So much for the organist. But how many many of our churches seem to think that singing is all the part of the service which they should have any interest in. And so the male members of the choir often leave the church during the sermon, to smoke, and in some instances we have known, to drink in the nearest saloon, returning only to sing the last hymn; while it is the most common thing for them to be turning over the pages of the note-books, whispering, writing and reading sly notes, and in various ways showing their utter uninterest in the prayer service, readings and sermon. We must, also, take a look at our congregations. Before services commence, there is often loud whispering, nodding to persons near, sniffling as persons enter the church, criticisms on dress and appearance. How few also, in many churches, join in the singing! How few have Bibles in the reading of the Scriptures—lesson! How few kneel, or even bow their heads low in prayer! And then when the doxology is sung—what an adjustment of wraps and dresses, what a putting on of overcoats in the season! If an ordinary congregation could be photographed on plate or paper, as it is presented to the eye of the minister as he stands in the sacred desk while the grand doxology is sung, it would indeed be one of the most ludicrous scenes imaginable.

Nor is the pulpit always free from the charge of irreverence. The careless reading of the hymn, the hurried reading of the Word, the undue familiarity in prayer, the sensational and exciting language, the indulging in slang, and sometimes the playing of the mountebank—all remove every vestige of solemnity and reverence for the sacred character of God's ministers, his service, and his house of prayer. And when the service is over, there is a sigh of relief, a rushing for the doors, and a busy hum of voices discussing the minister, the music, the fashions, the last party, or the coming wedding. Sometimes, also, the minister rushes hurriedly out of the pulpit, pushes his way down the aisle, and gains the door, so that he may show how social he is, and then mingles in the social chat or gossip of his retiring congregation. Now in all these things—and the pictures are not overdrawn—where is the spirit of worship? Where is the reverence for the house of God? Is it any wonder that the wide, wicked world around us turns away from such places and such scenes with disgust? Is it any wonder that our children and young people are growing up with a positive dislike and distaste for the house of God? Is it strange that the plea of so many professors of religion is so shallow, so vapory, and so unreliable? It would be a fruitless theme, had we space to consider it, that in proportion as reverence or devotion for God and his worship, is declining for parents, rulers, law, authority, institutions, everything, in how many, even in what are called our first families, the father is called the "governor," or "the old man," and the mother the "old woman." Parental authority is disregarded, and by their tone action on the domestic organs, regular stools are produced. Price 25¢. 44 Murray St., New York.

mand with promise—"that thy days may be long in the land which the Lord thy God giveth thee." Paul exhorted the Romans to be subject to the higher powers, "because they are ordained of God," and his "ministers," and to give "honor to whom honor is due." Timothy and his church are exhorted to "pray and make supplication for kings and all who are in authority." And religious exhortations to honor the dispensation, to "honor the king." This is the spirit of the New Testament teachings; and if American institutions are to be preserved, we must have more reverence for them and the departments of government which are entrusted with their guardianship and preservation.

So we see that everywhere there is wanted a revival of reverence—a reverence for God, his name, his Sabbaths and his sanctuaries; a reverence for parents and parental authority; a reverence for the laws, institutions, and authority of our country. And let us begin to labor for it, none. No line is to be lost. Let the pulpit illustrate it and commend it. Let the officers and members of our churches hold them strictly to sacred religious purposes. Let them hold organist and choir to strict account for the character of the music, and for their behavior in the house of God. Let parents teach their children at home to reverence their authority, the Bible, the courts of the Lord's house and the Sabbath, by precept and example, and let them inculcate respect and reverence for the rulers of the people. All this is essential to the prosperity of the church of God, the well-being of the family, and the well of the commonwealth.—Zion's Herald.

INDIAN AFFAIRS.—The year 1884 was for the Indians a year of comparative peace and quiet, and one of steady progress in industry and education. More Indians are engaged in cultivating the soil and in mechanical pursuits, and more children are attending school than ever before. The progress in agriculture is not very great, but looking back over the whole period since "peace policy" was inaugurated, one can see evidence of growth and progress.

The Indians, not including the five civilized tribes, have 14,821 houses, of which 2,267 were built the previous year. There are among them 215 schools of all grades, with 787 teachers and 11,731 scholars. The expenditure of money for education is as follows: By Government, \$850,565; by religious society, \$218,845; by the State of New York, \$18,848. There are 19,979 Indians who can read, of whom 2,257 learned to read the previous year. There are 17 church buildings on reservations. The Indians cultivate 229,758 acres of land. The capacity of all the schools is stated to be 13,414, and this increase of attendance the last year to be more than thirty per cent. If we add the schools of the five civilized tribes, we have a total capacity for 24,118 pupils, and a total attendance of 19,343. These figures show a large advance in material prosperity and in education; but they do not exhibit the most important features of this progress, such as improved implements of industry, improved methods of agriculture, and improved character of schools.—Independent.

STATUARY CHRISTIANS.—When Oliver Cromwell visited the cathedral in York, England, he saw in one of the apartments statues of the twelve apostles in silver. "What do those fellows there?" he asked, as he approached them, on being told, he answered: "Take them down, and let them go about doing good." They were taken down and melted, and put into his treasury. I have also read that there were too many persons who, like these silver apostles, are too stiff for service in much that the Lord's work requires. They stand or sit stiff and stately in their dignity, and sinners may go un-saved, and believers unimproved, for all they do is to make to him a hard to save them. They need melting down, and to be sent about doing good. Statuary Christians, however, are not in the kingdom of Jesus.—Watchword.

Invalide, Hotel and Surgical Institute. This, the most celebrated institution, located at Buffalo, N. Y., is organized with a full staff of eighteen experienced, and skillful, Physicians and Surgeons, constituting the most complete organization of medical and surgical skill in America, for the treatment of all chronic diseases, whether requiring medical or surgical means for their cure. Marvellous success has been achieved in the cure of all nasal, throat and lung diseases, liver and kidney diseases, diseases of the digestive organs, bladder diseases, diseases peculiar to women, blood taints and skin diseases, rheumatism, neuralgia, nervous debility, paralysis, epilepsy (fits), spermatorrhea, impotency and kindred affections. Thousands are cured at their homes through correspondence. The cure of the worst ruptures, piles, tumors, varicocele, hydrocele and stricture is guaranteed with only a short residence at the institution. Send 10 cents in stamps for the Invalide's Guide-Book (168 pages), which gives all particulars. Address, World's Dispensary Medical Association, Buffalo, N. Y.

## MISCELLANEOUS.

**TUTT'S PILLS**  
25 YEARS IN USE.  
The Greatest Medical Triumph of the Age!

**SYMPTOMS OF A TORPID LIVER.**  
Loss of appetite, Bowels constive, Pain in the back, Pain under the shoulder-blade, Fullness after eating, with a disinclination to exertion of body or mind, Irritability of temper, Low spirits, with a feeling of having neglected some duty, Headaches, Dizziness, Flushing at the face, Dots before the eyes, Headache over the right eye, Restlessness, with stifled dreams, Highly colored Urine, and

**CONSTIPATION.**  
TUTT'S PILLS are especially adapted to such cases, and cause effects such as change of feeling, a tonic to the system. They increase the Appetite, and cause the body to take on flesh, thus the system is nourished, and by their Tonic Action on the Digestive Organs, Regular Stools are produced. Price 25¢. 44 Murray St., New York.

**TUTT'S HAIR DYE.**  
GRAY HAIR or WHISKERS changed to a GLOSSY BLACK by a single application of this DYE. It imparts a natural color, and is absolutely safe. Price 25¢. 44 Murray St., New York.

Men are called to be what they are. Every musician is called of God. Do you suppose that every man who has ten fingers can play the organ? Do you suppose that every man who has large lungs can play upon a trumpet to the instruction and edification of those who hear him—to their lifting up and their resurrection? Every poet is called to make his verse; he is anointed of God. Heroin is that saying true which a Frenchman spoke, to whom it was said, "It must be very difficult to make epic verses." Said he, "No; easy or impossible." Every tradesman is called to his employment, if he be in the right sphere. A tradesman can not be made any more than a poet. I know how to account for all the failures in commercial life; either the men are not in their right places, and were never meant for those places, or there is that necessary want of energy and genius, tact and perseverance, which comes out of antipathy to the pursuit. Train up a child in the way he should go, catch the child's ideas, controlling him, interpret the Divine idea in the creation of his life, and then you will have a natural, asymmetrical, and happy development of faculty and energy and love, and at the last you will have a life beautiful for its completeness and utility.—Joseph Parker, D. D.

## RAILROADS.

**THE GREAT JACKSON ROUTE!**  
Illinois Central Railroad.

The Great Through Line for Passengers and Freight to All Points

NORTH EAST AND WEST.

"THE ONLY LINE running FULLMAN PALACE SLEEPING CARS THROUGH FROM NEW ORLEANS TO CINCINNATI, ST. LOUIS, MEMPHIS AND CHICAGO WITHOUT CHANGE OF TRAINS. ONLY ONE CHANGE TO NEW YORK AND EASTERN CITIES. THE ONLY DIRECT ROUTE TO ST. LOUIS, CHICAGO AND ALL POINTS NORTH AND WEST. Many miles shorter and many hours quicker than any other route."

STANDARD GAUGE, ALL STEEL RAILS, ELEGANT COACHES, CLOSE CONNECTIONS, AND QUICK TIME.

SPEED, COMFORT, SAFETY

RATES AS LOW AS THE LOWEST.

On and after October 7, 1884, DOUBLE DAILY TRAINS leave and arrive at Cal-Hope Street Depot as follows:

LEAVE. ARRIVE.  
Exp. No. 2, 9:15 A. M. Exp. No. 1, 7:00 A. M.  
Exp. No. 4, 6:00 P. M. Exp. No. 3, 9:30 A. M.  
Exp. No. 5, 10:30 A. M. Exp. No. 6, 8:30 P. M.  
Nos. 1, 2, 3 and 4, daily; Nos. 5 and 6, Sunday only.  
Ticket office, corner Canal and Carondelet.

MATT. KENNEDY, Ticket Agent.

WM. MURRAY, Gen. Southern Passenger Agt.

A. H. HANSON, Gen. Passenger Agt., Chicago.

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## MERIDIAN ROUTE.

NEW DOUBLE DAILY LINE.

TO THE—

NORTH AND NORTHWEST,

Via N. O. and N. E., and Mobile

and Ohio Railroads.

Fullman Sleepers on both trains. Close connections made at UNION DEPOT, ST. LOUIS, with all diverging lines.

Excursion Tickets on sale to the Summer Resorts of the great Northwest.

Trains leave New Orleans at 8 A. M. and 7:55 P. M.

Trains leave St. Louis at 8 A. M. and 7:55 P. M.

Trains leave Chicago at 8 A. M. and 7:55 P. M.

Trains leave St. Paul at 8 A. M. and 7:55 P. M.

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## Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. C. HUGHES.

THURSDAY, SEPTEMBER 10, 1885.

Senator Coke, of Texas, has stirred up a veritable nest of hornets by his own reckless volume of tongue. He made an unwarranted attack upon ministers of the gospel, and has thereby trained with the slum element. We prophesy that when he gets through with this fight, he will be in the poor plight of Sut Lovelugood's "Daddy playing horse."

Our honored friend, Peter James, is still doing liberal things for his Lord. He has loaned our Board of Missions \$1,000, without interest, to aid in tidying over present embarrassments. Surely the Master will richly reward our generous brother. He has done much in placing this Advocate in the hands of many unable to pay the price of subscription. If other like contributions are made to our Board of Missions, Dr. Kelley will speedily acknowledge the same.

Returning from Ruston, La., the editor was taken sick, and during the entire week was confined at home. As yet he is not able to do full duty, though well enough to be at his desk. But, as is his wont, Dr. Carter generously came to our assistance, and has done most of the work in getting out this issue. No doubt our readers will enjoy the change and thank the Doctor, as we do, for his periodical editorship. We would like to use his pen more in the enrichment of our columns.

The Montana Conference, by an unanimous vote, rejected the proposed name of the church sent down by the General Conference. Then, by a vote of six to two, memorialized the General Conference to change the name to "Episcopal Methodist Church." That, of course, is a separate, independent action that may or may not be granted. The only question now, however, before the Conference is this—Will we drop the present name and adopt "Methodist Episcopal Church in America?" On that proposition the Montana Conference was unanimously in the negative.

Some earnest advocates of temperance and prohibition are in danger of allowing prejudice in favor of a special method of procedure run away with their better judgment and injure the cause in the house of its friends. The non-partisan movement projected by Dr. Dorchester, of Boston, and endorsed by loyal prohibitionists, North and South, is strenuously opposed by the third party advocates, North, and by some members of the Woman's Christian Temperance Union—the latter principally because Mrs. J. Ellen Foster left them on the political issue. With this matter we have nothing to do. Of one thing we are sure—only non-partisan prohibition has any chance of success in the South. When we thrust the movement into party politics we handicap all future operations. And the further removed the Woman's Christian Temperance Union is from partyism and woman's suffrage, the better. This is the speediest and best means of securing the legal and constitutional suppression of the liquor traffic. Division on side issues should not be allowed.

The special effort just now being made in England to break the force of the Pall Mall Gazette disclosures by trumping up a criminal charge against its editor, Mr. Stead, we predict will fail. Other journals have been strangely silent on the moral outrages brought to light and have left the Gazette editor to bear the cross alone, and right heroically has he done it. The charge of abduction brought against him shows the desperation of his enemies. Unable to disprove his facts which reveal such a tale of horror and sorrow, they retaliate with counter-charges. But such is the unreasonable blindness of misguided men. We remember the experience of a minister in a certain city in reference to the Sabbath question. In his efforts to secure a more faithful enforcement of the Sunday law and an arrest of shameful Sabbath desecration he aroused strong opposition, and some "lewd fellows of the baser sort" even threatened to have him arrested if a collection was taken in the church on Sabbath. Of course it was only bluster; but it indicated the recklessness and folly of men under the dominion of sin. Whatever the result of the trial of Mr. Stead, as a champion of moral reform in England his name and fame will abide.

## Camp Meeting Preaching.

I have had the privilege lately of attending a popular camp meeting, and I spent four days on the ground. There are many interesting features about a well-conducted and well-attended camp meeting. A concourse of human beings is always an interesting spectacle, and when people come together at an appointed place, away from the habitations of men, for the express purpose of spending a week in a religious meeting for the spiritual benefit of themselves and others who may attend there is brought together a set of circumstances which can never fail to interest the thoughtful. To me the most interesting part of a camp meeting is the preaching of the same gospel by so many different men. Truth is many-sided, and when men of different mental power and different methods of presenting truth come together and preach the attentive hearer will be very apt to get a clear view of truth from many points of view. The fact is, if he will sum up what he hears, he will have the whole gospel which is able to save the soul.

At the meeting I attended I heard the preaching of men from almost every position in the church. Editors, college professors, presiding elders, station preachers and circuit riders were all there, and all had an opportunity to proclaim the good news. The young preachers, just beginning their life-work; the middle-aged preachers, "bearing the heat and burden of the day," and the superannuated preachers, waiting with listening ears to hear the call of the Master to come home, were all there—each interested and helping to further the good cause. I do not know when I have had such a feast of preaching, and, as I do not have an opportunity often to hear the gospel preached, I do not know when I have had so much enjoyment in listening. My occupation is such that I do not hear preaching much more than once a quarter, and this fact had whetted my appetite to such a keen edge that I could not afford to miss a single sermon. The themes selected were generally appropriate to the present audience, and discussed in so earnest a manner as to arrest and detain the attention of the hearer. The great facts of redemption were stated in plain English, and the grand doctrines of our holy religion were explained to the comprehension of the humblest, and the precepts of practical godliness were emphasized in a way to make them impress themselves deeply in many consciences. One or two preachers were led away into the mystical realms of metaphysics; but after a few gyrations in the heavy atmosphere of that region they swept round again into the gospel sphere. I was delighted with the preaching of the young men. It evinced much thought, and the language in which it was expressed was unexceptional. In my opinion no language is equal to ours for preaching, and if our preachers would study other languages that they may know their own, they will do the right thing. I suppose the preaching I heard from the young men to be a fair sample of the ability of the young preachers generally, and, if so, then my deliberate opinion is that the preaching of the young men of to-day is superior to that of the young men of a generation ago! In conducting the altar exercises one of these young preachers displayed the skill of a tactician that would have done credit to a veteran.

Sometimes the question is asked, Are our preachers improving in preaching ability? I had an opportunity to test this question to some extent. I had the opportunity of comparing a middle-aged preacher with himself after an interval of ten years of study and labor in the Master's cause. I heard him at a camp meeting ten years ago on the same subject which he expounded on the present occasion. Of course, the circumstances were not the same and the audience was different, which would make some difference in the sermon. The thought of the sermon ran in the same general direction; but its volume had been largely increased. The current was not so swift and noisy; but its momentum spoke of power added somewhere along its course. There were at many points clear evidences of careful study during the intervening years. So I concluded one preacher is improving as the years roll on. How wonderful to me is the fact that after his widest explorations in the word of God a man still finds himself on a shoreless ocean! After listening to all that faithful preaching, and being edified by it, I wondered if any would go away without going in the "fullness of the blessing of the gospel!" Alas! how many go, pay respectful attention and never hear at all, and as "faith cometh by hearing, and hearing by the word of God," how can they be saved?

## Comparative Costliness.

According to the last statistics at hand the religion of this country costs our people about \$18,000,000 per annum. This is an immense sum of money when we think of it by itself. If expended in bread, it would buy enough to supply 450,000 people for a whole year! If expended in tuition, according to the usual rates, it would pay for the schooling of 600,000 children for a term of ten months! If a man were to count 100 per minute for twelve hours a day, it would require 250 days for him to count the dollars spent in maintaining religion in our country for one year! Some people look at these figures, and say, "Religion is a very expensive thing." The money value is all they regard.

According to the last statistics at hand the liquor of this country costs our people about \$900,000,000 per annum. This is a sum of money too big to think about without becoming dizzy. If expended in bread, it would be enough to supply 22,500,000 people for a whole year! If expended in tuition, according to the usual rates, it would pay for the schooling of 30,000,000 children for a term of ten months! If a man were to count 100 per minute for twelve hours a day, it would require thirty-four years and three months for him to count the dollars spent in maintaining liquor in our country for one single year! Some other people look at these figures and throw themselves with all their might on the side of prohibition! Sound political economy demands prohibition! Disorganized labor demands it! Demoralized society demands it! Bread for the hungry demands it! Education for the young demands it! In the face of the awful facts of the case who can afford to side with liquor? The man who will patiently study the facts, and then deliberately take the side of liquor is an enemy to the poor of the land and a traitor to the rising generation! "Let no such man be trusted."

## Reputation and Character.

(From the German of The Family Friend.)

Reputation and character are not identical. A man's reputation is what public opinion supposes him to be. His character, on the other hand, is what he really is independent of favorable or unfavorable opinion of him. Reputation is something external, character is the inner life; the former is often but whitewash, the latter is the true gold.

It is natural to desire a good reputation as well as a good character. But we have no control over the agencies which constitute our reputation. Our character, however, is our own manufacture. We ourselves create and shape its constituent elements. Its excellency is our true glory; its baseness, our true shame. If the conglomerate throng, who have a man's reputation at their disposal, were uniformly conscientious and sensible, the reputation would be a true index to the contents of the character; but the opposite of conscientiousness and good sense is fearfulness. Hence reputation is often the product of ill-will and folly.

A good character has been known to be injured by a bad reputation. If the good character were at the same time strong, defamation could not affect it. But since with goodness weakness is frequently united a bad reputation, begotten by defamation, becomes an agency of influencing the otherwise good character injuriously.

Philip of Macedon declared that the defamations of the Athenian orators had benefited him. "Their villainous lies," he declared, "make me a better man. The crimes with which they charge me I now take pains to avoid." Philip was not a harmless character; but he made use of his bad reputation for the benefit of his character.

In "Pilgrim's Progress" we find Christian, attired in white, incessantly defiled by dirt thrown at him. But the dirt always disappeared quickly, after which the white seemed brighter than before.

"May the world despise and leave me, They have left my Savior, too."

You take pains to conserve your Christian character; as a wise master-builder, complete it. In trouble it is a strong tower; in sorrow, a precious balm; in darkness, a light; on earth it is our heaven.

J. B. A. AURENS.

Our confere of the Texas Advocate has taken a census of the church by means of postal correspondence, on the change of name controversy, and publishes the result. The sentiment is overwhelmingly against a change. Some prefer one name and some another, but very few the one proposed. The question may now be considered settled and further discussion is quite a work of supererogation.

## Notes and Comments.

Mr. Cleveland's reply to one who recommended a person for an office to which he did not wish him appointed sounds like the voice of one crying in the wilderness of public corruption. "Prepare ye the way of reformation in the civil service of the government," says he, "with amazement and indignation. The sole mitigation of the crime you avow is the candor which leads you to confess it. If you can derive any consolation from that, you are welcome to it." If Mr. Cleveland shall use the power his position confers to purify the government, and drive corruption from high places as well as low, his name will go down to posterity wreathed with honors more glorious and perennial than temporary adulation which the populace yield to the glamour of military glory. The civilian's and the statesman's true work is as much more honorable than the soldier's as the ameliorations of peace are more desirable than the destructions of war. The arts of war show the devil that is in man, while the arts of peace show the divine nature that is in him. When will the nations beat their swords into plowshares and learn war no more? Might not five of the strongest nations unite in an alliance of peace—any three to settle disputes between the other two, and all combining to forbid wars between any other nations?

If anyone wishes to see the auctioneer's cry enacted, let him look at a presiding elder—going, going, gone! He, too, is, in a sense, an auctioneer, dispensing the gospel to the highest bidder. He who prays most and listens best gets the best sermon always because he pays the highest price. Preachers, too, are distributed by auction, going not only where they are wanted, but where they are wanted most—appreciation of gifts and ability to pay being elements in fixing appointments. As an auctioneer means an increase, may preachers in charge and presiding elders ever increase the dignity of their offices and the power of the gospel they are commissioned to proclaim!

At Natchez a two thousand-dollar organ is contracted for to be placed in the rear of the pulpit of Jefferson Street Church, and Wesley Chapel aspires to the purchase of a paragon. Never have I seen a financial system which so nearly approached perfection in theory and operation as that which has for years been in use at Jefferson Street, in Natchez, and is being followed in a degree at Wesley Chapel. That plan consists in the consolidation and pro-rating of all the collections for church purposes, and results in a higher average or complete payment of all the claims upon the church, while it relieves the pastor of a burden of collections, which is, indeed, in most pastoral charges grievous to be borne. I think pastors will by almost uniform testimony sustain the assertion that to do full justice by all the collections now required by the church—especially including the centennial collections of last year and this—requires at least one-half a pastor's time and thought during the entire year. Some plan which will relieve pastors of the ever increasing burden of multiplied collections is a thing greatly to be desired in our church at this time. The consolidation of all claims and the collection of the same through the stewards or collectors appointed by the church Conference is, perhaps, the best, as it will interest both pastor and stewards in all the collections, allowing none to be slighted. A great excellence of this plan is its simplicity, for, say what we may about intelligent Methodists, the average Methodist does not, and never will, comprehend distinctly the various claims for which the church asks contributions, and especially will be ignorant of any proper method of distributing a given amount among the several claims. As our plan now is, many members hand the pastor an amount and ask him to divide it as he thinks best, for the number of claims and, far more, the proper ratio of distribution among them transcends the mathematics of their souls. We must simplify the collections, or suffer great loss in the evangelizing work of the ministry while they "leave the word of God to serve tables."

The cause of prohibition prospers wonderfully. It is not yet complicated with politics in Mississippi, and I hope it never will be. The moral grandeur of the movement transcends all precedent and all conception. A great people extricating themselves from the yoke of the devil, under which they have voluntarily placed their necks, is a spectacle which challenges the admiration of angels.

Rev. Sam Jones is much talked of and somewhat discussed in these regions. If he has not given us new

gospel, he has certainly given us the gospel in a new style. He gives us, if not the gospel of slang, nor the gospel in slang, at least the gospel with slang. I was tempted to think such a procedure allowable; but, remembering that the Apostle Paul avows that he caught certain people with galle, I suppose we must allow Sam Jones to catch with slang such people as can not be caught in any other way, if there are such people. If Sam Jones is right in supposing that the use of slang is really an important element of his attractiveness as a preacher, then the pulpit must be a great loser by its customary refusal to use it. His success in preaching is, no doubt, rather in spite of his slang than by the aid of it. Christ certainly did not authorize or suggest its use as an aid to preaching. I doubt the propriety of printing his sayings and sermons. The wit and the slang in them catch the popular mind, while the gospel they were intended to spice and intensify is unappreciated. There is but one Sam Jones, and none, I hope, will attempt to imitate him. The stars will shine as bright as ever when the comet has passed. I hope none will understand me to intimate that there ought not to be any comets. They are natural and, no doubt, serve useful purposes in the economy of grace and in the celestial sphere.

W. L. C. H.

From Arcadia, La.

MR. EDITOR: Well, as you know, and being yourself a prime factor therein, we had a splendid time at the Homer District Conference. The attendance of pastors was full, with the exception of our Bro. Sheppard, who was kept at his home, in Athens, by sickness. He sent us a letter of love and cheer, accompanied by a good report of the Tulip circuit. The local preachers and lay delegates were there in force, and the total of preachers and delegates exceeded the famous District Conference lately mentioned by Bishop McTyeire and Dr. R. A. Young. If Dr. Walker, Bro. Pipes and others of the fathers of the Conference had been with us, and a Bishop in the chair, the body could easily have been taken for the Louisiana Annual Conference.

The Ruston people entertained us royally, and there is no room to doubt that Ruston should be chosen as the place of meeting of the Annual Conference when next we come to North Louisiana. Sunday-school Day, Saturday, was a grand success, and much credit is due Bro. Godfrey, who had worked constantly to that end and had secured the attendance of the schools along the line of the railroad.

There were in attendance from abroad, preaching and speaking, Revs. James A. Parker, William Hart and A. C. Cooley, of the Delhi district; President Adams, of Centenary, and the editor of the NEW ORLEANS CHRISTIAN ADVOCATE. The latter, after preaching a masterly and eloquent sermon, dedicated the new church according to the Discipline, setting it "apart from all unhallowed or common uses for the worship of Almighty God." A good collection for foreign missions and church extension was taken. We might write of the grand sermons of Dr. Adams and the rest, of the delightful nine o'clock love-feast, the blessed sacramental occasion and other incidents of the Conference; but we suppose that the editor and Secretary Medlock will give accounts of what was said and done in Ruston. We will, therefore, attempt nothing further than to say that a number of ladies and gentlemen organized into a Woman's Foreign Missionary Society with the following very capable officers: President, Mrs. W. A. J. Lewis; vice-president, Mrs. J. J. Neilson; recording secretary, Mrs. Sallie Ashley; corresponding secretary, Mrs. C. N. Harris; treasurer, Mrs. Dr. F. M. McCormick; solicitor for the Woman's Missionary Advocate, Mrs. Col. T. C. Standifer.

SEPTEMBER 1, 1885.

P. S.—Bro. Stone decided to protract the meeting, and several brethren remained to help. May God pour out abundantly of his Spirit upon the church and community of Ruston!

MR. EDITOR: I am very desirous of completing, for the purpose of having bound, a set of "The Southern Quarterly Review" for the years 1869 and 1873, inclusive. If any reader of the ADVOCATE has for disposal any of the numbers published during the time indicated, I would like to correspond with him on the subject. I have more than two-thirds of the set completed, and having several duplicate numbers, I may, by exchange, help some brother in the completion of his set, and be at the same time benefited myself.

Yours cordially,

A. F. WATKINS.

LEF, Mississippi.

## "The Church and the World."

The following brief essay was read before the Oxford League, in Carondelet Street Church, last Friday evening, by one of its members. It is simply a straw indicating the current of the wind.

## "THE CHURCH AND THE WORLD."

"In the science of mathematics we are taught the nature and meaning of axioms. An axiom is said to be a proposition whose truth is so evident at first sight that no process of reasoning or demonstration can make plainer." The example usually given to illustrate the definition is: "A whole is greater than a part." This is said to be a self-evident proposition. There are axioms, "self-evident truths," in religion. The Savior announced one of them in these words: "Ye can not serve God and mammon." God rules in the church; mammon rules in the world. The church and the world are opposites in nature and habit. Opposites can never be made to agree. Churchliness and worldliness are contraries. We may compare them to light and darkness. They can not dwell together. When the light comes the darkness must withdraw. This is true of the least things as well as of the great things. A large spirit of worldliness is no more incompatible with the spirit of churchliness than a small spirit of worldliness. It is not the largeness or the smallness. It is not the measure or degree that affects the case; but it is the essential principle, and that is present in the small spirit as well as in the large one. It is the spirit in a man that determines his character more than what he does. If he is in the church and yet displays the least spirit of worldliness, there is conclusive evidence that his character needs re-structuring, because the spirit of the world is in direct antagonism with the spirit of Christ. Then, if the things are so, those communions called churches, which allow the members to display, without rebuke, a worldly spirit are simply playing into the hands of the enemy! When they invite the young to join with them because less restraint in regard to worldly things will be exercised on them, they are simply contradicting our Lord's axiom: "Ye can not serve God and mammon." By doing this they bring a reproach upon life on earth and set up their filthy judgments against his infallible judgment, and thus lead the young in rebellion against the authority of God as expressed in the Bible.

"On this subject the trumpet Methodism has never produced an uncertain sound. She has taken her stand upon the Savior's axiom—'Ye can not serve God and mammon'—and her whole history has been loud protest against the endeavor of bringing the world into the church. She says to the youngest as well as the oldest of her members, 'Worldiness is opposed to Christ.' Her exhortation is, 'Come out from among them and be separate.' She offers the pleasures of piety, the reward of good conscience, the peace of God in place of the amusements of the world and the shallow peace of a hour of fashionable pleasure."

Rev. J. O. Keener, presiding elder of the Mobile district, has been on visit to Kansas City. We are glad to learn that his wife's health has much improved, and that her entire recovery is only a matter of a few weeks. The higher latitude of Kansas City and the ministrations of his father's home, Rev. Dr. John Matthews, have hastened convalescence. Enclosing a list of Quarterly Conference notices, Bro. Keener writes a note from which we extract a few sentences:

"This is a wonderful city—a city of country about, and a pushing, business people in it. The children might have caught this fever here. You can see it and feel it in all the works. Our churches are in condition as far as I can tell from careful observation. \* \* \* We have plenty of time down with us to save a soul, but here it is quite otherwise. Time here is precious. Unless you put your hand upon the man, he is gone. This is just the country for such an one as yourself."

—Rev. L. B. Stateler, of the Montana Conference, has been elected delegate to the General Conference and Rev. E. J. Stauley, alternate.

—Dr. Fitzgerald, of the Nashville Advocate, has been up to Chattanooga again. This year he lectures on Amusements, and publishes extracts in his paper. He speaks words of truth and soberness, with point and freshness.

—We regret to learn of the serious and protracted illness of Rev. Early Carradine, pastor of St. Charles Avenue Church. He has been bed-ridden for ten days, and much of time painfully sick. No doubt he will be able to report for duty on Sabbath.



Two Post-graduate Fellowships (worth \$500 each), and four Graduate Fellowships (worth \$300 each), are annually awarded. Board from \$12 to \$30 per month. Register sent on application to Wils. Williams, Secretary of Facult. L. C. GARLAND, Chancellor.











## Weekly Market Review.

(For Week Ending September 8, 1885.)

COTTON.	
Low ordinary	7 1/2
Good ordinary	8 1/2
Low middling	9 1/2
Middling	10 1/2
Good middling	11 1/2
Fair	12 1/2
Calcutta middling	13 1/2
Mobile middling	14 1/2
St. Louis middling	15 1/2

SUGAR.	
Inferior	10 1/2
Common	11 1/2
Good common	12 1/2
Fair	13 1/2
Good fair	14 1/2
Fully fair	15 1/2
Prime	16 1/2
Strictly Prime	17 1/2
Choice	18 1/2
Seconds	19 1/2
Yellow clarified	20 1/2
Gray clarified	21 1/2
Choice whites	22 1/2
Granulated	23 1/2

MOLASSES.	
Syrup	10 1/2
Fair	11 1/2
Strictly Prime	12 1/2
Choice	13 1/2
Fancy	14 1/2

RICE.	
Choice	10 1/2
Prime	11 1/2
Good	12 1/2
Fair	13 1/2
Ordinary	14 1/2
Common	15 1/2
No. 2	16 1/2
Rough	17 1/2

FLOUR.	
Minnesota bakers	4 1/2
Minnesota patents	5 1/2
Extra fancy	5 1/2
Winter wheat patents	5 1/2
Choice	5 1/2
Fancy	5 1/2
Extra Fancy	5 1/2

CORN PRODUCTS.	
Corn meal	3 1/2
Corn	3 1/2
Hominy	3 1/2

GRAIN, ETC.	
Corn	56
White	56
Yellow	56
Mixed	56

HAY.	
Choice	20 50
Prime	19 50

PROVISIONS.	
Pork	10 25
Meat	9 75
Ramps	9 50

BACON.	
Fancy breakfast	9 1/2
Shoulders	4 1/2
Sides, clear	6 1/2
Sides, clear rib	7 1/2

HAMS.	
Shoulders	11
Shoulders	4 1/2
Sides, clear	6 1/2
Sides, clear rib	7 1/2

LARD.	
Choice	6 1/2
Shoulders	50
Fair	50

ONIONS.	
Coal, cases	17
Coal, bbls	12
Cotton seed	35
Lard	60

GROCERIES.	
Coffee	9 1/2
Cardova, choice	12
Java, choice	23

BUTTER.	
Western dairy	11
New York dairy	14
Country	15

LARD.	
Choice	6 1/2
Shoulders	50
Fair	50

ONIONS.	
Coal, cases	17
Coal, bbls	12
Cotton seed	35
Lard	60

BALING STUFFS.	
Baling	10 1/2
Baling twine	15
Ties	1 25

SUNDRIES.	
Chickens, Western	4 25
Young	2 00
Chickens, Southern	2 75
Young	1 50
Turkeys, Southern	9 00

EGGS.	
Western	19
Southern	21
Lake	17
Louisiana	15
Bury	7 1/2

WOOL.	
Green salted	7
Dry salted	10

STAVES.	
Oak, kegs	75 00
Oak, barrels	100 00
Oak, casks	110 00
Oak, hogheads	130 00

## NEWS OF THE WEEK.

## DOMESTIC.

**SURREYPORT, La., Sept. 1.**—The vote on the removal of the courthouse from the parish of Bellevue to Bossier City, opposite Shreveport, resulted in 118 in majority in favor of Bellevue, the present parish seat.

**WACO, TEX., Sept. 1.**—In the local option election yesterday, this city gives over 1000 majority against prohibition. Returns from the county at present indicate that local option is defeated by at least 1200 majority. The election was very quiet and orderly. A jubilee meeting was held to-night and speeches were made by prominent speakers.

**New York, Sept. 2.**—Undertaker Merritt said to-day that the items of his bill for attending the Grant funeral are \$14,162.75. "That includes everything I did or furnished here and at Mt. McGregor, including \$3000 for carriages. We did not charge a cent more than we would have charged anyone else."

**HAVERHILL, Conn., Sept. 2.**—All the fire insurance companies of Hartford, with a single exception, and all the fire insurance companies having general agencies in this city, have withdrawn their agencies and discontinued business in the State of New Hampshire on account of the valued policy bill.

**OSHKOSH, Wis., Sept. 2.**—A drowning accident occurred at the St. Paul Railroad bridge across the river here this morning. The draw being open eleven persons, nine girls and two men, nearly all employees in the Diamond Match Works, attempted to cross the open channel in a boat; they were caught in the swell of a tug which had just previously passed through, and their boat was upset. Only five of them were rescued.

**CHRYSTIE, W.V., Sept. 3.**—News from Rock Springs to-day indicates all the Chinamen over 500 in numbers have been driven out of town. Fifteen dead Chinamen have thus far been discovered, and as many more dead bodies are probably in the ruins. Fifty houses belonging to the railroad company and to the town owned by Chinamen were burned. The Chinamen are yet in the hills west of the town, without food, afraid to go to Green River, a city distant about ten miles. Gov. Warren is now at Rock Springs, with General Superintendent Dickinson and Superintendent of the Union Pacific Railroad. No more disturbance is anticipated. Food will be sent to the starving Chinamen in the hills by the authorities.

**MINNEN, La., Sept. 3.**—Negotiations for the completion of the tap railroad were closed this week. The road will be completed in thirty days.

**WASHINGTON, Sept. 6.**—Reports received at War Department from the Indian Territory indicate that the terms of the proclamation in regard to the removal of cattle are being fully complied with—that the cattlemen are moving the cattle as rapidly as possible. As long as the authorities are satisfied that the cattlemen acted in good faith in the matter, making no distinction in moving their herds, no interference will be allowed, but if they find that they are unnecessarily prolonging their departure, and willfully disregarding the proclamation, the United States troops will be ordered to drive them and their cattle from the Territory.

**WASHINGTON, Sept. 6.**—Gen. Rosecrans said to-day there could be no reason for believing that the massacre of Chinamen by miners in Wyoming could lead to serious troubles on the coast. Hugh Mahan, a prominent California politician and campaign speaker now here, takes a contrary view. He says that the unemployed laborers of California, who attribute their lack of employment to the presence of the Chinamen, need only the slightest excitement to make an attack on the Chinese.

**SPRINGFIELD, O., Sept. 6.**—Bob Haylor, the train engineer who stuck to his post in last Wednesday's accident on the Indiana, Bloomington and Western Railroad, lost the lives of the passengers, died here to-night from the result of injuries. His act was one of the most heroic on record, as he braved certain death to save the lives of three hundred and fifty passengers, many of whom would have been killed had he deserted his post. His funeral will be largely attended.

**VANDALIA, Ill., Sept. 4.**—Mr. Deane, a prominent farmer living nine miles north of Vandalia, has lost twenty head of cattle out of a drove of 150 head, during the last few days, and some fifteen head more are sick. The disease is pronounced by cattlemen of this vicinity pleuro-pneumonia.

**Rockford, Ill., Sept. 4.**—Farmers in the northern part of the county report a strange fatality among the hogs. The disease seems of the nature of lung trouble, and it is killing the porkers at a rapid rate. One farmer at Shiloh lost twelve fine hogs, another twenty large pigs and all his little ones, and a third has been burying four or five a day for the past week or more. Reports from Rockford are still worse, nearly every farmer is experiencing trouble, and two have lost nearly 100 apiece. Some contend that it is genuine cholera, not lung disease.

**Memphis, Sept. 7.**—The cotton crop report for the Memphis district, which embraces West Tennessee, North Mississippi, North Arkansas and North Alabama, is anything but encouraging. The weather prevailed during the past month, which did serious injury to the growing crops. Arkansas, Mississippi and Tennessee have suffered most, and the fine prospects for a large yield of the staple which were indicated in July report have been materially changed. A severe drought, together with shedding and rust, have caused damage to the growing cotton plant in almost every district excepting Alabama, where the injury has not been so severely felt.

In the election for local option in Rockdale county, Tex., yesterday the prohibitionists were successful by a majority of 80.

**WASHINGTON, Sept. 7.**—Lieut. George M. Storey, commanding the Alaska exploring expedition, reports to the Navy Department from St. Michael, Alaska, June 30, that after leaving Ounalaska, June 9, he visited the new volcano on Bogalee Island and found the only changes since last year's visit to be a less discharge of smoke and steam and a small point making off from the northwest end of the new volcano. The party reached St. Michael on June 23, after encountering heavy ice to the westward of St. Lawrence Island. At St. Michael Lieut. Storey secured nearly all the fur clothes required, also eighteen good dogs and three good teams. The dogs cost about \$150 each in exchange for

trade goods. An interpreter was also engaged and shipped as ordinary seaman. Lieut. Storey intended taking with him two natives as drivers and the wife of one of them. He expected to leave at once for St. Lawrence Bay and to proceed to Hotham Inlet. All on board the schooner Viking were well and showed great interest in the work ahead of them.

**PONT TONACCO, Md., Sept. 7.**—The most destructive hail storm ever known in this section occurred Saturday evening. Entire fields of corn and tobacco were destroyed. In many fields not even a leaf of tobacco was left on the stalks or ears of corn on the stalks. The destruction was as large as a bullet. The destruction was general where the storm touched. The damage in Charles county is estimated at \$100,000.

**New York, Sept. 7.**—Owing to the lateness of the start of the initial race between the Genesta and Puritan, and to the lack of wind afterwards, the yacht succeeded to-day in making only half the course, of 20 miles. In this 20 mile race the Genesta sailed the Puritan square sailed the Genesta one mile in ten, and nearly two miles in 20.

The cup for which the Genesta and Puritan are now contesting is held in this country by virtue of the sailing of the yacht America. It was won thirty-four years ago and has never been recaptured by English sails. It was offered by the Royal Yacht Club, in 1851, during the great World's Fair, of that year, open to yachts from all nations. The race in which the America carried off the cup was sailed on Aug. 22, there being eighteen entries. The America won by twenty minutes ahead of the Puritan. The cup thus became the property of the New York Yacht Club in July, 1857, the America's owners having transferred it to the club. In 1880 an attempt was made to recover the cup. The race came off on Aug. 8 of that year between the English yacht Camperdown, owned by James Ashbury, and a fleet of American yachts. The Camperdown came in tenth in the race, the Magie first and the old America second. In 1881 another trial was made by Mr. Ashbury, who seemed determined to get back the cup. The American yachts were again defeated, the Magie being first, the Camperdown second, and the old America third.

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relations with Germany while negotiations are pending.

**DURHAM, Sept. 7.**—Statistics just gathered show that the population of Ireland is now 5,600,000, and that the number of births and marriages is below the average of the previous ten years.

A party of moonlighters raided a farm house near Trillick last Sunday evening. They pulled a girl out of bed and cut off her hair, and then two donkeys, tail to tail, and burned them alive. They also burned a rack of hay and stabled a horse to death.

**LIFE'S FAILURES.**—But how to hear failures? The best way is not to recognize the fact. Read history, and find the failures have really advanced the world more than successes. Columbus was a failure, Galileo was a failure, Savonarola was a failure, and the world is better for it. If those three men had at any time been gifted with the second sight, and had seen the place they were to fill in history, it might have consoled them; but, no doubt, every one of them died of a broken heart, convicted in his own mind of failure.

This blind goddess hides her favors behind a terrible failure sometimes. One of the best scholars that West Point ever produced spent the whole period of our war underground, building works in the uncharted earth of Vicksburg, and the like. He saw all the boys, whom he had distanced at the academy, ride on to glorious victory with all the pride, and pomp, and circumstance of war, while he, burrowed like a mole, hid his talents underground. When the war was over there was no increase of rank or pay for the industrious engineer, and he had no reward, but his own conscience. How rarely fourth-rate men become generals while he was in that mud? What an instance of the apparent injustice of fate! He was sensible enough to retire from so ungrateful a profession, and to take up one in which he has met with no failures.

Vendell Phillips, in one of his witty lectures, made an amusing catalogue of the hundred habits who should be born on some particular day in New York. Fifty were to be absolutely failures, not able to take care of themselves at all; twenty-five more were to die out of a hard working existence, just as they were getting started; fifteen more were to be bespectacled, inventors, dreamy and impracticable, but able men; and the remaining ten were to be successful men. "If, indeed, anybody can be called a successful man," added the lecturer.

Perseverance to see the successful man with his satellites—the failures—hanging on to him; some who cannot work and some who will not work all needing help. The energetic, industrious, successful man goes pulling his adherents through the world as some smart steam-tug goes pulling lazy freight through the still waters of the Hudson, or in the busy waters of the bay. It is astonishing how generously and unquestioningly these successful men attach themselves to him. Does he never ask himself? Why should I help these people? Why should they not help me? Apparently not, he accepts his duty as unquestioningly as the steam-tug does. The herds of the one is the complement of the energy of the other.—Sunday Magazine.

**THE BEST PREACHING.**—Of all preaching, in our ordinary pulpits, and on common occasions, apologetic preaching is the poorest and weakest. The minister or the Christian who is constantly defending Christianity is likely to leave the impression that it needs to be defended. The best defense of our holy religion is the preaching of the great central truths of the Gospel by the lips and the lives of Christian men from the pulpits, in the news and the common walks of life.

Endorsement of the Spirit of God in the hearts and consciences of men, is an argument which none can gain say or resist.—Methodist Recorder.

**Plan of Episcopal Visitations for 1885.**

Conference. Date. Place.

First District—Bishop Harbo.

Second District—Bishop Oakes.

Third District—Bishop McKee.

Fourth District—Bishop Keener.

Fifth District—Bishop Wilson.

Sixth District—Bishop Keener.

Seventh District—Bishop Keener.

Eighth District—Bishop Keener.

Ninth District—Bishop Keener.

Tenth District—Bishop Keener.

Eleventh District—Bishop Keener.

There will be a camp meeting at Grand Cane, in Desoto parish, La., commencing Sept. 11, 1885. H. PAVIN, Pastor.

A camp meeting will commence at the Salem Camp Ground, Friday night before the second Sunday in October. All preachers are invited to attend with their families. Those coming by rail will be met at 6 o'clock Friday morning at Brandon, with conveyance to the camp ground. J. J. LOVETT, P. M.

The Houston Camp, commencing Sept. 18, 1885. Preachers specially invited, and will be brought out from Alexandria, La., free, if they are there by the evening of the seventeenth, as the hack will start early Friday morning. A boarding tent and lot for visitors and their horses, will be on the grounds. J. WHITE DAVIS, P. M.

The camp meeting at Andrew Chapel, eight miles east of DeSoto, commences on Friday night before the fourth Sunday in September. Ministers of the gospel are cordially invited, and will find conveyance at DeSoto Saturday morning. J. C. MORGAN, P. M.

The camp meeting at Union Camp Ground, twelve miles east of DeSoto, commences on Friday night before the first Sunday in October. Ministers are invited to attend. Those who come by railroad will be met with conveyance at DeSoto, Miss. J. C. MORGAN, P. M.

The camp meeting at Beech Springs Camp Ground, Decatur circuit, will commence on Friday before the second Sabbath in September. Ministers are invited to attend. J. A. VANCE, P. M.

Sabbath Camp Meeting will begin on Thursday night before the second Sabbath in October. Preachers are invited. Those who come by railroad will be met with conveyance at DeSoto, Miss. C. MORGAN, P. M.

**Quarterly Conferences.**

**ALABAMA CONFERENCE.**

**PENNSYLVANIA DIST.—FOURTH ROUND.**

**MOREL DIST.—FOURTH ROUND.**

**GREENSBORO DIST.—THIRD ROUND.**

**EUPAULA DIST.—THIRD ROUND.**

**LOUISIANA CONFERENCE.**

**DELSHI DIST.—FOURTH ROUND.**

**NEW ORLEANS DIST.—THIRD ROUND.**

**HOMER DIST.—THIRD ROUND.**

**SHREVEPORT DIST.—THIRD ROUND.**

**MINNESOTA CONFERENCE.**

**SHREVEPORT DIST.—THIRD ROUND.**

**WINONA DIST.—FOURTH ROUND.**

**COLUMBUS DIST.—FOURTH ROUND.**

**BROOKHAVEN DIST.—FOURTH ROUND.**

**VICKSBURG DIST.—FOURTH ROUND.**

**BRANDON DIST.—FOURTH ROUND.**

**MERIDIAN DIST.—FOURTH ROUND.**

**WOODVILLE DIST.—FOURTH ROUND.**

**JACKSON DIST.—THIRD ROUND.**

**NORTH MISSISSIPPI CONFERENCE.**

**GREENADA DIST.—FOURTH ROUND.**

**HOLLY SPRINGS DIST.—FOURTH ROUND.**

**GREENVILLE DIST.—FOURTH ROUND.**

**ANDERDEEN DIST.—FOURTH ROUND.**

**SARDIS DIST.—FOURTH ROUND.**

**CORINTH DIST.—FOURTH ROUND.**

**COLUMBUS DIST.—FOURTH ROUND.**

**WINONA DIST.—FOURTH ROUND.**

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**COLUMBUS DIST.—FOURTH ROUND.**



# Christian Advocate.

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## INFLUENCE.

BY REV. JOHN KEEFER.

We scatter seeds with careless hand,  
And dream we never shall see them more;  
But for a thousand years  
Their fruit appears,  
In fields that mark the land,  
Or fruitful store.

The seeds we do, the words we say,  
Still stir the air they seem to float;  
We count them over past;  
But they shall last—  
In the dead judgment day  
And we shall meet.

Change the life by the years gone by,  
For the love of brethren dear,  
Keep, then, the one true way  
In work and play,  
Let in the world their cry  
Of love thou hear.

## Disarming Our Enemies.

BY REV. J. D. A. AHRNS, D. D.

"This man's ways please the Lord, he maketh his enemies to be at peace with him."—Prov. xxi. 1.

To disarm their enemies is the natural desire of nearly all men. Few, very few, to whom enmity is genial and pleasant. It is of rare occurrence to meet a fellow-mortal who finds no peace except in war, who can not rest except in the unrest of hostility. To most men enmity is a grievous cross. It is not the fear of possible injury inflicted by enemies, but it is the enmity itself which afflicts the well-disposed and philanthropic man. The consciousness of having not ourselves caused the enmity does not remove the pain which its existence produces.

But can we abolish all enmity, can we disarm all our foes? Generally, yes. Evil may be overcome with goodness. If with Christian meekness and loving kindness we heap coals of fire on the heads of our enemies, their hearts will soon burn within them with remorse. Soon a flame of new and fervent love is kindled. Devotion takes the place of aversion. True, sometimes failure marks the effort in this respect; but the cause is usually manifest. Often in depositing the "coals of fire" men manifest not that wisdom which God bestows, but proceed awkwardly. The motive is not recognized; hence the enemies who are benefited imagine that their humiliation was intended. Chagrin and anger ensue. Or it may be the motive was not pure. Perhaps the "coals of fire" are heaped on the heads of enemies for a vain show in order to influence public opinion, aim and end manifestly being to enlist others to side with us against our foes.

To obliterate enmity and to convert our enemies into friends fully requires the Divine blessing. Expediency will fail, human skill will not avail; but to ensure the Divine blessing and consequent extinction of all enmity it is necessary that our ways please the Lord. Our sentiment and conduct must have His sanction. Our ways being pleasing to the Lord, he will endeavor to please us. Finding that the existing enmity is a source of much affliction to us, he will remove the source. He means for the accomplishment of such happy results are abundant. Hence it is of greatest importance, with pure and holy sentiment and undeniable piety, to prove ourselves worthy of God's friendship. Our ways must please him if we truly design to befriend our enemies and bring about general "disarmament." Particularizing, I hold that to en-

sure Divine favor in this respect the following four requisites must be met:

1. The existing enmity must afflict us. Christ is the Prince of Peace. Where enmity is at home Christ is a stranger. Are we not all members one of another? Has not one God made us all? It was the fratricide, with gory hand, who asked, "Am I my brother's keeper?" All men are indeed one family; hence when one member suffers all suffer. A child of God is not unconcerned and indifferent in regard to his fellow-men. Their friendship is to him more precious than rubies. It grieves him, it even fills his soul with an anguish, when he discovers that there are men who hate and despise him.

2. Next, it is very important that we ourselves are not filled with enmity. We can not coerce our fellow-men into friendship; but we can certainly keep our hearts free from the poison of hate and ill-will. May others be hostile and belligerent, we are at peace with everybody. Jesus had many enemies; but he was everybody's friend. May others do wrong, we do right; may others curse us, we bless them; may others hate us, we love them—love them with a love without dissimulation.

3. It is also necessary that we manifest and give expression to our amicable disposition. Our enemies must be informed that their enmity afflicts us sorely; that they do us great wrong and woefully sin by hating us and treating us as enemies. Do they hate you without cause? Well, convince them with your unostentatious kindness that their supposed cause for hating you is founded in error.

4. Lastly, we must earnestly pray to God to convert our enemies into friends. Such prayer is certainly included in the ways which please the Lord. I have already heard people pray for their enemies when it was apparent that their sole design was, publicly and with impunity, to punish them. That is wicked. In our closet we must tell the Lord that we had vainly endeavored to placate our enemies. Their ill-will and acrimonious antagonism was a source of torment to us. He only could make peace. He had inclined Esau's heart to peace; he could influence our enemies similarly. He who could command the winds and seas to be still could also allay the angry feelings of our enemies.

Take pains and make haste that your ways may please the Lord. Then your foes will soon become your friends.

## Change of Name.

MR. EDITOR: I had thought until within the last few days that I would take no part in the controversy now going on about changing the name of our church, but I begin to feel that, perhaps, it is my duty to write a short article on the subject, as I have been intimately connected with the movement from the beginning. After the Louisville Convention in 1845—of which I was a member—had determined on a separate organization for the church in the Southern States the question came up as to the name we should take. There were already many in the convention opposed to having the word "South"—which had been used extensively in the General Conference of 1844 and in the controversy which followed in the church papers—appended to our name. Dr. A. L. P. Green, of Tennessee, moved that we adopt our original name: "Methodist Episcopal Church in America." But Bishop Soule said the word "South" had been used extensively on both sides of the line to differentiate us from the Northern Church, we, perhaps, had better retain it until our organization was completed and all our financial interests satisfactorily adjusted with our brethren of the North, which suggestion was agreed to. I do not remember that the subject of our name was again discussed in the General Conference until 1854, when "Dr. A. L. P. Green and J. B. McFerrin offered a resolution respecting a change in the name of the Methodist Episcopal Church, South, which was laid on the table for the present." This resolution was taken up and read in an afternoon session

on the day before the General Conference adjourned, when all was hurry and bustle, and on motion was again laid on the table, where it remained. I have not the journal of 1854 at hand and do not remember whether the subject was ever mentioned in that General Conference. Our next General Conference did not meet until 1866. Then the war between the States was over and the seceding States were all getting back in the Union and the lines separating the two churches had long since been blotted out by mutual consent and there seemed to be no further reason for retaining the suffix "South" to our name except local prejudice.

The subject of a change of name was introduced about the middle of the General Conference in order to give due time for its discussion. "J. B. McFerrin and W. Mooney offered resolutions on the change of the name of the church," which were laid on the table for the present. A few days before the Conference adjourned J. B. McFerrin and W. Mooney withdrew their resolutions and J. B. McFerrin and C. F. Deems offered a substitute proposing "Episcopal Methodist" as the name of the church. Pending the discussion Conference adjourned. When the vote was taken on a subsequent day nine names were proposed and all but two received from no vote to eleven. One name with "South" appended received nine votes. The name "Methodist Episcopal Church in America" received eleven votes. The "Methodist Church" received forty-nine and "Episcopal Methodist Church" received fifty-two. As none received a three-fourths vote the vote was then taken again on the three highest. On the second vote "Methodist Episcopal Church in America" received fifteen, "Methodist Church" fifty-nine and "Episcopal Methodist Church" fifty-two. No election. The third vote was taken on the two highest. "Episcopal Methodist Church" received fifty-nine and "Methodist Church" seventy-one. While the church was still under discussion Conference adjourned. On the next day W. W. Bennett proposed the name "Episcopal Methodist Church," which was adopted by eighty-six yeas over thirty-eight nays. Some members came in after the vote was taken who added their names so that the final vote stood: yeas, 98; nays, 45. But the trouble was not to cease yet. Though we had a large number of memorials from the Annual Conferences to change the name of the church so as to leave off the suffix "South," which had now been fairly done by a two-thirds majority voting for "Episcopal Methodist Church," somebody was disappointed and wanted a chance and time sufficient to defeat the great majority in the General Conference, and though there was no law in the discipline requiring the Bishops to lay our final vote before the Annual Conference for confirmation by a three-fourths vote, amidst the excitement of closing the General Conference, some persons, unknown to me, for their names are not in the journal, got in a proviso requiring the Bishops to submit our vote on the name of the church to the Annual Conference, and, if not confirmed by a three-fourths vote, then our General Conference vote to be null and void, thus giving a minority of a little over one-fourth of the Annual Conference power to nullify and set aside all that the representatives of the whole church in the General Conference, after a full and labored discussion of the subject in all its bearings, had done. Soon after the adjournment of the General Conference the usual controversy in the church papers was resumed until many, disgusted with the whole thing, gave it up and turned away from it. There was a minority of more than one-fourth in the Annual Conference against the change of name, and, with little show of justice, the greater had to submit to the lesser. I have read all, *pro* and *con*, that I have lately seen in our church papers on this subject. I regret the controversy very much. I have never been favorable to the word "South" as a part of our church name, and I now see no justifiable reason for its continuance. I think

I will not vote for any name with a geographical or latitudinal or longitudinal appendage. "The world is our parish." I want a clean-cut name that can interfere with no well-balanced man and that will be acceptable everywhere. If I have a chance, I will vote for Episcopal Methodist Church because it will more fully express the true character of our church than any other name yet proposed. We have both in theory and practice the best episcopacy on the earth, and Methodist will fully express our doctrine. I think we had better vote out the name "Methodist Episcopal Church in America," and then, by formal vote, request the next General Conference to give us the name of "Episcopal Methodist Church" without any reference to the vote of Annual Conferences. The General Conference is composed of representatives from every Annual Conference and are presumed to know the wishes of their preachers and people.

J. G. JONES.

HAZLEBURST, Mississippi.

Alexandria District Conference.

MR. EDITOR: The Alexandria District Conference, which convened at Montgomery, La., August 26, was an occasion long to be remembered by all who were so fortunate as to attend. The Rev. N. S. Cornell, P. E., presided with dignity and efficiency and the undersigned attended to the minute business. About thirty delegates, ministerial and lay, were in attendance, and of all of these were persuaded that the good citizens of Montgomery made the same mental observation which is credited to the High Priest of the Jews and his numerous kindred on another interesting occasion. (Acts iv, 13.) The business went forward with dispatch and without needless friction by the aid of Bishop Hargrove's excellent blanks, whose few ambiguities, it has been surmised, are not pointless. Among other features of the Conference an evening session was devoted to the subject of missions, at which stirring addresses were made by several delegates and by the chairman, and which culminated in a resolution, strong enough to focalize and reflect these beams, and in another requesting Rev. J. D. Harper to deliver a missionary sermon before the body at its next session. And among others that may be of interest to the publishers of the ADVOCATE, the NEW ORLEANS CHRISTIAN ADVOCATE and the Nashville publications, after strong commendatory speeches, were, by an unanimous vote, recommended to the patronage of the religious public within the bounds of the district. The reports from the preachers in charge, all of whom were present except one brother, who was too poor to secure transportation and who forwarded a weeping excuse, show the district to be in a growing, if not a prosperous, condition, and reveal a most hopeful state of feeling upon the part of the self-sacrificing laborers by whom it is manned.

The religious exercises were, perhaps, the most prominent feature of the session, being held morning and evening, and never without that blessed concomitant which, in the mouths of "unlearned and ignorant men," once "took the world for Christ." Large and weeping audiences—the most numerous in the history of the town, it was often stated—waited upon the proclamation of the word, and, while Christians rejoiced, many captive souls were freed and sent forth into the liberty of Christ's people. Until Sunday evening—the last meeting attended by the undersigned—there had been fifteen accessions to the church, and on that evening there were at least two score penitents and from six to ten conversions; and, indeed, from the beginning to the close of the Conference session a sweet spiritual atmosphere seemed to hang about the place and to bring not only every thought of believing souls, but even the rebellious multitudes, of which hundreds were unable to gain access to the place of worship, into at least measurable subjection to the will of Christ. The exercises will be continued during this week with Bros S. H. Whatley, J. D. Harper, J. W. Davis and several lay brethren to assist the pastor.

Of the hospitalities of Montgomery, engineered by the much-loved and indefatigable pastor, Rev. R. A. Davis, and of which the writer both heard and saw much, it will be sufficient to say that it was of that sort which must have been both prefaced and followed by the blessing of him who will not have us ignorant of that great spiritual feast to which he is gathering his disciples of all ages.

J. M. BEARD, Sec.

ALEXANDRIA, La., Sept. 3, 1885.

## Some Visits.

BY REV. H. F. JOHNSON, D. D.

I have often realized in my experience the truth of what Solomon says, "It is better to go to the house of mourning than to go to the house of feasting." It has been my good fortune to visit several such houses during my brief sojourn in the mountains of western North Carolina.

1. I visited an aged woman who is very vigorous in body. She is near her threescore years and ten, but she can climb these mountains with as much ease as many who have not passed their threescore years. She is poor and lives hard, but is industrious and economical. My wife and self were asked to break bread with her. We went over one evening and partook of her bread, potatoes, milk and butter and relished them more than any meal that has been spread before us lately. The conversation turned on thankfulness to God for his goodness. Said she, "Yes, we ought to be thankful, thankful for everything. Why, we ought to be thankful for life, just to live, that's a great thing." After awhile she added, "Pride is a mighty bad thing, keeps a heap of people from doing right, sticks them up sorter, makes them feel kinder as if no other body was round about or had any rights at all." Then we talked about her husband who had died recently. "The old man," said she, "lived the church long time ago, but when he got near the end he wanted to stay a little longer—was afraid he hadn't prayed enough nor done enough good." And then she asked tenderly if people dying that way could ever get to heaven. After some words of comfort I preached to her Jesus Christ and him crucified, urged upon her repentance, faith, a new heart and a godly life, for she has never professed religion. After awhile she said, "Well, I think I'll start pretty soon, for I'm afraid if I wait till I get better I'll never start at all. I have since asked myself, Am I thankful enough? Do I pray enough? Am I doing what I can for the Master? Is there pride in my heart? It is better to go to the house of mourning," etc.

2. I went to see a man who might pass for one hundred years of age, but he is not more than sixty-five. He is a wreck from sinful, criminal habits, prostrated, unable to rise from his bed, waiting to die. He mourns over a life recklessly spent, out of which no good can come unless it be a warning. Broken down in mind and body, in reputation and fortune, spending his few remaining days in pain and anguish, weeping and mourning, he hopes that God has pardoned him. I talked with him, prayed for him and had forcibly impressed upon my mind the passage, "Remember now thy Creator in the days of thy youth."

3. I visited a man whom I knew from my earliest childhood. He is now ninety-five years old, and has been in bed from paralysis for thirteen months. My introduction was novel. I entered the house, a small log cabin, and told the wife of the sick man my name. She grasped me by the hand, looked straight in my eye and cried out in a high pitch, "Are you Harvey Johnson, the big fat gal's daddy?" (One of my daughters had been thereabouts a short time before.) Then she introduced me to her daughter, "This is Harvey Johnson, the big fat gal's daddy." Then to another woman, using the same words. She turned to the bed on which lay her husband, and in a louder voice she cried out, for he was a little deaf, "Pap, this is Harvey Johnson, don't you know

him, the big fat gal's daddy? Just then in came two little girls—grandchildren, I think, one carrying a baby nearly as large as herself—to see what all the uproar was about. The kind old lady kept right on, "Go up and speak to the man, don't be afraid, that's Harvey Johnson, the big fat gal's daddy," and with that assurance they marched right up like little Julius Cæsars and gave me the right hand of fellowship. The woman was satisfied, so was I. Then I talked to the poor afflicted man about a half hour. He had never joined the church, but had felt great comfort in praying, and was very thankful to God for his great goodness. I read several passages of Scripture to him and prayed for him. He joined very heartily in the service. When I bade him good-bye, I said to him, "I am very glad I have had the privilege of coming to see you." He replied, "I am much gladder than you," and thanked me heartily. I had impressed on my mind the passage, "Jesus came to seek and to save the lost."

4. A lady, the daughter of my father's friend, is suffering from cancer and her end is near. About sixty years ago she joined the church with twenty-two other young girls, two or three of whom were my sisters. Hearing that she wanted to see me, I called on her and found her in great suffering of body; but her mind clear and her heart stayed upon God. The one hundred and third Psalm and the fourteenth chapter of John were the lessons, "The Beautiful Shore" the song, and the house of mourning became the house of rejoicing. "It was good to be there."

5. One other visit. There is only a few miles off an afflicted boy, I say a boy, though he is twenty-five years old. For fourteen years he has been blind and for five he has been suffering from acute rheumatism. His body has wasted away. He lies on his little bed or sits on his little chair. He calls everything he has little. He is patient, cheerful and loving. He is so thankful for little favors. How much we, who have health and a thousand other blessings which little Joe never dreamed of, complain and grumble at our *small* lots while he, calm and patient and trustful, looks up to his heavenly Father without a murmur and in thankfulness for what he receives! He has sent for members of my family, not to see him, but that he may see them. And he sees them, he says he sees them, though he is blind. Ah, little Joe, your eyes are glazed now, but God will open them by and by, and thou shalt see—the hill-tops of glory, see the jasper walls and the gates of pearl, shall see the lamb arrayed in his beauty and hear him say, "It is enough." I have heard lectures on patience, have delivered some myself; but the best I ever heard is the one delivered by little Joe as he sits in his little chair and receives gratefully whatever God has in store for him.

The secretaries of the Woman's Missionary Societies, Jackson district, Mississippi Conference, will please send me as soon as practicable their reports. They will please also notify me of any society that has disbanded, that we may devise means for reviving such.

MRS. C. G. ANDREWS,  
Vice Pres. W. M. S.,  
Jackson District,  
JACKSON, MISS., Sept. 8, 1885.

THE CHURCH: WHAT IT IS AND WHERE IT IS. By Rev. J. A. Parker.

At some of our Quarterly Conferences the fact has come out that Bro. Parker's valuable book is being studied in a few of the Sunday-schools of our district. The fathers and mothers (the oldest as well as the youngest should attend Sabbath-school) and the young men and young women in all our schools would be greatly helped in the developing of themselves into intelligent Christians and well-informed Methodists, if they would study the valuable matter contained in this book. We would be glad to know that the men and women and youth of our churches and schools were making themselves familiar with the important facts set forth with great clearness and accuracy by Bro. Parker. Let Sunday-school superintendents and Bible class teachers send to the author at Bastrop, La., for a dozen or two copies of "The Church," and so make the trial.

T. SAWYER.

Disputations have truth in the middle and party at both ends.



## Christian Advocate.

THURSDAY, SEPTEMBER 17, 1885.

PRICE.

BY JAMES H. L. JONES.

It is a sad-sad-sad thing,  
A bird, the loneliest of the kind,  
Hears down a faint faint from afar,  
While all its mates are dumb and blind.

It is a sad-sad-sad thing,  
That, ere in the roller ring,  
Thine eyes were like mine once,  
But now they are like mine no more.

It is a sad-sad-sad thing,  
The story of some ancient ill;  
But "thou too" "thou too" "thou too,"  
Is all it says, and then is still.

It is a sad-sad-sad thing,  
It calls and calls and calls,  
Hushed by the pathos of its fate,  
Listen: no whisper of reply.

It is a sad-sad-sad thing,  
Comes from its doom-dissevered mate,  
A pain articulate so long,  
Whose ghost still lives the furthest thing  
Down the way of solitude of time.

Wait of the world's wonder-hour,  
When gods found mortal maidens fair,  
And will again be joined with power,  
Love's kindly law to overbear.

Like Pagan, did it feel the stress  
And coil of the prevailing world,  
Close round its being and its breath,  
Mute as a bird's nature to a bird's?

One only memory left of all  
The motley crowd of vanished scenes,  
Here and vain impulse to recall  
By repetition what it means.

"Phoebe" is all it has to say  
In plaintive cadence clear and o'er,  
Like children who have lost their way  
And know their names, but nothing more.

Is it a type, since nature's life  
Vibrates to every note in man,  
Of that ineffable desire,  
Meant to be, since life began?

1. In strange lands at gray of dawn,  
Waterfall have heard that fruitless plaint  
Through memory's chambers deep withdrawn,  
Renew its iterations faint.

So might yet from remotest years  
It come to us in magic, rare  
With longings unexpressed and tears  
Drawn from the very source of life.

—The Century Magazine.

## A Phase of the Temperance Question.

MR. EDITOR: We have been watching the current of opposition turned against the cause of temperance by those whose craft is endangered by its success. The basin subterfuge among politicians who are afraid to risk their elections without the influence of the saloon is that all prohibitory measures to restrain and control the liquor traffic strikes of the nature of sumptuary laws, which, they say, are averse to a free and democratic government. "No sumptuary laws" has a place in the Democratic platform.

In Congress, when a commission of inquiry was asked for by ten thousand petitioners from various temperance organizations to investigate the liquor business in relation to the good of the nation, it was opposed on the ground that every measure that looks to the restriction of the alcoholic traffic is a sumptuary law. But the sophistry of this plea was fully exposed by the Hon. J. T. Updegraff, member in Congress from the State of Ohio. In a speech in the House, in answer to a speech of Mr. Knott, who urged sumptuary laws as a plea in favor of alcoholic traffic, he said: "This charge is one of defilement and historic fact. Webster defines 'sumptuary'—'Pertaining to or regulating expenses.' He says, 'Sumptuary laws are laws passed by the government to restrain the expenses of its subjects or citizens either in apparel, food, or otherwise.' Furthermore he said: 'The law writers sustain this definition. Bouvier, in his law lexicon, defines them to be laws relating to the expenses of the people, and made to restrain excess in apparel, food and furniture, regulating the diet and dress according to rank.' Furthermore he said: 'Blackstone makes a similar, but stronger distinction. He defines them as laws against luxury and extravagant expenses in diet and dress, and the like, and speaks of them as an absurd relic of an earlier age. But laws against intemperance are distinctly declared to be of an entirely different nature and a legitimate exercise of civil power. If a man makes his vice public, though it may be such as principally to affect himself, as drunkenness, and the like, they then become by the bad example they set of pernicious effect to society, and, therefore, it is then the business of human laws to correct them.' Furthermore he said the profound and philosophic Montesquieu, in his 'Spirit of Laws,' discusses the subject of sumptuary laws at great length and learning, but evidently was not aware that laws against intemperance and the traffic which is its twin belonged to that class. He treats of sumptuary laws only in connection with luxury, extravagance and rank. Furthermore he said historical evidence confirms the same view. Sumptuary laws have been directed against luxury and extravagance, and not against intemperance. One of the sumptuary laws of a Chinese Emperor not only commanded frugality, but enforced labor, adding, if there is any man who does not work or a woman who is idle, somebody must suffer. The sumptuary laws of the Romans prohibited luxury and extravagance. They regulated the dress of the women and the dowry of brides. Under Tiberius sumptuary laws were by him enforced against the quantity of gold and silver ornaments, against pictures and statues, against wondrous art, against dress above rank. These and many other such laws were directed

not against intemperance proper, but luxury above rank. The English sumptuary laws were a series of absurd and arbitrary decrees against extravagance mainly in dress, ornament and diet, but never against intemperance in the use of intoxicants. They were a part of the crushing aristocratic machinery which sought not the benefit of the many; but the law guarded the ascendancy and promotion of the few. So it will be seen that sumptuary laws were always designed to oppress the poor and to promote aristocracy; whereas the prohibition of the liquor traffic is always designed to crush a vital evil—to benefit all men, and especially to benefit the poor and the ignorant.

We only have to investigate the working of those who oppose themselves to the temperance cause to witness a current of sophistry and intrigue running through their whole scheme from beginning to the end. The cry in Congress is, "Sumptuary." In the States it is, "Indemocratic." Among the freedmen it is, Your rights and privileges are taken from you by this temperance move. This is the first step. The next will be to limit your tobacco; then next to restrict the amount of bacon, and, finally, to expel the oil-mix, they tell them the ultimate of the plan is to put them back in slavery. Such sophistry can only be equaled by the forty acres and the mule promised the freedman by the carpet-bagger to make votes. A cause dependent upon such chicanery for its existence must sooner or later fall before the intelligence and refinement of the people of this commonwealth. J. P. MANFIELD, LA., Aug. 31, 1885.

## Louisiana Educational Association. What Next?

MR. EDITOR: You have heard of the second annual meeting of the Louisiana Educational Association, recently held at Monroe, La. Three years ago President and Mrs. T. S. Sligh, of Homer Masonic Female College, aided by Col. Alexander, of Minden F. M. College, Prof. R. A. Smith, Rev. J. W. Medlock, of Homer, Prof. A. C. Calhoun, and others, issued a call for a meeting of the friends of education at the concert hall of Prof. Sligh's school. A few friends and workers in the cause came forward, organized and went to work. Sligh, president; Calhoun, secretary; Smith, treasurer; Alexander, editor, and Hon. W. H. Goodale, orator.

The first meeting was held at Minden, and was visited by representative men of your city—Col. W. H. Browne, Prof. W. O. Rogers, Rabbi Leucht, Superintendent Easton—besides a number of leading citizens from other parts of the State. The speeches, essays, lectures, etc., were in keeping with the high aims of the association. The address of the orator of the association gave life and fresh vigor to the enterprise. Hon. Warren Easton was elected president. An Executive Committee, composed of Col. Boyd, Col. Nicholson, Mr. Goodale, Mr. T. F. Boyd, and others, was appointed. Hon. J. H. Shopper, of Shreveport, was elected orator. The roll of members was very much enlarged. At the recent session all the principal officers were re-elected, and the roll still further lengthened out: Mr. Easton, president; Prof. Calhoun, secretary; Prof. Smith, treasurer; Miss Williams, editress; Miss —, historian, and this scribbler, orator. We were honored with the presence of Rev. Dr. C. G. Andrews and Prof. Hutson, of Mississippi, Gov. McEnery and other distinguished visitors.

The work goes on grandly, being helped by every grade of learning and sentiment. Calvinism, Methodism, Episcopalianism, Catholicism and skepticism, together with all other sorts of isms, meet in one common onslaught on ignorance and superstition. The devout Christian can proudly claim that it was not his aim nor his desire to project into the occasion of an annual meeting any of the customs of his church and creed contrary to the customs and creeds of others. But just here I want to say that the world can not claim so much for its charity.

One of the first things I heard on reaching Monroe was that the programme of exercises for the Louisiana Educational Association included a grand concert and ball for Thursday night! Now, had it been arranged for a "grand foot washing," or a "grand love-feast," or a "grand class meeting," or a "grand experience meeting," or a "holy mass" on Thursday night, what a howl of disapprobation would have gone up from members of that association because there were some there who would have preferred "holy mass" to "class meeting," while some would have preferred a "class meeting" to "holy mass!" The association is not in charge of the morals of the people, and its managers have no right to project into its work anything on that line.

It is no use to go around the issue. The theological professor has just as much right to have the association endorse his peculiar views as the temperance professor has to procure the endorsement of his. This association was born of religious parentage, and is, or should be, as religious as a regiment of soldiers, or a State prison, or Congress—all of which have chaplains and recognize God in prayer. But just here and just now I enter my solemn protest against any more "halls," or any "love-feasts," or any "foot washing," or any "high mass" for the souls of the dead

being recognized as any part or parcel of the programme of those meetings of the Louisiana Educational Association. I submit the justice of this view to the judgment of the intelligent.

J. A. PARKER.

## China Grove Camp Meeting.

MR. EDITOR: Having been requested to send you a notice of the China Grove Camp Meeting, you have the following: The meeting was well attended, the weather favorable and the moonlight nights delightful. The congregations were large and attentive, and the estimated attendance on Sunday was about two thousand persons. There was a large number of tenters, and some new tents had been erected. This camp ground has been in existence seven years, commencing with a small beginning, having been born in a prayer meeting under an oak during the pastorate of Rev. P. Howard. It has the appearance of permanency, and at this place many souls date the commencement of a new life.

The meeting commenced on Friday evening and closed on the following Wednesday morning. It moved off well at the beginning; but it was apparent that the church was not fully equipped for the battle. There were thirty-eight accessions. The number of conversions could not be ascertained; but was supposed to be between seventy-five and one hundred. At several services the number at the altar for prayers was one hundred, or more. Many of the young people were the happy recipients of converting grace. The preachers present from the Lutheran field were Dr. Harmon, of Summit; Bro. Featherston, of Kavanaugh; Col. Heward, of Yazoo county; Smith, of Columbia; Pugh, of Amite City, and Simmons, the popular and live pastor of the work there. The presiding elder, Bro. Rayner, reached the camp ground on Monday to hold his Quarterly Conference. From the local ranks were Bros. Havors, Moore, Hyde and Reagan. This preaching may be characterized as earnest and practical. The young people received special attention. Bro. Featherston held a service for them at the church and addressed them on Sunday at eleven A. M., and Bro. Harmon entertained and instructed the children at three P. M.

The order during the day was excellent; but during the night "some fellows of the baser sort" disturbed the quietness of the consecrated spot. I commend the conduct of the young people. Though they associated freely, I observed no giddy and vain trifling or any conduct unbecoming the occasion. The people are kind and hospitable, and those more immediately interested in the meeting endeavored to make it both pleasant and profitable. It will be remembered long by us who were there—by many whose souls were liberated from the bondage of sin and made partakers of the Divine nature; and its scenes and enjoyments will not soon fade from the memory.

I have three suggestions to make to the association:

1. By all means have the camp ground incorporated with metes and bounds.
2. Permit no one to sell lemonade, ice cream, tobacco or cigars, or anything, within the incorporate limits. The licenses received do not compensate for the demoralizing influences engendered thereby. The vending of such things draws the attention from the object of the meeting, and many a boy will there take his first lesson in the use of tobacco. The thoughtful mind will readily see the tendency of this policy.
3. Have the pulpit moved forward ten or fifteen feet, so that it may be under the main body of the tabernacle. The preacher would then speak with more ease to himself and with more pleasure and profit to his hearers. We hoped that the editor of our ADVOCATE would put in an appearance.

Fraternally, J. M. FURR, AMITE CITY, Louisiana.

## Our Conference Collections.

I noticed in a recent ADVOCATE the action of a District Conference recommending the organization of a foreign missionary society in every church. This is a good idea. It certainly would help that fund and would stimulate the consciences of the brethren to contribute to all other church purposes; but in this plan there is the same chance for failure that already existed. I read an article in our paper some weeks ago that seemed to put at a discount the preacher whose conscience would give him no rest until the last cent assessed against his charge was raised and paid over to the proper authorities; yet it would be only this kind of a preacher who could make a success of church missionary societies.

I would suggest what, it seems to me, would be a successful plan for fully developing all the financial resources of our church, and especially for raising the Mississippi Conference to its proper financial position. Our Wesleyan brethren after a long, patient and careful investigation of the affairs of their Foreign Missionary Society came to the conclusion that in order for them to advance successfully, or even to maintain their ground, they must have more secretaries. We also need more. My plan would be to make every Annual Conference missionary secretary an add to the general secretary not only in name, but also in reality. Let him be required to be present at all the District Conferences and at as many places as possible in the bounds of the

Conference during each year. If he faithfully performs his duty, he will arouse our preachers and people to a sense of what they owe to the missionary cause and to all the other collections ordered by the Annual Conference. Let the Bishop appoint the secretary to a work that will only require half his time, and let the Board of Home Missions provide for the balance of his support. If he paid to the right man in our Conference, it will be one of the best investments our Board ever made. The secretary, together with requirements laid down in Paul's letter to Timothy, needs also the "grace of giving" and the ability to collect.

I think that an arrangement of this kind would benefit the church along all lines. It is true that our presiding elders could do much of this work; but their time is too fully occupied with other matters. I have preached in the Mississippi Conference nearly six years and have never yet found a people who, if approached rightly, would not pay to the full all demands upon them.

Brethren, let us hear from you. Are you not as much ashamed as I am that our Conference falls behind in its collections every year? If you are, suggest a remedy or let me have your views on my plan. Your brother, JOHN W. CHAMBERS.

## Every Proper Prayer is Always Answered.

But a prayer to be proper must always be made with the distinct and accepted understanding that it may be granted just as offered, or modified more or less, or refused entirely, just as God in his wisdom may deem best; and, furthermore, the petitioner must be in a proper state of mind and heart to present the petition and to receive the answer as it may be granted. Then if all these conditions be fully complied with on the part of the petitioner, why would anyone think that the Lord would hesitate to grant the petition? To suppose that he would refuse, or modify, or delay even, unnecessarily, would imply that God either does not authorize prayer at all or that he is whimsical and unfeeling or that he is arbitrary and unkind. But far from that—"as a father pletheth his children, so the Lord pletheth them that fear him." The Savior kindly tells us to "ask, and it shall be given you."

"What man is there of you, whom if his son ask bread, will he give him a stone?" "If ye, then, being evil, know how to give good gifts unto your children, how much more shall your Father, which is in heaven, give good things to them that ask him?" The Savior, when he asked "how much more" will our heavenly Father give us good things when we ask him right, meant, of course, to let us know that just in proportion, as the Lord is more able and more loving to us than we are to help our children, is he more willing and ready to bless us with all needed good when we ask him right, of course?

The reason so few of the innumerable so-called prayers are answered is because so few are offered aright. There are very many reasons why answers to so many of the so-called prayers are so long deferred or so often never granted at all. In the first place too many of the petitioners are wanting in too many of the prerequisites essential to the receiving answer to prayer—either the mind or the heart is not in a proper state of earnest devotion, compliant submission, loving obedience and trusting faith. And in the next place the petitioners too often do not begin at the proper place and in the proper manner, and they ask for improper things and dictate improper terms, and then they do not expect the Lord to pay but very little, if any, attention to their perfunctory, soulless and unrelieved lip-performances. Faith can never enter into a soul in such a state of unpreparedness and indifference. And prayer is never answered without faith. The Savior says, "What things soever ye desire when ye pray believe that ye receive them, and ye shall have them." St. James says, "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea driven with the wind and tossed." But no one can exercise effectual faith until the prerequisites are complied with. If such could be, the Almighty would be robbed by violence. But the Savior has taught us who are poor in spirit, for there is the kingdom of heaven; that they that mourn shall be comforted; that the meek shall inherit the earth; that they which do hunger, thirst after righteousness, shall be filled; that they that are merciful shall obtain mercy; that the pure in heart shall see God; that the peacemakers shall be called the children of God; that blessed are they that are persecuted for righteousness sake, for theirs is the kingdom of heaven; and that they that are reviled and persecuted and all manner of evil spoken against them falsely, for his sake, are blessed. And he encourages us to rejoice, and to be exceedingly glad; for great is your reward in heaven." Now, did not the Savior mean to teach us in this inimitable discourse when we are to begin to "seek the kingdom of God and his righteousness?" and to what glorious rewards we may obtain? And when anyone comes to God in such a state of soul as the Savior here recommends, faith just swells up spontaneously in

the heart and rushes irresistibly into the mind and awells into a flood of comfort and joy that swoops away all doubt of God's mercy and goodness and willingness to pardon and save to the uttermost all who come into him aright, and the soul is filled unutterably full of the love of God. Nothing short of this will be acceptable to God. He will receive nothing less; he asks nothing more. Stopping short of this it is impossible, utterly impossible, to believe that God will pardon and save us. Coming fully up to the Savior's standard we can not help but believe. But without faith it is impossible to please him, for he that cometh to God must believe that he is, and that he is a rewarder of them that diligently seek him."

Why should any doubt God's mercy and goodness and go unblissed and unhappy? He so loved the world as to give his Son to die for us, and as surely as the less is contained in the greater so surely will the Lord "with Christ freely give us all things." Since he did not withhold his Son, how can anyone think he will withhold anything else, as the gift of his Son was so infinitely greater than all other things put together? What a prodigy of absurdity to think so! Would a nation spend millions of money to build and man an invincible navy, and then when the tug of war come refuse to supply the brave and loyal men with ammunition and coal? Would a man incur the expense of digging to a great depth and finding plenty of good water for his family and then refuse to further expend the inconsiderable sum needed to buy a bucket and rope to draw it?

INCOGNITUS.  
August 5, 1885.

## From the Work.

RICHLAND, MISS.

MR. EDITOR: I have just closed an excellent meeting at Richland. Bro. Ramsey, my presiding elder, was with me, doing valuable service for the Master. The whole church was greatly revived. Six conversions and eight accessions.

THOS. CAMERON.

MR. EDITOR: I am here to aid Bro. T. Cameron this week in a meeting. The readers of the ADVOCATE will remember that there was a great revival at this place in June, in which a considerable number of souls were converted and added to the church. We hope that they will be strengthened and many more brought in on this occasion.

I attended the Salem Camp Meeting, Louisville circuit, North Mississippi Conference, August 21-27. There were about twenty-five conversions and ten accessions to the church. Revs. J. D. Cameron, P. E., J. A. Leach, P. C., J. S. Oakley, L. D. Worsham, G. H. Hodge and A. W. Langley were the preachers, together with Revs. Cooper, Vance and Fox, of the Cumberland Presbyterian Church. From thence I went to Waterford and spent last week with Bro. C. L. Ballard. The meeting at that place was a great success, several conversions and the church membership greatly revived. I left Bro. Ballard and his people triumphing in the Lord. May the good work go on until their designs are accomplished, especially the closing up of the liquor traffic in Waterford!

Rev. J. H. Hunter, of Cornersville circuit, is sick with typhoid fever.

Rev. H. C. Parrott is carrying the works of the enemy by storm on McCoel circuit. He, aided by Bro. J. A. Bowen, held a successful meeting at McCoel last week. The Lord is blessing the Attala circuit, also under the ministry of Bro. Dollar. Bro. Cameron has just closed a good meeting at Richland. All along the line the bugle notes of victory are sounding: "Bless the Lord, O, my soul!"

G. W. HACHMAN.

SEBASTIA, MISS.

MR. EDITOR: Friday night last, August 29, I closed a meeting of four days at Soule Chapel, on this charge. Results: Twenty accessions and the church abundantly blessed. I had no ministerial help.

E. F. KIDGEE.

LAKE, MISS.

MR. EDITOR: We have just closed a very successful and profitable meeting at High Hill, Lake circuit. Results: About twenty-five or thirty conversions, two accessions and the church greatly blessed—most of the conversions and the two accessions were from the Sunday-school. We are under lasting obligations to Bros. J. S. Weems, (local), and A. D. Miller, from Trenton circuit, for efficient services rendered. To the Lord be all the praise and glory!

W. W. CAMMACK.

MARTIN, MISS.

MR. EDITOR: Within the last month I have held protracted meetings at three points on my charge and at every meeting the pastor was blessed and strengthened. At Mizpah the meeting continued five days and resulted in the revival of the church; the conversion of several persons and four accessions. An outdoor meeting at Flower Hill was broken up by the rain at the close of the third day. The result there was a strengthening of our minds for the work of church building and three accessions to the church. At Martin we had an especially delightful meeting. We had three services a day for ten days. The spirit of prayer seemed to possess the entire membership, and in turn was manifest at the very first service. Sinners were convicted and converted, the backslidden were re-

claimed, God's people were blessed and cried for joy and thirty-two persons united with the church. Thanks are due Bros. Drake, Poun, Bradford, Slins, Robertson and others for valuable service rendered.

There is to be seen a marked advance in every department of church work on the different appointments on the charge. There have been added to the membership of the church on the work this year sixty persons, three-fourths of whom were received on professions of faith. I devoutly thank the Lord for his goodness.

A. F. WATKINS.

TERRY, MISS.

MR. EDITOR: We have recently enjoyed a gracious revival of religion at Terry circuit, at Bethesda Church. Assisted by Rev. H. D. Howell, Hazlehurst, we protracted the service seven days, embracing the first Sunday in August. The congregations, generally, were large, and attention given. The people, as well as the preachers, met promptly at ten o'clock for prayer and experience meeting, which was by no means a small part of our services, but was very edifying and profitable to all exercised therein. After a short intermission we came together again for eleven o'clock service.

The brethren gathered themselves together for what we call a "men's prayer meeting," and the sisters likewise for a "ladies' prayer meeting." There we poured out our souls before God in praise and prayer and talked freely one with another for the space of one hour, after which we again came together for evening services. And by the means of these morning and evening prayers and experience meetings and the preaching of God's word under the influence of the Holy Spirit, we were sufficiently humbled before God so that we could truly say,

"In my hands no price I bring,  
Simply to thy cross I cling."

And to our heart's delight God removed with compassion towards us and poured out his Holy Spirit upon us in great power, which resulted visibly in twelve conversions, five accessions to the church and his believing children greatly revived and strengthened in their most holy faith. In word, I do not know of any church which is in a better condition than Bethesda. We have the best Sunday school in many respects at this church than I know of anywhere. Prayer class meetings are regularly held and well attended. A woman's mission society, which has been organized several years, is in good working order. Pray for us that we may abound more and more in the work, knowledge and love of God.

J. N. TUCKER, P. C.

BYHALIA AND VICTORIA, MISS.

MR. EDITOR: Some six months since the above-named charge was placed under the pastorate of the undersigned by Rev. John Barcroft, presiding elder of this, the Holly Springs district. The work was undertaken with fear and trembling, as the auspices were far from favorable. We are glad to report, however, that everything is moving on gradually. We have closed a series of meetings at Victoria with very gratifying results. At Victoria a week's work resulted in a most glorious revival in the church, eight conversions and six accessions. The Victorians, although we humorally are, are strong in the Lord, regular Spartan band. It would be hard to find a church in North Mississippi, or, indeed, anywhere, that is more according to members, harder or enjoys more religion than this noble people. Victoria is a town on the M. & S. R. R., and, of course, the church organization has had but a few years of existence. We have no church building worth the name, but a very strong and decided effort is now being undertaken one that will be a credit to town, vicinity and to Methodism. We hope, Mr. Editor, before the close of the year closes to have you visit and dedicate to the Lord a handsome new church at this place. One of most encouraging features of the work at Victoria, which culminated in revival, is the awakened and increasing interest in the cause of prayer, not only of church members, of the irreligious in the vicinity. Everybody is helping to build the church. May God abundantly bless this noble people and give them every one a part and lot in that house made with hands! Acknowledgment are due Rev. J. T. Moody for very assistance rendered during the meeting. Bro. Moody favored us with a five very powerful and effective sermon, winning all hearts. A pastor's lasting love and gratitude but a poor return for this valuable help.

At Byhalia we have been laboring in the prayer meeting, Sunday and pulpit to sow good seed, expecting before the close of the year to reap abundant harvest. In this the Lord has not disappointed us, blessed be his name. Sinners have been converted, backslidden reclaimed and the church wonderfully revived. Never in our life have we had our heart so set upon anything as upon this meeting, and we are filled with thanksgiving and praise to our God for the outpouring of spirit and the demonstration of power. Happier multitudes of heartier witness and testimony Jesus we have never seen or heard. While the good work was moving the church there were five or six







## Christian Advocate.

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CHAS. E. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, D. D. REV. J. T. RAWLER  
REV. W. L. O. HENRICHT.

THURSDAY, SEPTEMBER 17, 1885.

All the "first sales" have been duly chronicled, and all crop reports agree that they are the first fruits of an abundant harvest. The acreage is measurably increased in many sections, and the yield will be possibly twenty per cent. larger than last year. There is a spirit of hopefulness abroad in the land. This, then, is a good time for pastors to increase the ADVOCATE'S subscription list. See that all who have pleaded poverty have an opportunity of supplying themselves with their own church paper. An ADVOCATE in a family now will help the connectional collections during the next two or three months. Our people must know the needs of Zion before they can be expected to display the grace of liberality. Men are not apt to contribute to causes about which they are uninformed. The well-filled columns of a church paper is the most efficient "help" a pastor can have.

How thrilling is the news from the churches. There seems to be a grand simultaneous charge on the empire of darkness all along the line. Soul-saving is not a lost art and the gospel has yet apostolic power. We would be glad for brethren to forward brief reports of meetings immediately. A "revival column" will cheer the church universal.

The voice from the West on foreign mission collections is a trumpet call to the whole church. The Denver, Montana and Western Conferences have met their assessments in full. If the older and better organized sections of our connection make like responses, next May will look upon a treasury out of debt and with gilt-edged credit. To achieve this, let each pastor resolve to report no deficit at Conference on the foreign mission assessment. We will underwrite for one pastor.

A postal from President Adams, of Centenary College, last week, received after the ADVOCATE had gone to press, brought cheering news of the opening session. On the first day there were more matriculations than at any opening since 1881. It is confidently expected that the attendance this term will show a marked advance. Since the completion of the great trunk line from New Orleans to Memphis, giving Centenary easy and ample railroad facilities, confidence in its permanent and increasing success has been restored. The religious atmosphere in that college is most wholesome. During his presidency Dr. C. G. Andrews once remarked on the floor of Conference that he believed a boy would more likely be converted at Centenary College than at home. No church institution could have higher praise.

The centennial of temperance reform in the United States is to be celebrated next Sabbath, the twentieth instant. Ministers of all denominations are requested to preach special sermons on the subject, and all congregations to offer special prayer for the decrease of intemperance and the destruction of the liquor traffic. This is the great Divine-human cause of our age and country. No one should be indifferent or withhold his influence. It involves the shelter of our homes, the salvation of our sons, the enlargement of our Christian civilization. Opposition is stubborn and strong. Millions of money are ready to purchase perjured consciences, suborn witnesses and subsidize influences, commercial, social, political and ecclesiastical. We must not underrate the power of our enemy. But God and right are on our side, and we must prevail. The essay of Dr. Benjamin Rush, published one hundred years ago, was the first note in an organized struggle against this vandal invader. It is an event worthy of commemoration. The new century will witness nobler things in the redemption of our country from this curse. By resolution of the preachers' meeting the New Orleans Methodist pastors will make this the theme of pulpit discourse next Sabbath.

## The Administration of Foreign Missions.

Of almost equal importance with the educated spirit of missions and liberal offerings therefor is the question of administration. With generous giving there must be wise and economical appropriations. Every farthing of the Lord's money should assure the largest possible returns. Misappropriations or excessive appropriations are to be deplored. Business methods must be as rigidly applied in the disbursements of mission funds as in the management of any purely secular enterprise. This the church has a right to and does demand. While the grace of liberality will not fail of its reward whatever the use or misuse of our offerings, we do not like to put money in a bag with holes. It is, therefore, with great satisfaction that we publish an article in another column from Dr. Kelley, our missionary treasurer. He gives concisely and clearly the history of the Board's administration for several years and the present condition of the treasury. The principles on which they proceeded, their reasonable faith in the church, the growing demands of our widening fields and the annual receipts are all succinctly stated.

In the office administration of foreign missions one of two lines of policy must be pursued—either appropriate money only after it is collected or venture on the probable offerings of the church. The first, so far as we know, is not adopted absolutely by any church or Board of Missions in the world. The second, however, is variously modified. Within conservative limits it is the proper plan. The other offers no field for expansion, no stimulus to larger and grander things. There must be the courage that ventures into doors opened by Providence in order to develop greater zeal and liberality at home. To this policy are we indebted for the growth of our foreign missions within the past seven years.

At a recent Wesleyan Conference in England this subject was freely discussed. A restrictive policy had been adopted the year before and had resulted in decreased receipts. This gave ample range to the discussion, and opposing views were set forth with clearness and power. Some of the views advanced were reproduced as helpful in the study of our own best methods of operation.

Rev. J. Posnett defended the old policy of aggression. He said: "It was one of sagacious enterprise; a system of adventurousness and of faith coupled with great prudence and practical sagacity and painstaking effort to bring about the improvement of the missionary income." Another minister said: "If when the income was stationary the expenditure must also be stationary, then all their glory was in the past." One of the secretaries said: "Our fathers began this work without any money at all. They went into debt with great courage, and remained in it with great tranquility." Rev. A. McAulay defended the new policy and argued that there was nothing in it to prevent advance. He said: "Subscribe \$50,000, and the Missionary Committee will go on. The way to go into fresh enterprises is not to go into debt, but to go into our pockets."

Mr. Clarence Smith, a layman, said: "I like to keep out of debt; but the mission treasury never had and never would have money in hand, and they never would be able to avail themselves of any grand, striking opportunity of extension that might present itself with this new policy of unavoidably keeping expenditures within their income." Dr. Riggs made an elaborate and able speech in favor of the new policy—restricting expenditures to the actual income. He denied that the decreased receipts were chargeable to the unaggressive action of the committee, and reminded the Conference that it was the failure of income that caused the new policy.

Rev. E. E. Jenkins, a returned missionary, an ex-president of the Conference and at present one of the missionary secretaries, closed the discussion in a very thoughtful speech. Among other things he said he "could never be a party to the fulfillment to the letter of that resolution, that under no circumstances was the expenditure to be in excess of the income. In the spirit of it he would always be willing to act."

This more aggressive policy our Board elected some years ago, and the results have been most gratifying. Our missions have been enlarged, the number of missionaries quadrupled, the list of converts multiplied and our annual collections advanced in seven years from \$70,000 to \$191,000. There must be careful regard to probable income; but the policy that holds rigidly to appropriations only of cash in hand will fetter the triumphal march of the church toward the world's conquest

for Christ. Such was not the apostolic plan, and has never obtained in the history of the ages.

## A Rat-Eaten Experience.

We heard this suggestive story at a recent District Conference. A certain brother of another communion was converted in early life, and, though a firm believer in the final perseverance of the saints, had many spiritual failings and backslidings; so he wrote out his experience, giving all the circumstances in detail of time, place, etc., and carefully laid it away. To be sure that he was really a son of God he would occasionally refresh his memory by reading over his written experience. His was a devious course, alternating between good resolutions and sad moral offendings. At length he became very ill and feared that death was imminent. The thought of soon appearing before his Maker compelled an examination of the foundations of his faith. He had no external, joyous consciousness of Divine acceptance, and was forced to recall the memory of former years as the only ground of hope. His wife was asked to bring his written experience; but, alas! the mice had found the old paper and quite destroyed it. So in that dreadful hour he was brought face to face with eternal issues and had only a rat-eaten religious experience. With no present consciousness of sonship and no carefully preserved record of his conversion, he was of all men most miserable. Some moralizing on that story we have not unprofitably indulged.

That man types a multitude. His generation is numerous, and not decreasing. Like his, their religion is not a present experience, but a mutilated reminiscence. They may not write upon paper, with pen and ink, the fact and circumstances of their conversion and lose it or have it rat-eaten; but it is as really a lost or destroyed memory. The patient wife, vainly searching through trunks and drawers for the old paper, fits types a multitude of obsolete Christians exploring the hidden recesses of memory for some evidence of their espousal to Christ. They have vague recollections of a peculiar spiritual exercise in early life and make a fruitless endeavor to revivify it. There has been no manifestation of Divine grace in recent years; but a dim remembrance lingers of the Spirit's presence in the remote past. And on this attenuated thread some men hang eternal things.

No man is saved by experience. However vivid and inspiring the circumstances of our induction into the kingdom of Christ—however marvelous the transformation from darkness to light—that experience has no saving virtue. We might have visions of the transfigured glory of our Lord and afterwards forget and reject him. It is well to have spiritual exercises and manifestations. We should be a witnessing people—testifying of the power of grace in our hearts; but it is only our abiding faith and hope in the Lord Christ that will save us.

An experience which exists only as a memory may be a snare and a curse. How often have pastors heard expressions like this: "I know I was converted; that fact nobody can dispute. I once enjoyed religion if I don't now." And on that memory that brother bases a false hope of final salvation. No backslidden Christian can plead his former conversion as an argument for Divine favor. Absent and rejected grace furnishes no vantage-ground on which to intercede for restoration to spiritual sonship. Because we have been converted places God under no obligation to condone our present wickedness and guarantee final deliverance. A religion of reminiscences is ensnaring and to be dreaded. When any day is less happy in Divine love than a former we are in danger. It is always suspicious when a brother dwells on the experiences of forty years ago. If he lingers amid the memories of the past, it is because they are more vivid than the present.

We should, therefore, beware of living on spiritual memories. They are powerless to help or comfort when most needed. Like the old brother's paper, they may be rat-eaten or beyond recall. Present faith is our test of security and favor with God. We are to live by daily supplies of grace, and are supplied according to present capacity and desire.

Ruston, La., a town not yet two years old, grows apace. The Calligraph reports that the academy opened last Monday with one hundred pupils, which increased to 108 by Wednesday. We shall long remember our pleasant visit to that young metropolis of North Louisiana. The revival meeting there resulted in two conversions and five accessions to the church.

## The Missionary Status.

We need that the church shall see our financial attitude as it really is. Men of enthusiasm are in danger of underestimating the serious nature of our situation, while men of business habits are perhaps inclined to take too gloomy a view of the outlook. Let us look backward a little. June 1, 1878, Dr. McFerrin, then secretary of the Board of Missions, gives in his annual report the following resume of receipts:

From June 1, 1874, to June 1, 1875, domestic and foreign (collections taken together), \$107,570. From June 1, 1875, to June 1, 1876, foreign, \$61,674 11; domestic, \$79,501 92; total, \$141,176 04. From June 1, 1876, to June 1, 1877, foreign, \$70,658 44; domestic, \$55,052 80; total, \$125,711 24. From June 1, 1877, to June 1, 1878, foreign, \$67,488 66; domestic, \$49,185 42; total, \$116,674 08.

The quadrennium gives a small increase in foreign and considerable decrease in domestic missions. The Board was at that date free of debt. June 1, 1878, to May 1, 1879, foreign treasurer reports \$65,139 72. May 1, 1880, \$87,472 16. May 1, 1881, \$103,941 80. May 1, 1882, \$103,741 74.

The fine increase in 1879-81, led the Board at the annual meeting in 1881 to an increased appropriation, which not only left us at the close of the year with a debt of nearly \$32,000, but a large part of the appropriation yet to be paid. As there was a slight decrease in collections in 1881-82, this debt should have led to caution in appropriations May, 1882. The report of the Committee on Estimates urged that appropriations should not exceed collections of previous year; but meetings of the Board during sessions of the General Conference are never characterized by carefulness. Representatives from mission fields are likely to be present and give the urgent side of their wants. New members, with more enthusiasm than experience, help to do the work of appropriation; and instead, therefore, of bringing the appropriation down, as the committee asked, to \$103,000, appropriations were made amounting to \$144,500. This is the origin of our indebtedness.

Collections for 1882-83, \$160,272 82. This is the largest increase ever made by the church in any one year—being in fact much more than the increase made in any of the preceding quadrenniums—led the Board to an increased assessment of \$264,000 and an increased appropriation of \$180,355. Again the Committee on Estimates asked that no more than \$160,000 be appropriated; but it is not remarkable that the large increase in collections should have enabled the more hopeful members of the Board to carry the increased appropriation.

This brings us to May, 1884, when collections were reported at \$188,962 and a debt of \$39,000. The warning voice of the Committee on Estimates was again raised—it was suggested that the proper place for faith was conjoined with work in raising the collection, not as the author of mere votes in making appropriations.

But we were at the beginning of the Centenary year, the large appropriations of the previous year had planted work which we seemed compelled to nurture; the temper of the church and Board had encouraged two of our superintendents to project and build an Anglo-Chinese University in China and mission headquarters in Mexico in advance of funds authorized; additional missionaries had been sent to some of our mission fields; there was no point at which appropriations could be reduced without repudiating obligations already on us—constructively at least—or else abandoning work already begun. The thought of beginning the Centenary year with a retreat along the missionary line so fired the heart of the then senior Bishop Pierce, that he struggled to his feet, summoned his lost vocal powers to his aid in this emergency, and blew a call so clear and loud to move forward, that the timid in the Board were silent, while the enthusiastic voted an appropriation of \$260,000. This was the culmination of our debt. The Centenary year with all its helps, fell \$87,000 short of the appropriations based on the hoped-for collections. We began the year with an adverse balance of \$39,000, which gives us now a debt of over \$120,000.

The point on which we would rivet attention is this: Not one dollar of this debt was for enlargement last year, but only to provide for existing work. To fail, therefore, to provide for this debt, means the abandonment of projected work; it means recall or actual suffering to our foreign missionaries, and the abandonment of souls committed by God to their care, for whom no one will care. To carry the debt involves the use of personal credit in a way which violates obligations to those of one's

own household. This ought not to be expected longer than the church has time to digest the facts and make response. There is a view which is gloomy enough, i. e., to compare the demands of the mission fields with the rate of increase in the Board's collections for two years past. There is another view which is cheering in a high degree, viz.: This Board, eight years ago, did all the work the church is now doing, through our Board, the Woman's Board, and the Board of Church Extension. The church in 1877-78 only paid \$67,000 with which to do the work. In 1884-85, collections of the Board, of Missions, \$183,000; Woman's Board of Missions, \$52,000; Church Extension Board, \$40,000; total, \$275,000.

We have used round numbers in giving collections. This increase is marvelous, showing an amount of spiritual vigor in the church on which we may rest securely any demand founded in righteousness. Our object has been to put before the church candidly the causes which have led to our present strait—the necessity for immediate response or retreat on the one hand, and on the other the ground of our hope and the reasonableness of that ground. You ask whether a response now does not mean an increased assessment next year. We reply, there has been no increase of assessment since 1882.

This pressure of debt will assuredly bring greater caution to the Board, and the long stand made by the Committee on Estimates in favor of keeping appropriations within collections of previous year, is likely to be seriously heeded in the future. Our bankers so far have been not only just but generous, but \$100,000 is their limit. Personal credit helps to content them for a time, but the situation is extremely unsatisfactory to them and the officers of the Board, and must, if help does not soon come, bring disaster to our missionaries. Some one says there is no enthusiasm in an old debt. We want the church to see that this is a new debt and one which forbids one step forward by way of enlargement until we are prepared to redeem our pledges to those who have gone forth trusting in the honor and brotherhood of the church.

The Board, May, 1885, realizing at last the pressure of debt, reduced appropriations from \$260,000 to \$160,000. This was cutting down to the very last figure that would allow the possible existence of the work then in hand—unpaid appropriations of previous year for churches, amounting to about \$40,000, were recalled. It is plain that this large reduction of \$140,000 is a heavy blow on our missionaries and their work—to go further would be positive suffering for necessities of life. All we ask of the church is to pay the assessment of \$264,000 which has been standing at that figure for three years. That we can raise it has been demonstrated in so many of our charges of all grades that it is now certain that success is a simple question of earnest resolve and practical methods improved with faith, baptized with prayer and crowned with the self-denial of our gospel, which is no new gospel, but the same which you have heard from the beginning.

D. C. K., TR.

## The Clergy, Colleges and Champagne.

We should be careful not to take up reproach against a neighbor; but the condemnation of wrong in our brother or ourselves is not to be tolerated. Unless we deal faithfully with our neighbor, Christ will be wounded in the house of his friends, and blood will be upon our own hands. Though he may resent our warning as intermeddling, and repudiate it as an "impertinence," we are not relieved of responsibility. Evangelical religion is established among the nations in face of perpetual and persistent protest. So we have to encounter opposition nearer home in discharging duty as our brother's keeper. This relation is heavenly ordained, and its obligations divinely imposed. In the spirit of this relationship we reproduce the following. It is from the pen of Rev. Dr. M. B. DeWitt, a distinguished Cumberland Presbyterian minister, and is found in the columns of the Cumberland Presbyterian. He was present at the commencement exercises of the University of the South, at Sewanee, Tenn., an institution of the Protestant Episcopal Church, and speaks of the occasion as follows:

On the programme was the item, "Vice-chancellor's medal for ecclesiasticism." Religious service and church ideas prevailed everywhere, and the claim is broadly made that imparts a church education. Now, this feature of the programme was P. M.—Commencement. Bishop hop in theologians, professors, students and all the ladies were expected at this part of the great day. Again, as I am speaking freely and over my own

signature, Wednesday night after Col. Colyar's address came the alumni banquet, at which not only students, but toasts with wine were the order of the day, given and responded to by ministers of the gospel of Jesus Christ, with young men who are just entering life's battle with all its temptations and follies, and yet do they not pray. "Lead us not into temptation (to drink and get drunk) but deliver us from evil!" (habits and results of wine-drinking, dancing, card-playing, base-ball associations and all other unhappy consequences of a society Church education?) After the commencement exercises in the chapel the various residents, Bishops, professors, and others, I am credibly informed, had lunch for their friends, a chief feature of which was wine, poured often by rectors and divinity students' as well as women's hands, for all who would drink. What is the probable, not say natural, or necessary outcome of this? I may not be a true prophet, but, reasoning from simple facts, as from cause to effect, I would greatly fear that the church is educating many a youth to be a scholarly drunkard, for which the direct responsibility will rest on the shoulders of the church whose duty it is to teach "Abstain from all appearance of evil," and to say, "I pray God thy whole spirit and soul and body be preserved blameless unto the coming of our Lord Jesus Christ."

That is written by a responsible pen. If incorrectly reported, those interested should see that the facts are given. Indeed, the "Bishops and other clergy" who compose the Board of Curators of that institution owe it to themselves, their church and the cause of Christian education to make denial if they can.

This is another argument in favor of a positive and practical Christian education in our church schools. But, alas! for a college and clergy that will condone wine-bibbling and the dancing craze. What parent would not shudder at the thought of his son filling a wine-glass at a feast even for a Bishop! But we forbear. The occurrence carries its own condemnation.

## The Advocate, of September 3.

The ADVOCATE, of September 3, leads off with an article by Bro. Steel—"Oracle of Norwood." It was a reply to an article from Bro. Dym which must have been a little anomalous. Some might think that drop of gall had fallen even in good Bro. Steel's inkstand. Toward the latter part of the article a little was said about the change of our church name. I feel but little interest in that subject. I might be somewhat stirred if I thought there was any probability of a change. When the name was given us I suppose the intention was to distinguish us from the Northern branch of the Methodist Church in the United States. "South" was added because we occupied the Southern portion of the country, and not to represent harm or ill will to anyone. As the word "South" in our name does not and never did signify any ill or unkind feeling toward our Northern brethren, nor any intense sectional prejudice, I am not willing to have it changed thereby leaving the inference that such was or ever had been the case. If "South" in our name means "hated of Yankees," I would say Strike it out; and if it was not done I should feel like striking out to see a church-name elsewhere.

Next, "Summer's Canvas." Dr. Grace. I have made many fine home institutions. Other things being equal, the school nearest home is the best one for your children. Then comes "China Letter," by Bro. Royall. He tells of crops, the physical condition of the missionaries, Anglo-Chinese School, clothed with remarks on preaching—the important instrument in saving the world.

Then an article by Bro. J. Jones, the patriarch of Methodism in the South-west. His trumpet gives no uncertain sound. His article before this caused me to buy book. His style is clear. No more or gall in his inkstand.

Then we have the Sunday-school lesson expounded. I like that. It helps me in my prayer meeting. I frequently comment on the lesson at prayer meeting.

Then comes "Rights and Privileges of Laymen." I have no objection to a layman from each district in the cabinet of the Bishop. He desires their aid; but they ought to be unselfish, broadly cultured and deeply pious. No need of trouble the General Conference with this matter. "Progressive," on "Fossilized Presiding Elders," has a level head. Let the presiding elders return to their parsonages at least every four years. Some men are peculiarly and admirably suited to the presiding eldership, and they are the very men that make the best pastors. Don't place a man in office that is fit for nothing else and keep him there until he is not fit for that.

Bro. Holloman has in this issue about a column on "Church Name." He says much











Christian Advocate

Obituaries.

**ELLIS**—Died at his residence, near Amite City, La., August 11, 1884, JUDGE ELLIS PARKER ELLIS.

Judge Ellis was the youngest son of John Ellis and Sarah Johnson, and was born in Georgia, January 5, 1807. In his infancy, his parents removed to Louisiana, where his life was passed. Heared amid the stirring scenes of a frontier life, he was trained to mental labor, and formed habits of industry, which he retained ever afterwards. The country, then, afforded but limited school facilities, but his was a bright, retentive mind, which early took hold upon knowledge; and, a student by nature, he laid the foundation of a sound and liberal education. His mother was a woman of deep piety, and his youthful mind was early imbued with the truths of the Christian religion.

In 1830 he was converted and joined the Methodist Church under the ministry of Rev. John P. Haney, and of this church he continued a zealous, consistent, faithful member until his death.

In 1831 he was married to Miss Tabitha Emily, the youngest daughter of that eminent citizen and devoted Christian, Judge Thomas C. Warner; and, soon afterwards, he located in Covington, La., where he resided until 1835, when he removed to Clinton, La. In 1839 he changed his residence to the vicinity of Amite City, La., where he spent the remainder of his days, and closed his life.

In his early manhood his sterling character and ability found ready recognition, and he was called to the public service, filling acceptably the offices of recorder and clerk of the probate and district courts.

While thus engaged, he devoted his leisure moments to the study of the law, and, in 1837, he was admitted, by the Supreme Court of the State, to the bar, and recognized as a practitioner before the State and Federal Courts.

Subsequently, he was chosen, by the general Assembly, in which he served for several terms. He actively practiced his profession, then, and continued, until the year 1843, when he became the judge of the judicial district, composed of the parishes of Tangipahoa, Washington, Livingston, St. Helena, and St. Tammany. This position he filled until the year 1873, and to it he was re-elected by a large popular majority, at the general election of November, 1872, but was excluded from its functions by the fraudulent and usurpation of the government of that State. From this time he devoted himself to agricultural pursuits, in which he had always taken interest and delight; though, in 1877, after the restoration of legitimate government, he was induced to accept the appointment of president of the Board of Public Education, a position which he filled with fidelity and zeal, for the cause of popular education was ever dear to his heart.

In this office, which was honorary and without emolument, he rendered his last public service.

Of his marriage, eight children were born, five of whom with their widowed mother, survive him. In his domestic relations, his life was one of unbroken peace and happiness, save when the death-angel cast the shadow of its dark wing across the hearth-stone, to hear some loved one to the spirit world. In his sisters, he was reasonably prosperous, educating his children, and providing comfortably for his household. Not coveting riches, nor amassing great wealth, he yet saw much of fortune's vicissitudes, for the accumulations of his life were, in great part, swept away by the results of our civil war.

Such is a brief resume of his long and useful life.

In deportment, Judge Ellis was modest, affable, of engaging manners, courteous and kind. He was even-tempered, tender-hearted, devoted to friends and country, charitable, true as steel, to his convictions of duty, and eminently pure in thought, word, and personal conduct. He was a man of clear intellect, sound judgment, active habits, and strong and decided character. He hated shame, and he loved truth for his own sake. His methods of life were always characterized by directness and simplicity in conception and in execution. He had the courage of his convictions, and, while never obtruding his opinions upon others, yet, in the support of what he deemed the right, he was bold and inflexible.

As a lawyer, he was conscientious, and the practice of his profession was characterized by fidelity to his clients, by fairness and courtesy to his opponents, and by candor and respect to the bench. He was a safe counselor, and an able and earnest, but never a biased, advocate.

As a judge, he was patient, painstaking, independent, and just. His administration of this high office was during the most trying period of our history, as a State, and yet it was such as to win the approbation of the people. He regarded the judge as the monthly piece of the law, and what it required, he fearlessly declared and enforced; but, where a margin was left for judicial discretion, his conclusions were moulded on the purest principles of justice, and tempered by a mercy which was alive to every appeal of misfortune or suffering.

It has been said that his firm, but, at the same time, humane bearing, as a judge, towards the newly enfranchised class, had great influence in saving his district from the disorders and bloodshed that afflicted some portions of the State.

It is a fair commentary upon his judicial character to note the fact, that, in the last reported case, decided by the Supreme Court, under a former constitution, the opinion of Judge Ellis was signed as the opinion of the court, and that, in the first case, decided by the judges of the succeeding Supreme Court, his opinion was commended for his learning and ability.

But it was in the family circle and at his hospitable home that his nature found its perfect expression. There was in his beaming face and gentle voice and noble simplicity of manner, the very soul of hospitality for all who came beneath his roof. To his children and grandchildren, he stood forth as an exemplar of all that was good and noble. Firm, but without harshness, always just, sympathetic, pleasant, considerate, he was, at times, the companion and father, the counselling oblique by the law of love, rather than by the rule of force; so that their young selections twined around him as the tender vine around the majestic tree; and to them, precious as the record, came the memories of his life.

To him and the noble woman who was the wife of his youth, and the partner of all his joys and sorrows, were given fifty-three years of wedded life, and yet his closing days were

marked by the same tender consideration, the same delicate attentions, the same endearing words, the same implicit confidence and soul communion that characterized the earlier days of their union. He was absolutely loyal to all his duties as a husband and a father, and ever faithful to his marriage vows.

And during more than forty years of the writer's acquaintance with Judge Ellis, there has been no time, when some orphan, or widow, or unfortunate was not an inmate of his home and the recipient of his bounty, and there are many whose hearts warm with love and gratitude at the recollection of his words of cheer and his deeds of charity.

As a Christian, he was consistent and faithful. His piety was not ostentatious, but it was deep and abiding. He was a man of prayer, and his house was a house of prayer. In the merry and loving kindness of his heavenly Father he had implicit trust, and his faith in the promises of God lighted his pathway through life, and at its close even down into the shadowy valley of death.

For over half a century, his home was the home of the Methodist minister. In him the "preacher in charge" always found a friend, and a safe counsellor; and there are many among the ministers of God in the church militant whose eyes will brighten at the recollection of his kindly words of encouragement and his generous deeds, when there was need of help; eye, and we believe that scores of ministers who knew and loved him here, and who had transferred to the church triumphant, made haste to bid him welcome there.

In all the affairs of the church, he took a deep interest. To its support he contributed of his means, and he served throughout his life as steward, sometimes as class leader, and often as lay delegate to the Conferences, district and annual.

His last illness was of several months duration, and his sufferings were great, but, throughout, he was patient and resigned. He knew that his life was nearing its close, but, with unquenching heart and a steady eye that told of victory, he met the "last enemy."

His grave repeated assurance that all was well with him, and those who knew him best, have no shadow of doubt that he has entered upon that rest which is the reward of the faithful. Surrounded by loved ones—his wife, his children and children's children—he breathed his life away as peacefully as if falling into a pleasant slumber.

In the family graveyard, near his home, he was laid to rest; and, there, life's duties done, he sweetly sleeps, awaiting the resurrection of the just.

"And I heard a voice from heaven, saying unto me, write, Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them."

**MANNING**—ORA ARRETTA, daughter of W. L. and S. A. Manning, was transplanted to heaven, August 20, 1885. Her beautiful life began January 19, 1878, consequently she was seven years, seven months and one day old when she passed over the river of death.

After five days of intense suffering she gained the victory, and she went to meet Christ our Savior, who said, "Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God."

She was rational to the last; gave her mother specific directions how she should be dressed, and what disposition to make of her toys and flowers. This passed away one of the sweetest flowers of our community. She was a member of Hebrew Sunday-school, and delighted in singing the Sunday-school songs. Her favorite was, "Only an Armor Bearer." This is the fifth child of Bro. and Sister Manning have buried at Hebrew, all under eight years of age. What an incentive to live godly! Five little children waiting and watching for their father's return.

J. F. ROBINSON, Pastor.

**PATRICK**—SISTER CATHERINE M. PATRICK, the widow of James Patrick, died in New Orleans, her native city, July 28, 1885, aged forty-five years.

For many years she had been afflicted with consumption, which, by its slow and steady progress, kept her constantly warned of her approaching dissolution. In 1856 she joined the Methodist Episcopal Church, South, at Jackson, Miss., thereby sealing her covenant with her Lord and Master. Death did not find her laying plans for her future life, or greatly troubled with the daily cares which beset her path.

Her last hours were tranquil, peaceful and happy. She had no fear of death, was willing to exchange worlds, and longed to be with the saints of all ages. After the struggle of life was over, she crossed the river to possess the promised inheritance.

J. F. SCHUBLOCK.

**CARRILL**—BANKER LENA CARRILL, daughter of Rev. D. B. and Mrs. R. F. Carrill, was born on May 12, 1837. She died at her father's residence, in Natchitoches parish, La., August 8, 1885.

Only for eight years was this little girl permitted to pass in her earthly home, when God the Father called her to an eternal one. Her life was short but, but was long enough for God's purpose. His ways are past finding out, but a trustful faith bids us see a loving Father's hand in all afflictions. May his grace sustain the parents, and may their hopes of heaven brighten now that there is another to above.

S. J. DAVIES.

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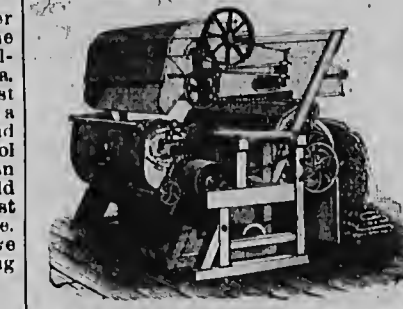
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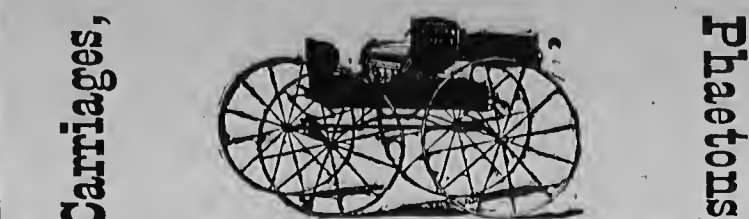
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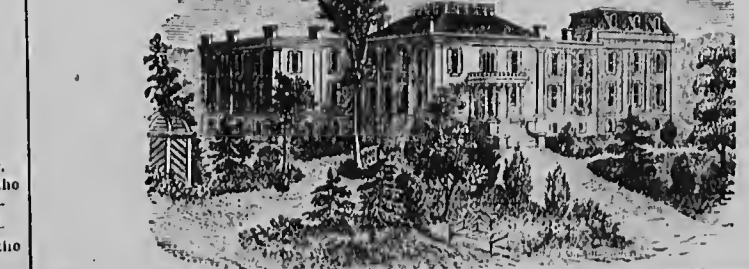
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# Christian Advocate.

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A SONG OF A LILY.

BY CLARA THWAITES.

There was a song in the air,  
A song of love and of life,  
A song that came from the heart,  
A song that came from the life,  
A song that came from the heart,  
A song that came from the life,<  
A song that came from the heart,  
A song that came from the life,

It was a song of a lily,  
A song of a lily,  
A song of a lily,  
A song of a lily,  
A song of a lily,  
A song of a lily,  
A song of a lily,  
A song of a lily,

Rights and Privileges of Laymen.

REV. W. T. J. SULLIVAN, D. D.

Mr. Editor: Allow me a final word to Bros. Upton and Van Valkenburg. They mistake if they think I wish to restrict the fullest possible usefulness of laymen in our church. I only think that usefulness is already provided for in the Bible now open to them. These brethren differ from me; but I do not adopt of their proposition would be a radical change in our fundamental law and would destroy the very end they seek to promote.

The integrity of the episcopal action in American Methodism has been regarded as vital to the efficiency of her work. As early as 1828 a formal attack was made on this function by James O'Kelley in a proposition to the Conference of 1828 to give to a preacher the right of appeal from the Bishops to the Conference if the preacher should be dissatisfied with his appointment. The proposition was rejected after thorough discussion and Kelley withdrew. By this action the Conference declared that the sole power of appointment was with the Bishops; both as to preachers in charge and presiding elders.

In the General Conference of 1860 Bro. Wells moved that the new Bishop, in stationing the preachers, be aided by a committee of not less than three nor more than four members, chosen by the Conference, to meet next day.

Bro. Orinoid moved "that the Conference be authorized to nominate and elect their own presiding elders." This was voted out. In the General Conference of 1868 it was moved that "each Annual Conference respectively, without delay, shall annually choose by ballot its own presiding elders." The question was debated for three days, and was lost by a vote of fifty-two yeas and seventy-three nays. In the same Conference adopted a plan of a delegated General Conference, and a constitution for the same, was moved up by Joshua Soule. This was as he drew it, with the exception of that item which regulates the mode of representation. The third of these restrictive rules reads: They shall not change or alter any part of our government, so as to do away with episcopacy, or destroy the plan of our itinerant general superintendency. The proposition to

authorize Annual Conferences to elect their presiding elders was voted down by an increased majority in the General Conference of 1816. Four years later Joshua Soule was elected Bishop. Six days afterwards these resolutions making presiding elders elective by the Annual Conferences were introduced and passed. Joshua Soule, believing this to be a violation of the constitution of the church and of the function of the episcopal office, declined to be consecrated. The resolutions were suspended for four years. The General Conference of 1820 took the following action in reference to them:

Whereas, A majority of the Annual Conferences have judged the resolutions making presiding elders elective, and which were passed and then suspended at the last General Conference, unconstitutional; therefore, be it

Resolved, That the said resolutions are not of authority, and shall not be carried into effect.

Joshua Soule was again elected Bishop and then consecrated. From all this it is evident, first, that the power to appoint the preachers to their work was lodged, and was designed to remain, in the Bishop. That this responsibility entitled him to the choice of his advisers and that the selection of presiding elders must be left with him.

Now, if the simple election of presiding elders by the Annual Conference would be violence to the episcopal function, much more would such violence be done if the law made the appointments dependent on the will of presiding elders. To divide this power still further by adding laymen to the appointing college would certainly be a radical change in the episcopal function in our church and a destruction of "the plan of our itinerant general superintendency."

I insist that under the existing polity both the clerical and lay elements of our church have influential access to the appointing power. The Bishop seeks information from his cabinet, from other preachers, from laymen; the Conference-room tells him much. The lay delegates to the Annual Conference have a kind of official access to the Bishop and to the presiding elders during the session of Conference. The Bishop makes mistakes, sometimes grievous ones. But so do his advisers; and he is likely to correct far more of theirs than he makes of his own. Presiding elders have the largest share of influence over the appointments, no doubt. Let us not say, "They have axes to grind." That is an unworthy impeachment. They have their infirmities like the rest of us, but are yet as good and true as any. It is not that laymen lack goodness and fidelity, that they should be excluded from controlling appointments, but that ours is a connectional itinerant system in which every part is to be served in reference to the best interests of the whole, and a layman is incompetent under such a system; he simply can not have the information and that freedom from local bias which will enable him to act for the whole. It is only an inevitable deduction from the workings of human nature in even good men, that to divide the appointing power as these good brethren propose would produce dissensions, strife and disintegration. To say that this is only my opinion is no answer, so long as the opinion is based on facts and sound principles.

Remember the Sabbath Day to Keep it Holy.

MR. EDITOR: The obligation to keep the Sabbath holy is of universal authority. In this article I am not going to argue this point. It is so clearly and so often asserted in the Bible that no argument is necessary with those who credit its divine authority. The "Sabbath was made for man," and properly observed by him is of incalculable value to his pecuniary, physical and spiritual interests as well as emblematical of the heavenly Sabbath. Sabbath breaking is one of the sins for which God usually begins the punishment of the guilty in this world. No man ever acquires any real good to himself in the end by trampling under foot the sanctities of the holy Sabbath. The judgments of God often fall on Sabbath breakers in the very act. Witness the many disasters of Sab-

bath excursionists for pleasure or worldly gain, both by land and water. The downfall of the kingdom of Judah; the destruction of Jerusalem and burning of the first temple and the seventy years' captivity of the nation was mainly attributed to their Sabbath breaking and its attendant sins. Let Sabbath breakers make a note of this. They expose themselves to the wrath of God by disregarding his law of the Sabbath. I have been led to these reflections by the information that another exposition is soon to be opened in New Orleans. After the experience of last winter all Christian peoples should be doubly on their guard against being entrapped again.

When the World's Exposition was first spoken of I was very favorable to the enterprise; but when the management, in defiance both of the laws of God and every State in the Union except one, as well as against the respectful petitions of every leading Christian church in the land, determined to keep their gates open and their machinery running on the holy Sabbath, I at once determined never to see that exposition because I could not "follow a multitude to do evil" nor become "a partaker of other men's sins." I expected to stand in a minority in this matter, but I felt it due to our outraged Christian Sabbath not to patronize such a persistent desecration of its holy sanctities.

When our forefathers—both Puritans and Cavaliers—came to settle the original American colonies they brought their Bibles containing their Sabbath and Sabbath laws with them and immediately continued its observance and enforced it on their families and co-colonists, since which time its recognition and observance has been universal by all truly Christian people. We are glad to believe that by far the greater part of our American citizens, both in and out of the church, are in favor of maintaining our Christian Sabbath. If anyone wishes to know more about what is implied in "Remembering the Sabbath day to keep it holy," in reading your Bibles pause a moment and consider what is said by the pen of inspiration wherever the Sabbath is mentioned and consult our Bible dictionaries under the article, "Sabbath," and you will not again be misled about keeping the day holy.

It is time for all who believe in the Bible to rise up in vindication of our desecrated Christian Sabbath. We should not patronize anything that implies Sabbath breaking, whether exposition, excursion by boat or railroad for pleasure or business, or any other lumping that may be gotten up by ungodly men to draw others to be partakers of their sins. I am truly glad that you, as our representative editor, have taken a bold stand against official Sabbath breaking at our coming exposition. Your patrons approve of your course. If there should seem to be a disposition to outrage the settled religious convictions of Christian people, as it was done last winter, please give us due and timely notice and we will not be there.

J. G. JONES.

HAILEBURST, Mississippi.

The Missouri Conference.

We have just closed a delightful session of our Conference at Columbia. Bishop Granbery presided, and John D. Vinell was, for the twenty-third time, elected secretary of the body, with J. H. Pritchett and A. V. Bayley as his assistants. The past year has been one of great prosperity within our bounds, there having been a number of extensive revivals, and the net increase in membership is 1,885. There was over \$2,000 increase in missionary contributions, and all the other interests of the church showed a similar advance. The proposition of the Church Extension Board to place the Centenary contributions of our Conference to the loan fund, in a separate fund which the Conference might name, provided the amount was increased to \$5,000, was accepted, and the remaining sum of \$1,000 was subscribed and the fund named "The Marvin Loan Fund." It is hoped that the other Conferences will follow the good example of the Missouri Conference and that by the General Con-

ference the loan fund will reach the sum of one hundred thousand dollars.

Rev. W. C. Dunlap, commissioner of education and agent of Palme Institute, was present, and communicated to the Conference the generous offer of a well-known Missouri Methodist to endow the Palme Institute with \$25,000, as soon as the church will erect suitable buildings free of debt. Bro. Dunlap is calling on the various Conferences to pay their pro rata of the \$15,000 needed to put up these buildings, and our Conference promptly responded with the \$550 asked for us.

Great interest was felt in the proposed change of name, and a warm discussion was elicited when the question came up. The name proposed by the General Conference was rejected by a vote of 105 yeas to 21 nays; but the following memorial to the General Conference was adopted by a vote of 78 yeas to 40 nays:

Resolved, That in case the proposed change of name, to wit, "The Methodist Episcopal Church in America," is not adopted by the Annual Conferences, the General Conference of the Methodist Episcopal Church, South, to assemble at Richmond, Va., in May, 1886, be and is hereby memorialized by this Conference to eliminate the word "South" from the name of our church, and to otherwise modify said name as said General Conference may, in its wisdom, judge best.

The Conference also passed a resolution memorializing the General Conference "to provide for the church a hymn book, with such adaptations to our need that there may be one uniform hymn book throughout our connection."

The following are the delegates to the General Conference: Clerical—W. M. Rush, W. G. Miller, E. R. Henrich and M. B. Chapman. Lay—T. D. Woodson, John D. Vinell, P. P. Ellis and Thomas Shackelford.

Columbia, the most beautiful little city in the West, the seat of the State University and of two large female colleges, entertained the Conference with a large-hearted hospitality, which won all hearts. You may well imagine how fortunate your correspondent esteems himself to be appointed to serve such a people after having had for several years the arduous work of a district.

The next session of the Conference is to be at St. Joseph. I inclose a list of the appointments.

M. D. CHAPMAN.

ST. JOSEPH, Missouri.

APPOINTMENTS.

ST. CHARLES DISTRICT.—W. E. Bell, P. E. St. Charles station, J. A. Swift, O'Fallon, M. B. Broadus; Warrenton and Wright City, L. Rush; Jonesburg, S. L. Woody; Troy and Wentzville, J. H. Pritchett; Brussels, C. McCluer; Prairieville, T. M. Patterson; Ashley, T. R. Keudall; Louisiana station, J. S. Allen; Clarksville, H. D. Groves; Frankford, J. M. L. Hoyle; New Florence, John Holman; Palmetto Institute, J. H. Pritchett; St. Charles College, H. M. Myers.

MEXICO DISTRICT.—J. H. Ledbetter, P. E. Mexico station, to be supplied by J. S. Smith; Mexico circuit, to be supplied by J. T. Moreman; Auxvasse, M. L. Gray; Cedar City, H. D. Houston; Rendeville, W. G. Shackelford; Fulton station, John A. Beagle; Millersburg, D. N. Epperson; Montgomery City, W. H. Lewis; Wellsburg, John Rowan; Centralia, W. H. Younger; Surgeon, F. L. Lynn; Madison, G. W. Rich; Fulton circuit, C. G. Hill.

FAYETTE DISTRICT.—John A. Munroe, P. E. Fayette station, W. T. Bolling; Fayette circuit, to be supplied; Glasgow station, H. B. Watson; Booneville circuit, W. Toole; Columbia station, M. B. Chapman; Ashland, J. F. Shores; Rocheport, D. R. Shackelford; Franklin, J. H. Hager; Benick, M. T. E. Potter; Hanterville, S. W. A. Berry; Salisbury, H. P. Bond; Keytesville, C. W. Hurley; president of Central College, E. R. Hendrix; Columbia circuit, W. H. Phillips.

CHILLICOTHE DISTRICT.—John Anderson, P. E. Chillicothe station, C. Holmes; Chillicothe circuit, J. T. Carney; Brunswick station, Thompson Penn; Carrollton station, D. M. Proctor; R. A. Austin, supernumerary; Bedford and Tins, S. W. Gope; Black Oak, J. H. Hubbard; Norborne, C. W. Watts; DeWitt, Henry Kay; J. A. Hydr, supernumerary; Triplett, W. C. Maggart; Bucklin, W. H. Roper; Linneus, J. L. Meffert; Brookfield, to be supplied; Milan, C. N. Broadhurst; Brownsville, to be supplied; Bogard, J. L. Gilbert.

PLATTSBURG DISTRICT.—D. C. O'Jewell, P. E. Plattsburg station, Robert White; Osborn circuit, W.

M. Wainwright; Cameron station, W. E. Dockery; Parkville circuit, T. M. Rucker; Platte City, L. Pulliam; Weston, H. L. Davis; Hardin, J. P. Godbey; Richmond station, J. W. Ranney; Milledge circuit, Thomas H. Swearingen; Edgerton, G. Tanquary; Kingston, to be supplied (by E. C. McClintock and W. T. Cary); Holt, J. T. Winstead; Lawson and Lathrop, J. Y. Blakey; Liberty and Kearney, J. W. Jordan; Missouri City, to be supplied.

ST. JOSEPH DISTRICT.—M. R. Jones, P. E. Francis Street, St. Joseph, W. G. Miller; Tenth Street and Centenary, A. Mizell; Hundley Chapel, C. I. Van Deventer; St. Joseph circuit, R. P. Jones; Dearborn, H. W. Howerton; Forest City, J. B. Farnell; Craig, to be supplied; Hanniburg, W. O. Medley; Elm, H. C. Bolen; Maryville station, R. H. Cooper; Bartard, B. H. Stillwell; T. R. Hedepeth, supernumerary; Savannah, D. F. Bone; Marysville, J. T. McDonald; missionary to China, A. P. Parker.

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MACON DISTRICT.—J. P. Nolan, P. E. Macon station, W. A. Hanna; Bloomington circuit, J. S. Todd; Cairo, J. R. Divilbiss; Moberly station, L. B. Madison; Paris circuit, J. W. Owen; Shelby, J. O. Edmonston; Clarence, W. A. Tarwater; LaPlata, J. S. Rooker; Kirksville station, J. E. Squires; Brashears circuit, J. T. Kinsey; Edina, J. M. Settle; Memphis, W. B. Beagle; Queen City, John V. Humphreys.

TRANSFERRED.—W. W. Jones, to South-west Missouri Conference.

Nichols, on Campbellism.

The Rev. George H. Nichols, of Bethel, Giles Co., Tenn., has furnished yet another pamphlet on the errors of Campbellism. This last of the series is a tract of fifty-three pages in colloquial form, published at our Publishing House in Nashville. He calls it *The Furnace*—ten cents a copy. Mr. Nichols is a rare genius. He conducts his arguments in a way peculiar to himself. He goes directly to the Scripture text for proof in every case. He proves not so much by argument or reasoning as by the liberal testimony of the words of the book. He handles these passages with most remarkable dexterity. Unlike many other polemical writers, he addresses himself only to the specific and peculiar errors of Campbellism and not to that denunciations indiscriminately. He points out these errors clearly one by one and refutes them with clearness and distinctness. And, withal, he is brief and always to the point. These errors are grouped in convenient form so as to appear very plain and distinct. It is one of the very best essays on that subject I have seen.

The practical importance of those peculiar and specious errors in the Christian system is frequently overlooked. To the average citizen of tolerably fair intelligence they are not apparent. In the affirmative form in which they are generally put they seem unobjectionable. For instance, one of these errors, and one of the most important, is set forth usually in this wise: "Do religion—do what Christianity requires—that is all." Well, that is true. "Go into the city and it will be told there what thou must do." "Ye shall, therefore, keep my statutes and my judgments; which if a man do, he shall live in them." "They say and do not." "And why call ye me Lord, Lord, and do not the things which I say?" "This do and live." "So speak ye and so do as they that shall be judged," etc. "Learn to do well." "If a man be a hearer of the word and not a doer," etc. But our Campbellite friends make a strange perversion of this doing religion. "Have you repented of your sins?" "Yes." "And been baptized?"

"Yes." "Then you have done religion, for this is precisely what is required."

A homely illustration is at hand. Cotton was beginning to open in August, and a little negro was told, "Jim, you are big enough to pick cotton, get you a little sack and go to the field with the rest." "Oh, yes!" said Jim, and off he went very cheerfully to picking cotton. Next day Jim was playing about the quarter. "Jim, I thought you were going to pick cotton." "Oh, yes sir, I did pick it." Jim certainly complied with the letter of the law, but this did not greatly benefit the cotton field.

This error is by no means confined to our Campbellite friends. It is visible in many, if not most of our pulpits. "I have been converted," answers too many questions. "Have been converted" is of itself of no present value whatever. Conversion is by many regarded as equivalent to a diploma. It has no such character. It stood for that, then, present experience. Historic religion is of no real value to-day any more than is the historic health or food of last year.

Campbellism has had away for the last forty years in the blue grass region of Kentucky. The editor of the Central Methodist said to Sam Jones the other day, "You can succeed as easily in taking any ten cities in the United States as in capturing the blue grass region of Kentucky for the Lord." And the editor's own comment on this expression is as follows:

A rich soil, increase of goods, dexterity and foolery, whiskey and cards, progressive eudie and hugging dances, a superficial view of repentance and faith, want of conversion in persons joining the churches and an almost total failure of administering discipline, have placed the devil in the lead, and for a time he owns the land. Some day, by some providence or means, we will have to go back to the old paths with broken hearts and contrite spirits, and when we all the lamp with oil we must fill the vessel also with enough to last until midnight.

Savior, visit thy plantation;  
Send us, Lord, a gracious rain.  
All will come to desolation  
Unless thou return again.

N. ARREY.

MINISTERING.—Pure religion and unadorned is "ministering," not the other thing, "being ministered unto." It is hauding over the morning paper to another for first perusal. It is vacating a pleasant seat by the fire for one who comes in chilled. It is giving up the most restful arm-chair or sofa-corner for one who is weary. It is "moving up" in the pew to let the newcomer sit down by the entrance. It is rising from your place to darken the blind when the sun's rays stream in too brightly upon some face in the circle. It is giving your own comfort and convenience of another. This is at once true courtesy and real Christianity. If we mean to copy the spirit of the Master, we must be ready in every relation of life and at every hour of the day to give up being valued upon, and to practice this self-sacrificing, beneficent and "ministering" graciousness of spirit and conduct.—Rev. A. L. Stoue, D. D.

EASTERN POSTMEN.—The postman runs or trots with a letter bag on a stick which he carries across his shoulder. On the end of the stick is a cluster of bells to warn people to clear the way. Some carry a horn, which they blow, if any one is in the road. The distance between the real houses is seven miles. The men go with a peculiar motion, the body bent forward, one hand holding the stick on which the mail bag hangs, the other spread out as though to ward off anything that might come in the way. They half trot, half run. Their clothing consists of a white cloth on the head and one worn around the waist, extending to the knees. With the exception of a glance, they never notice anyone they meet. A postman always brings to my mind the words of Elisha to his servant: "Gird up thy loins, and take thy staff in thine hand and go thy way; if thou meet any man, salute him not; and, if any salute thee, answer him not again."

The Bible is the Christian's great textbook, and should be made the constant and authoritative rule of his faith and practice. He should meditate in it day and night. "The duty of searching the Scriptures is enjoined by Christ himself and the habit is highly commended by the Apostle Paul. It is a duty which no Christian can neglect without great spiritual loss. A portion of God's word should be read every day. Its truths should be treasured up in the mind, that they may exert a controlling influence on the life." "By the words of the lips," says the Psalmist, "I have kept me from the paths of the destroyer." Do not neglect this great revelation of divine truth and love.—Methodist Recorder.















Two Post-graduate Fellowships (worth \$200 each), and four Graduate Fellowships (worth \$200 each), are annually awarded. Board from \$12 to \$30 per month. Register sent on application to Wila Williams, Secretary of Faculty.

L. C. GARLAND, Chancellor.











## Weekly Market Review.

(For Week Ending September 22, 1885.)

## COTTON.

Low ordinary	62	@	—
Ordinary	72	—	—
Good ordinary	82	—	—
Low middling	9	—	—
Middling	9 1/2	—	—
Good middling	9 13-16	—	—
Fair	10 5-16	—	—
Galveston middling	8 1/2	—	—
Mobile middling	9 1-14	—	—
St. Louis middling	9 1/2	—	—

## SUGAR.

Interlof.	—	—	—
Common	—	—	—
Good common	—	—	—
Fair	—	—	—
Good fair	—	—	—
Fully fair	—	—	—
Prime	—	—	—
Strictly Prime	—	—	—
Choice	—	—	—
Choice	—	—	—
Yellow clarified	—	—	—
White clarified	—	—	—
Choice whites	—	—	—
Granulated	—	—	—

## MOLASSES.

Syrup	—	—	—
Fair	—	—	—
Strictly Prime	—	—	—
Choice	—	—	—
Fancy	—	—	—

## RICE.

Fancy	—	—	—
Choice	—	—	—
Prime	—	—	—
Good	—	—	—
Fair	—	—	—
Ordinary	—	—	—
Common	—	—	—
No. 2	—	—	—
Rough	—	—	—

## FLOUR.

Minnesota bakers	4 7/8	—	—
Minnesota patents	5 5/8	—	—
Extra fancy	5 3/8	—	—
Winter wheat patents	5 7/8	—	—
Choice	4 4/8	—	—
Fancy	4 7/8	—	—
Extra fancy	5 3/8	—	—

## CORN PRODUCTS.

Cream meal	3 1/2	—	—
Corn meal	2 4/8	—	—
Grits	3 3/8	—	—
Hominy	3 2/8	—	—

## GRAIN, ETC.

Corn:	—	—	—
White	—	—	—
Yellow	—	—	—
Mixed	—	—	—
Oats:	—	—	—
Western	5 1/2	—	—
Texas rust-proof	5 7/8	—	—
Barley:	—	—	—
W. cut	90	—	—
Hay:	—	—	—
Choice	18 50	—	—
Prime	17 00	—	—

## PROVISIONS.

Pork:	—	—	—
Mess	10 00	—	—
Prime mess	9 75	—	—
Rump	9 50	—	—
Bacon:	—	—	—
Breakfast	9 1/2	—	—
Shoulders	4 1/2	—	—
Sides, clear	4 1/2	—	—
Sides, clear rib	4 1/2	—	—
Hams:	—	—	—
Sugar-cured	11	—	—
Dry salt meat:	—	—	—
Shoulders	4 1/2	—	—
Sides, clear	4 1/2	—	—
Sides, clear rib	4 1/2	—	—

## FISH.

Maackerel:	—	—	—
Extra No. 1, in bbls.	15 00	—	—
Half bbls.	8 00	—	—
No. 1, in bbls.	9 00	—	—
Half bbls.	4 50	—	—
No. 2, in bbls.	7 50	—	—
Half bbls.	4 10	—	—

## GROCERIES.

Coffee:	—	—	—
Rio, choice	9 1/2	—	—
Ordinary, choice	12	—	—
Java, choice	22	—	—
Butter:	—	—	—
Western dairy	16	—	—
New York dairy	16	—	—
Country	—	—	—
Lard:	—	—	—
Choice	6 1/2	—	—
Teas:	—	—	—
Choice	50	—	—
Fair	25	—	—
Oils:	—	—	—
Coal, cases	17	—	—
Coal, bbls	12	—	—
Cotton seed	35	—	—
Lard	6 1/2	—	—

## VEGETABLES.

Cabbages:	—	—	—
Western, per crate	75	—	—
Chicago, per 100	10 00	—	—
Potatoes:	—	—	—
Louisiana	1 25	—	—
Western	1 25	—	—
Onions:	—	—	—
Kentucky	5 50	—	—
Louisiana	1 75	—	—
Western	1 75	—	—

## BALING STUFFS.

Baling:	—	—	—
No. 1	10 1/2	—	—
No. 2	11 1/2	—	—
Baling twine:	—	—	—
No. 1	15	—	—
No. 2	15	—	—
Ties:	—	—	—
Bundle	1 25	—	—

## SUNDRIES.

Poultry:	—	—	—
Chickens, Western	4 00	—	—
Young	2 10	—	—
Chickens, South	2 75	—	—
Young	1 50	—	—
Turkeys, Southern	9 00	—	—
Eggs:	—	—	—
Western	15	—	—
Southern	17	—	—
Wool:	—	—	—
Lake	17	—	—
Louisiana	15	—	—
Burly	7 1/2	—	—
Hides:	—	—	—
Green salted	7	—	—
Dried salted	10	—	—
Braves:	—	—	—
Oak, kegs	—	—	—
Oak, barrels	75 00	—	—
Oak, casks	100 00	—	—
Oak, hogheads	130 00	—	—
Hoop poles:	—	—	—
Hoghead	50 00	—	—
Barrels	24 00	—	—
Half barrels	—	—	—
Fertilizers:	—	—	—
Cotton seed	10 00	—	—
Meal	23 50	—	—
Pure ground bone	42 00	—	—
Muriatic acid	—	—	—
Sulphuric acid	—	—	—
Bone black	—	—	—

## NEWS OF THE WEEK.

## DOMESTIC.

WASHINGTON, Sept. 15.—Mr. Cleveland's position on the silver question is to-day precisely what it was last winter, when before he was inaugurated President he declared himself in favor of suspending the coinage of silver dollars. Nothing has occurred to change or in any measure modify his views, and in all human probability nothing will between now and the meeting of Congress.

BALTIMORE, Sept. 16.—For the first time in Maryland a State convention of the Prohibition party assembled here to-day, and the delegates were larger than was expected. They propose to contend for the State officers to be voted for at the November elections.

SALT LAKE CITY, Sept. 16.—The grand jury to-day found five indictments under the United States laws, Judge Kane, responding to a request for instructions, ruled that indictments for unlawful cohabitation were proper for every distinct violation of the law shown. The offender might be indicted every day for one offense shown. Ellen Birmingham, second wife of Thomas Birmingham, before the grand jury, to-day, said she had been married eight years. She had three children—one four years of age by Birmingham, and two other since, but did not know who was the father; couldn't remember like some folks.

NEW YORK, Sept. 16.—The Genesta was heated 1 minute and 38 seconds corrected time, and 2 minutes 38 seconds actual time. The course was twenty miles to leeward and return, from the Scotland Lightship, the wind being west-northwest.

RAWLINS, W. T., Sept. 16.—The Knights of Labor have taken up the mud against the Chinese, and their ultimate expulsion from the Territory is probable. The Chinese here are becoming demoralized. Thirty of them boarded yesterday's west-bound train, and were all disposed of for the west on foot, with their baggage on their backs. The white miners were told they could go back to work this morning, and will likely do so if there is no attempt to work the Chinese with them.

BANGOR, Me., Sept. 17.—Rev. Benj. F. Teft, D. D., died yesterday evening, aged seventy-two years. He was once president of the Genesee College, editor of the Methodist Book Concern, author of several religious works, and United States consul to Stockholm in 1882, and acting minister.

RINDOLPH, N. Y., Sept. 17.—In the election for school commissioner the women generally voted, which had the effect of bringing out a very large male vote. The total number of ballots cast was twenty times as many as usual. Many young ladies tried to vote, but their ballots were rejected. The women as a whole were more electioneering than novel.

WASHINGTON, Sept. 18.—The United States Treasurer is in receipt from all parts of the country for \$3 and \$10 in large quantities. He says the supply of these notes is sufficient to meet all demands. The Treasurer added in response to an inquiry on the subject that so far as he knew there was no immediate prospect of a resumption of the issue of \$1 and \$2 notes.

CHRYSENE, W. T., Sept. 21.—Work was resumed at the Rock Springs collieries this morning. All the Chinese miners went to work, and also all the white mechanics, engineers, blacksmiths, firemen and carpenters employed in the mine. The white coal miners who declined to work were paid off. Everything is quiet, and no more trouble is anticipated.

MERIDIAN, Miss., Sept. 21.—The anti-prohibitionists were again victorious to-day. A fight has been made on the application of M. R. Jones for retail license, which was finally terminated this evening by the council granting the license, and Jones will open in the morning. The prohibitionists took exceptions and will carry the matter to the courts.

ST. LOUIS, Sept. 21.—The Rev. Father Jas. McCaffrey, of St. Patrick's Catholic Church, in this city, created a sensation yesterday morning by announcing from the pulpit that the Catholic children of his parish who attend the public schools will be heretofore barred from the celebration of the holy communion. St. Patrick's parish is one of the most wealthy and influential in the city. He said: "We have no time to prepare children who attend public schools for their first communion. We have a large school here and we teach every child that is brought to us, and no one can get away on the plea of poverty, for we will teach them free. They must be taught in the parish schools if they are to become Catholics. They are in no way prepared to receive the sacraments in the public schools. Now, we don't propose to permit our children to attend the public schools and then to come here and get a special preparation for their first communion. Children who go to public schools are not fit to receive their first communion. They have received no religious instruction, and what I say now is, that they shall not be given their first communion in this church."

## FOREIGN.

LONDON, Sept. 15.—At the Mormon conference held in London to-day delegates were present from Norway, Sweden, Holland and Germany. President Penrose, of Salt Lake City, in his address boasted that Mormonism was spreading in England, Scotland and Wales, but admitted that small results were being met with in Ireland. He said there were six Mormon meeting houses in London, and several thousand converts, and that two years ago last January 1200 Mormon emigrants had been sent to Iowa and Utah. He predicted the defeat of the United States government in its efforts to suppress polygamy.

LONDON, Sept. 18.—Mr. Gladstone to-day issued a four column manifesto to his constituents in Midlothian. He invites a comparison of the work of the recent Parliament with that of the Parliament which preceded it, and confidently appeals to the electors for a verdict.

PARIS, Sept. 18.—Admiral Mot telegraphed the Minister of War from Tientsin, under date of the twelfth instant, that he recommended the country on the tenth to ascertain whether the Hovas were erecting forts at Tarsat. He led a column of troops toward Gueouam on the enemy's right, and discovered a strong force of Hovas entrenched. An engagement ensued, in which the French loss was thirty-three men wounded, including four officers, and two men killed.

CONSTANTINOPLE, Sept. 20.—A council of ministers was held to-day, presided over by the Sultan, at which it

was decided to appeal to the powers to maintain the rights of the Porte in Roumelia. Orders have been issued to collect an army corps at Adrianople.

LONDON, Sept. 21.—Ludwig II, King of Bavaria, is hopelessly insane. The King's insanity has lately taken a less fantastic and more furious form. He no longer delights in listening in solitude to costly opera or in building palaces where they can never be used, but he amuses himself by knocking down his courtiers and in beating his soldiers and attendants with the most disgraceful brutality.

There is a rumor in Odessa over the uprising in Roumelia and Bulgaria amount to 50,000 men. The Turkish forces have not yet crossed the frontier, but the authorities are greatly excited and active preparations are being made.

ROME, Sept. 21.—Repeated shocks of earthquake were felt in Benevento to-day, causing a panic among the inhabitants, many of whom fled from town. A large portion of the population is camping out in anticipation of further shocks.

CONSTANTINOPLE, Sept. 21.—Anarchy prevails in Albania. Turkish troops and a body of Albanians have had an engagement at Pirizend. Five battalions of Turkish troops have been dispatched to the scene of the trouble.

GIBRALTAR, Sept. 21.—There were 37 new cases of cholera and 14 deaths reported in the Spanish lines here yesterday.

PALESTINE, Italy, Sept. 21.—During the past twenty-four hours 182 new cases of cholera and 123 deaths from the disease were reported here.

A REMARKABLE CONVERSION.—Those citizens of Atlanta who were converted about the Kimball House, at 8 o'clock, were considerably surprised to see Mr. Sam Small, the well-known humorist and journalist, mount the platform in front of the fire bell and begin a sermon. A large portion of the crowd of 300 or 400 who gathered here were at first disposed to treat the matter as a joke, but Mr. Small's earnestness soon sobered them, and they listened attentively to a short but eloquent speech.

Mr. Small has not taught the theological style. He used the similes of a politician rather than an exhorter, but the sermon was well timed and sensible, and the concluding prayer was excellent. The speaker told his audience that he appeared before them on this occasion simply to publicly announce his conversion, and his intention to hereafter be found battling for the cause of his Savior. He asked the prayers of all in his behalf, that he might not stray from the path of Christianity. He announced that he would soon enter the service of what he called Christianity. At the conclusion of his talk he asked that all uncover while he prayed, which was done.

Mr. Small told the reporter that his conversion came upon him this morning like a flash of lightning. He had something to do with it, but the chief reason was that having run through the gamut of sin and merriment he had concluded that his life was all wrong.

Mr. Small was congratulated at the conclusion of his brief but a number of converts. To one who was known to him, Mr. Small replied, "No, you are not, Col. Zacharia, and I hope I shall fight as bravely for Christ as you fought during the war. The general opinion here to-night is that another Sam Jones will soon excite the minds of the religious world. It is said Mr. Small has just recovered from a spree."—Times-Democrat.

## The Greatest City in the World.

A correspondent of the New Orleans Times-Democrat has supplied the following particulars: London, England, is the greatest city the world ever saw. It is the heart of the British Empire and the world. It covers with its fifteen square miles. It numbers within its boundaries 5,000,000 of inhabitants. It comprises over 200,000 foreigners from every quarter of the globe. It contains more Roman Catholics than Rome itself; more Jews than the whole of Palestine; more Irish than Dublin; more Scotchmen than Edinburgh; more Welshmen than Cardiff; more country-raised persons than the counties of Devon, Warwickshire and Durham combined. It has a birth in it every five minutes, has a death in it every five minutes, and has an average of 15,000 new houses built in it every year. In 1883 there were added 22,110 new houses to the vast aggregate of dwellings which is called the metropolis, thus forming a distance of sixty square miles and sixty-four yards.

It is difficult to form any mental picture from these figures. Brighton (the queen of watering places) in 1881 had 23,739 inhabitants, so that London in 1883 added to itself a town bigger than Brighton. It would be like two Charing Crosses or Oxford, or quite to represent the additions made in London in a single year. London has 40,000 annually added (by birth) to its population; has over 1,000 ships and 10,000 sailboats in its port every day; has as many beer-shops and gin-palaces as would be needed to supply a stretch of Charing Cross to Portsmouth, a distance of seventy-eight miles; has 38,000 drunkards annually brought before its magistrates; has seventy miles of open shops every Sunday; has an influence with all parts of the world represented by a yearly delivery in its post of one hundred and fifty trains passing Clapham Junction every day, and the Transportation (underground) Railroad runs 1,211 trains every day. The London Omnibus Company have over 700 vehicles, which carry 50,000 passengers annually.

It is more dangerous to walk the streets of London than to travel by railroad or cross the Atlantic from New Orleans to Liverpool. Last year 130 persons were killed and 2,600 injured by vehicles in the streets. There are in London 15,000 persons connected with the post-office. The cost of gas for lighting London annually is \$3,000,000. London has 400 daily and weekly newspapers. Last year there were nearly 600 fires. The ancient and famous city of London was first founded by Britons, and since the first building it is 3,000 years. The draining system of London is superb, and the death rate very low.

Those who live without faith must die without hope.

## CAMP MEETINGS.

The camp meeting at Spring Creek Camp Ground, Spring Creek circuit, Alexandria district, will commence Friday before the second Sabbath in October. There will be a boarding tent on the ground. Provisions for sale for tent holders and guests. Preachers and their families will be taken care of, and are cordially invited to come. This camp ground is fifteen miles from Leconte and twenty-five miles from Alexandria.

The Palmer Camp Meeting, fifteen miles north of Mississippi City, will commence Friday night before the first Sunday in October. Ministers of the gospel cordially invited, and conveyance will be furnished from Mississippi City to Camp Ground to all preachers attending.

Camp meeting will commence at the Salem Camp Ground, Friday night before the second Sunday in October. All preachers are invited to attend with their families. Those coming by rail will be met at 6 o'clock Friday morning at Scranton, with conveyance to the camp ground.

The Deulah Camp Meeting will commence on Friday night before the first Sunday in October. All ministers are invited and will be well provided for. Conveyance will be furnished from Nashville to the camp ground.

The camp meeting at Union Camp Ground, twelve miles east of DeSoto, commences on Friday night before the first Sunday in October. Preachers are invited, and will be taken care of from DeSoto if they let me know they are coming. My address is Shubuta, Miss.

Shiloh Camp Meeting will begin on Thursday night before the second Sabbath in October. Preachers are invited, and will be met with conveyance at Pelahatchie, Miss.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

EUFALIA DIST.—FOURTH ROUND.  
Enon and Midway, at Enon, Oct. 10, 11.  
Bentley circuit, at Spring Hill, Oct. 11.  
Skippers circuit, at Spring Hill, Oct. 11.  
Oak circuit, at Spring Hill, Oct. 11.  
Echo circuit, at Center, Oct. 11.  
Pawling circuit, at Center, Oct. 11.  
Columbia circuit, at Gordon, Oct. 11.  
Pawling circuit, at Gordon, Oct. 11.  
Hendry circuit, at Gordon, Oct. 11.  
Eufaula circuit, at Gordon, Oct. 11.  
Pawling circuit, at Gordon, Oct. 11.  
Hendry circuit, at Gordon, Oct. 11.  
Eufaula circuit, at Gordon, Oct. 11.

GREENSBORO DIST.—FOURTH ROUND.  
Greensboro station, at Bethel, Oct. 10, 11.  
Green circuit, at Bethel, Oct. 10, 11.  
Havana circuit, at Havana, Oct. 10, 11.  
Livingston circuit, at Livingston, Oct. 10, 11.  
Bentley circuit, at Center, Oct. 10, 11.  
Bentley circuit, at Center, Oct. 10, 11.  
Bentley circuit, at Center, Oct. 10, 11.

PENSACOLA DIST.—FOURTH ROUND.  
Pensacola station, at Pensacola, Oct. 10, 11.  
Pensacola circuit, at Pensacola, Oct. 10, 11.  
Pensacola circuit, at Pensacola, Oct. 10, 11.  
Pensacola circuit, at Pensacola, Oct. 10, 11.  
Pensacola circuit, at Pensacola, Oct. 10, 11.  
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Pensacola circuit, at Pensacola, Oct. 10, 11.

MOBILE DIST.—FOURTH ROUND.  
Franklin Street Church, at Mobile, Oct. 10, 11.  
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Franklin Street Church, at Mobile, Oct. 10, 11.  
Franklin Street Church, at Mobile, Oct. 10, 11.

LOUISIANA CONFERENCE.  
ALEXANDRIA DIST.—FOURTH ROUND.  
Spring Creek, at Rocky Hill, Oct. 10, 11.  
Alexandria circuit, at Rocky Hill, Oct. 10, 11.  
Alexandria circuit, at Rocky Hill, Oct. 10, 11.  
Alexandria circuit, at Rocky Hill, Oct. 10, 11.  
Alexandria circuit, at Rocky Hill, Oct. 10, 11.  
Alexandria circuit, at Rocky Hill, Oct. 10, 11.  
Alexandria circuit, at Rocky Hill, Oct. 10, 11.

DELHI DIST.—FOURTH ROUND.  
Richland, at Little Creek, Oct. 10, 11.  
Tensas, at Water Chapel, Oct. 10, 11.  
Waterford, at Water Chapel, Oct. 10, 11.  
Waterford, at Water Chapel, Oct. 10, 11.  
Waterford, at Water Chapel, Oct. 10, 11.  
Waterford, at Water Chapel, Oct. 10, 11.  
Waterford, at Water Chapel, Oct. 10, 11.

NEW ORLEANS DIST.—THIRD ROUND.  
Carondelet, at New Orleans, Oct. 10, 11.  
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Carondelet, at New Orleans, Oct. 10, 11.

SHREVEPORT DIST.—THIRD ROUND.  
Shreveport, at Shreveport, Oct. 10, 11.  
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Shreveport, at Shreveport, Oct. 10, 11.

SEASIDE DIST.—FOURTH ROUND.  
Seaside, at Seaside, Oct. 10, 11.  
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Seaside, at Seaside, Oct. 10, 11.

WINONA DIST.—FOURTH ROUND.  
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Winona, at Winona, Oct. 10, 11.  
Winona, at Winona, Oct. 10, 11.

ABERDEEN DIST.—FOURTH ROUND.  
Aberdeen, at Aberdeen, Oct. 10, 11.  
Aberdeen, at Aberdeen, Oct. 10, 11.  
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Aberdeen, at Aberdeen, Oct. 10, 11.  
Aberdeen, at Aberdeen, Oct. 10, 11.  
Aberdeen, at Aberdeen, Oct. 10, 11.

SAVANNAH DIST.—FOURTH ROUND.  
Savannah, at Savannah, Oct. 10, 11.  
Savannah, at Savannah, Oct. 10, 11.  
Savannah, at Savannah, Oct. 10, 11.  
Savannah, at Savannah, Oct. 10, 11.  
Sav



# Christian Advocate.

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WHOLE NO. 1522.

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ONLY.

BY CHARLOTTE MUELLER, M. A.

Only a word for the Master,  
Lovingly, quietly said,  
Only a word!  
Yet the Master heard,  
And some fainting hearts were led,  
Only a look of remembrance,  
Sorrowful, gentle and deep,  
Only a look!  
Yet the strong man shook,  
And he went alone to weep.  
Only some act of devotion,  
Willingly, joyfully done,  
"Surely 'twas naught!"  
(So the proud world thought.)  
But yet souls for Christ were won!  
Only an hour with the children,  
Fleeting, cheerfully given,  
Yet seed was sown  
In that hour alone  
Which would bring forth fruit for heaven!  
Only—but Jesus is looking  
Constantly, tenderly down  
To earth and sees  
Those who strive to please,  
And their love he loves to crown.

The Methodist Episcopal Church, South,  
in the West.

Will you publish one more article on a change of name, or rather on the Methodist Episcopal Church, South, in the West? Of course it will make very little difference with the church in the South whether the name is changed or not. There the name is appropriate, although it is seldom mentioned; but instead we say, "The Methodist Church." We claim the world as our parish, and the question should be, Can we cultivate other portions of this parish successfully while wearing this as another name? If we can, we should wear it still; if not, we should change it for another.

It is natural for us to first inquire, What have we done under our present name? When we review our history we may well exclaim, "What hath God wrought!" A little of about one hundred per cent. Twenty years is not to be laughed at, and it is no wonder that many, while counting our numbers, say, "We are doing well enough." Notwithstanding such rapid progress has been made, if it has been made mainly in the South, where the name is not a misnomer, it does not furnish a reason why the name should not be changed. The time was when our name was to some extent a help to us, even in the West. It was known as the "South Church," and men united with it and supported it because of their political and sectional prejudices. That time is rapidly passing by, sectional prejudices are dying out and the North and the South are beginning to understand each other and love each other more.

A California D. D. recently stated in a communication to one of the Advocates, "Our name in this country is regarded as a synonym of all that is good." If this be true, it is an easy matter to prove it. Do the people, as sectional prejudice dies out, join and support us? I believe reported to the Christian Advocate that we had made considerable gains in the Pacific Conference last year. The report was based upon the statistical secretary's report, which was afterwards found to be incorrect, and instead of gaining we lost about one hundred.

In order to ascertain whether our name hinders us it is also necessary to inquire, At what points in the

Western Conferences are we successful—when we come in contact with the Methodist Episcopal Church or when we do not come in contact with it? You may send intelligent, consecrated men into any community where there are not other churches and they will make converts and add members to their church, be its name what it may; but will these same men be equally successful when they come in contact with other churches? We will take the Pacific Conference for an example. At most points in the country the two Methodist Churches do not come in contact with each other; so to ascertain which is the successful church we will compare statistics in the towns and cities. The Pacific Conference, Methodist Episcopal Church, South, had last year 4,401 members; of these, 1,503 were in cities and towns of 1,500 or more inhabitants. The California Conference, Methodist Episcopal Church, had 9,115 full members, 5,572 of which were in towns and cities. Another thing is to be considered: A constant stream of emigration is flowing into this State, and in this stream there are certainly enough Southern Methodists to keep up our numbers, if we gained nothing from the outside and did not save our own children. The truth stares us in the face that we are losing ground. Many who were members of our church in the South here join other churches that have not sectional names. In many of our towns parents are struggling or determined to stand by the old ship till she sinks, but they are not saving their children. Some of them go to other churches; but the majority go to the dogs. Men who a few years ago paid their money into "the South Church" freely will now refuse to give it a dollar, saying, "There are too many churches." These are facts. And we had just as well look them in the face. We are wasting men and money unless some remedy is found.

Whether a change of name is the best remedy or not it is certain that the church without a sectional name has greatly the advantage. I know that some say the other church has also a sectional name, but such talk is all twaddle. It really does not make any difference to the heathen which is the name of the church that brings them the gospel, and the word "South" does not recall to their minds past strife, but in the United States of America it does. To the masses in the West it means Democratic or rebel or it means nothing, and we do not catch all Democrats and ex-rebels either, not by a jug full—the Methodist Episcopal Church gets ten, yes fifty such, when we gain one of their political opponents. If there is really enough difference in the two churches to justify them in continuing in the same territory, we have everything to gain and nothing to lose by a change of name, though of course we will not make the change suggested by the General Conference.

At this late date perhaps a rennion of American Methodism would be the best remedy. No doubt many will say as Bishop Cranberry said at the last session of our Conference, "We are not tired of life, do not want to die," as if anybody had said anything about dying. There is no necessity for our dying any more than the other. Of course there are differences between us, and so were these differences among the Canadian Methodists. Each of them appointed commissioners who consulted together, mutual concessions were made and a union formed alike honorable to all. So it must be with us. I favor the Scarlett plan, and who knows that is not the plan that such a commission would recommend?

Mark what I say, one of those steps must be taken, or the Methodist Episcopal Church, South, will eventually be compelled to confine itself to the territory that it occupied when it assumed its present name. It would be better if in this instance the older men would listen to the younger. Those who have grown up since sectional strife began to cease are better prepared to render an impartial decision—this in spite of the fact that many Southerners teach their children to hate Yankees

and many Yankees teach theirs to hate rebels. We ask our fathers to lay aside their prejudices and vote in the interest of their children and their children's children. Do not be like the woman who would not allow her children to speak to her neighbor's children because their grandfather's did not like one another.

W. F. ANDREWS,  
GILROY, CAL., Sept. 11, 1885.

Shreveport District Conference.

The nineteenth session of the Shreveport District Conference convened in Coushatta, La., September 3, 1885. In the absence of a Bishop our genial presiding elder presided. Bro. Alexander read for our mutual encouragement and instruction I Corinthians IV, sung hymn No. 258 and invoked the blessing of God upon the assembly and the business about to be undertaken. After the usual preliminaries Bro. D. H. Hayes, of Coushatta, was elected secretary.

The Conference then resolved itself into a committee of the whole to conduct its business and hear the news. One after another, circuits and stations were called and reported. We may safely say the reports heard were cheering. Some circuits were not heard from only through the presiding elder. I suppose the absent brethren had full confidence in his reportorial ability. He was equal to the emergency, and the conditions of the unrepresented works enabled him to give good reports. But all of us would much rather have seen the delegates, lay and clerical, looked into their eyes, grasped their hands and given them a word of cheer, and we exceedingly regretted the circumstances which kept these away. Several very interesting questions were discussed by the body. Some pertinent inquiries were made by the president and also by the delegates. Much earnestness was manifested by the members in the elucidation of the various subjects brought before them for consideration. Good attention was paid to the debates. Though a *petit corps* the spirit was fine. Church interests, Sunday-schools, education, prohibition, representation were all in turn discussed.

Coushatta was fully equal to the occasion in the way of entertaining the delegates. A resolution was started by some grateful brethren and passed unanimously—not a dissenting voice—sincerely thanking the good people of our town for their hospitality.

We must not forget to mention the preaching. The grand old truths of the gospel were never, in the opinion of the writer, more clearly enunciated. No sleeping "sibboleths" characterized those messages. The solemn warning, the promises sure and steadfast, the bright and glorious hopes which comfort, cheer and quicken, all were proclaimed in no uncertain tones. Let those that heard the clarion notes of this trumpet prepare for battle. The day is at hand.

The following resolutions were adopted:

Resolved, That we hear with pleasure such favorable reports from Mansfield Female College and are pleased with the administration of Dr. F. M. Grace.

Resolved, That we heartily pledge our support to said institution and will use our influence to procure patronage for the same.

T. J. UFTON,  
R. S. TRIPPETT.

Parentally, let me here say that Dr. Grace was present at our meeting and gave a very encouraging account of our college at Mansfield. His labors were not in vain since he tore away as trophies some three of our young ladies. At least he has them now if he did not exactly bear them away. Later reports from this school are very flattering. The doctor has the promise of a successful and prosperous session.

An alumnus and one of the students, represented Centenary College. We can not forget the fact nor can we reiterate it too often that at Jackson we have one of the finest schools in the South.

We remembered *alma mater* in the following resolution:

Resolved, That we, the members of the Shreveport District Conference, do heartily recommend Cente-

nary College to the patronage and support of our people and fully endorse its present management.

S. J. DAVIES,  
F. M. GRACE,  
D. H. HAYES,  
S. J. DAVIES.

By request,  
Seashore Camp Ground and Wire Fence.

On the seashore recently I heard much said about the wire fence that enclosed the camp ground and the gate fees. Some things said were wise; some I thought otherwise. Some seemed to have a pretty fair comprehension of the matter; others evidently were charlatans on unknown seas. The leading facts in the case they did not know. When the fence and gate fees were first spoken of, my soul revolted at the idea. What! Methodists put a barbed wire fence between God's poor and precious gospel privileges! *Mirabile dictum!*

But I was once present at a meeting of the Board of Trustees. I then learned that the grounds had a debt of about \$2,500. And that the income from tent rents, cartage and public collections, the sources of revenue, was insufficient for current expenses. Various modes of reducing expenses or raising the revenue were discussed. But liquidating this large and annually increasing debt was a question even more difficult. Some one present proposed that we take a collection immediately to cancel this debt and then we would consider the other question of providing for current expenses.

Then and there—by the trustees and two or three friends present—the \$2,500 was subscribed. This was given in amounts varying from one to five hundred dollars. A year later it was found that a new debt had begun to accumulate by current expenses exceeding the income. And, moreover, one of the sources of revenue, the public collection, was becoming exceedingly wearisome and annually falling off in amount. Now the fence question began to be vigorously debated; for it was evident that something must be done or these beautiful grounds would pass out of our hands and become merely a seaside resort for worldly pleasure seekers. The preachers' tent might be converted into a drinking saloon, the tabernacle into a ball room and the restaurant into a skating rink. So in this extremity as a *desperate* resort the fence and gate fees were adopted. And now that which the trustees mostly want in this connection is a better plan to balance the expenditures and income. The man that devises something, practical and judicious that is better, would be worth more to them than a thousand ordinary critics.

Upon equitable grounds I suppose no one objects to the gate fees, for it divides among the many a burden that has heretofore been borne mainly by a few. The cry is against the idea of fencing out the poor from the preached word. The very thing that our Savior pointed to as evidence of his divine mission and Messiahship and which has been one of the chief characteristics of Methodism, preaching the gospel to the poor, now seems to receive a blow. And that by a body of loyal Methodists. But after all is there not a shade of sentimentality about this idea of fencing out the poor from gospel privileges with barbed wires. How many of the poor, that are at all likely to attend Seashore Camp Ground, and would attend if they were only able to pay the fifty cents for a season ticket, would be found short of that fifty cents if a show was to come along? I have known great numbers of people that managed to have fifty cents for the camp, but not a cent for the support of the gospel. I know Methodists that for years have not been able to pay anything for the support of the gospel, for they tell me so; but they were able to go to the great Cotton Centennial last winter. The frugality that saves for one of these purposes, gratifying the desire of the eyes, might save a little for the others, furnishing food for the soul. But there are some upon whom the hard times press so heavily that they have nothing to spare for shows and nothing to give to the Lord's cause. I wish they could be found out and

presented with season tickets to enter the camp ground if they live near enough to it. Some object to the gate fees because it is a new feature without much thought on the subject. They objected at first to paying for meals at the restaurant because "that was not the way they used to do at camp meetings," and they did not want to depart from usage. Indeed, one man at the last camp meeting called on the trustees to assign him to some place for meals and lodging, as he was a stranger.

The trustees had better go back to the old paths as soon as the man is found that can point out some practical way by which the annual receipts can be made to cover the necessary expenses of the year. Until this is done it appears to me that—its gate fees or give up the ground.

T. S. WEST,  
WOODVILLE, MISS., Aug. 25, 1885.

A Church Dedication.

MR. EDITOR: There is no report from the work of so much importance, except it may be the conversion of a sinner, as the erection of a new church edifice. It serves for a whole generation as a sort of workshop where souls are converted and fitted for a place as living stones in the spiritual temple of our Lord Jesus Christ. Last Sabbath, the thirteenth instant, we had the pleasure of dedicating New Hope Church in the neighborhood of old Fort Jessup, in Sabine parish, La. This church was built this year, considered the hardest year since the war, by the efficient and persistent labors of the preachers on the circuit, the Rev. J. M. Franklin and Bro. Bolts. It is indeed a beautiful house, finished from top to bottom, painted inside and out, and furnished with tasteful lamps and chandeliers. Best of all when we asked the question, Are there any claims against this house? The preacher answered the emphatic No! Then the house was formally consecrated to the Lord exclusively for his worship.

Then we indulged in some remarks as to our behavior in so sacred a place as the house of God. We should at least have as much regard for the house of God as we would for that of even a distinguished friend. Hats should be taken off, ordinary conversation upon topics of the day should not be indulged in the annoyance of the more serious until the preacher enters the pulpit. Chewing tobacco and spitting on the floor is not considered in good taste, and above all the house of God should not be used for any other purpose than for his worship. Sunday it rained and thundered and was very unpropitious for going to church, yet by eleven o'clock A. M. the house was well filled with an intelligent, substantial congregation.

After service they had a sumptuous dinner spread and plenty for the multitude. Sabine seems to be the most prosperous portion of this part of Louisiana which we have seen. They have prospects of a fine and abundant crop of every variety. The parish is settling up with immigrants from other States of the substantial sort of people. And best of all local option is a practical fact in this parish. The good people exult in this. A gentleman, who is well posted with regard to the condition of things, said to me, It was truly gratifying to witness the changes which are taking place since they voted whisky out of the parish; instead of cross-road groceries and signs of poverty may be seen new fields cleared up and good fences, and signs of thrift on every hand. Let other parishes go and do likewise.

Our trip to New Hope was a most enjoyable one. Accompanied by my wife, we went by rail to Robeline, the nearest point to the church, thence by spring wagon, with Bro. Franklin to drive us, twelve miles west, over hills and valleys, containing broad acres of good, uncultivated land inviting immigration. If you want to find a home in a good community of people with a good church to worship in and good Sunday and day schools for your children, New Hope is the place. We met with many old friends, some of ante-

bellum date, whose cordial greeting to us was a real benediction. After public consecration and pledges to be faithful we parted to meet, if not before, in the sweet by-and-by.

MANVELL, LA., Sept. 17, 1885.  
J. P.

"South, or no South."

"South, or no South" is the most vital question ever submitted to our church. The issue is upon us, and must be decided now. If it was changed to Methodist Episcopal Church, East, or West, no doubt the vote would be against the prefix; then why should we chain our beloved Zion to "South" for all coming time? The Gulf States are not good standpoints to view this question in its true light, anywhere else is better. Here in the interior of the great State of Missouri, the incubus of our name is seen and felt, and the conviction is forced on us that if "South" is retained, we have seen our most prosperous days.

The logic of events for the past twenty-five years, and especially for the last ten months, has been against every thing sectional, and shuns our name, as a reminder of the "gory garment" which we are supposed to have had some hand in making. And it is certainly not in keeping with the signs of the times to be asking sinners to go to heaven with us by the Southern route. Nor do we find any relief in the proposed name of "Methodist Episcopal Church of America." It is too long, and not broad enough. Give us a name that can stand on its own firm pedestal the world over, with no pent-up significance. As our first choice, "Methodist," simple and pure, has been pre-occupied, it seems that Episcopal-Methodist is the best we can do, even at the risk of absorbing our little old mother church. It will serve our purpose for legal and organic distinction, and with it we can go any and everywhere fulfilling our grand destiny of aiding to conquer the world for Christ.

F. D. R.  
JENKINS CITY, MO., Sept. 15, 1885.

Petitions in Prayer.

In the last Advocate there was an article from the Christian Observer correcting the expressions, "May we be faithful in duty," "May we be earnest in our efforts," saying they should be, "Make us faithful in duty," "Create within us earnestness in our efforts." This correction is faulty. The expressions should be, "Help us to be faithful in duty," "Help us to be earnest in our efforts." There is quite a difference in viewing a subject from a Calvinistic standpoint and from an Arminian standpoint. We are "coworkers with God." He gives us gracious ability to do what we ought to do, but he does not perform the act for us. He will not do for us what is required to be done through our moral agency.

I have heard persons at the meal-board in asking a blessing use language similar to this, "O Lord, make us thankful for these favors." This implies that they are not thankful, but desire to be thankful. I suppose all who would ask a blessing at such a time could say, "O Lord, we thank thee for these favors."

J. M. PUGH.

AMITE CITY, LA., Sept. 21, 1885.

From Arcadia, La.

We are just back from Bro. Billingsly's glorious meeting. Our dear brother, possessed of the spirit of unyielding battle and determined on a decisive victory, continues his efforts; and when the smoke of conflict clears away and he writes you the results we feel sure it will be that our God has gotten great glory unto his name in Minden. After the sermon, Sunday morning, a collection for foreign missions, church extension, education, etc., was taken, the people cheerfully giving more than was asked of them. The pastor will bring up in full all the assessments made upon the church. Bless God! One night at home, and we take our way to the Mt. Zion Camp Ground. We long to be that "one district in Southern Methodism" of which you wrote. Pray for us, and we will work toward that mark and try to reach it.

S.  
SEPTEMBER 24, 1885.







saloon. This is one of the many instances where failure to have a saloon does not injure trade.

In conclusion I may say the preacher and his family are on safe footing. Things brighten as days go by. We think Oxford circuit will come up with a "clear deck" at Conference.

Q. A. OATS.

LAKE CHARLES, LA.

Mr. Editor: Our town is still shaking itself and rapidly assuming larger parts. Strangers are crowding our streets every day. All our mills, except one, which was totally destroyed by fire on the night of the twelfth instant, are running on full time. And the one burnt will soon be replaced by another. Now all these mills whose roar and scream can be heard all day are running "by faith." They expect a monstrous crop in Texas, and therefore a great demand for lumber. And they believe that they will sell all their millions of feet to supply this demand, and we hope it will be so. Now this thing called faith is the moving force of the world to-day, and they will not turn a wheel without it. And yet they deride us who compose the army of Christ for living and acting by faith. How can we help thinking of "the beam" and "the mote" and of "Physician, heal thyself?"

The new bank is an accomplished fact—finished for the second time. It is to our town what the engine is to the ocean steamer; and, besides, is quite a feature of beauty. Just think, our church occupies one corner of the block; the bank another and the paragon between. Quite suggestive, is it not?

The saloon business here is swelling like an old blot—that is, it is on the increase. Cards are not growing warmer, and the ball is in sympathy; and, of course, the slaughter of morals and men continue with no decrease. Temperance organizations as such have not effected the desired end, and have long since "stepped down and out." The church is a temperance body good enough for religious people; but as we have many who do not sail under these colors, we propose to try the forces of the Young Men's Christian Association. We propose to establish a permanent organization as soon as the weather breaks.

Our church here has received about thirty persons since the close of last January. Almost every Sabbath one or two more. So the good work goes on. Our Sunday-school is healthy and strong. We have every night in the week occupied except Saturday night, and we may have to crowd into that. This field is very promising for future Methodist here.

The rain has continued four days, and is working harm. There is a good deal of sickness in and out of town; but "the Lord reigns."

JAS. E. BRADLEY.

God's Album.

BY MRS. L. CHARY SADLER.

(Written for the Women's Missionary Society of Memphis, Miss.)

DEAR SISTERS: The Prophet Malachi has written before him for them that read the Lord, and that thought upon his name. As I read this over to-day I thought this book was God's album, and they that feared the Lord and spoke often one to another should have their names inscribed in that heavenly album by angel hands. These names shall never be erased. Like the superscription that came caused to be written over our blessed Saviour when he was crucified as it can not be changed. "What is written is written." It could not be written otherwise to please anyone. We prize our albums, because the names of our dear friends are inscribed therein. How proud we are of distinguished names! We show them to strangers and to other friends and try to get all the names we can and yet not at an earthly pleasure. These beautiful souvenirs we prize so fondly all perish in the years to come. We can not take them with us when we die. The names will fade, the book will decay and the names with our own forgotten for aye; but in God's album the names written therein will remain when the world with its fleetings is burned up. Yes, this is a shining thought to all the tired sinner in the Lord's vineyard. And they shall be mine, saith the Lord of hosts, in that day when I make my jewels. This book of remembrance will be brought up to the throne "where the lamb and the white robed elders are met," and the names will be read out and the jewels shined by the angel band and the martyrs of joy will be theirs. Sisters, with this cheering consolation before us let us go on with redoubled zeal to labor for the "kingdom of God." Let us never be discouraged by any obstacle in our way or let the power of one moment cause us to forget the words of the doubters: "It is vain to serve God." No, not let us forget the words in God's album and we will "rejoice evermore."

The Hundred Dollars

BY DR. PIERRE OFFERS FOR THE

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Letter from Switzerland.

BY DR. A. STEVENS.

THE LAST HAS BEEN A GREAT WEEK HERE

IN GENEVA, AND YESTERDAY (SUNDAY,

AUG. 23d) CLOSED THE GREATEST SAUCED

FETE OF THE FAMOUS LITTLE CITY. IT HAS

BEEN CELEBRATING THE "JUBILEE" OF THE

REFORMATION—NOT THAT OF GERMANY, NOR

OF SWITZERLAND GENERALLY, BUT ITS OWN

THAT OF THE OLD AND WORLD RENOWNED

GENEVAN REPUBLIC; FOR GENEVA WAS AN

INDEPENDENT COMMONWEALTH DOWN TO

1814, WHEN IT VOLUNTARILY MERGED ITSELF

IN THE SWISS CONFEDERATION, AND HAS

SINCE BEEN THE CHIEF STATE OF THE HELVETIAN

REPUBLIC. THE JUBILEE IS CELEBRATED

EVERY HALF CENTURY, AND THIS IS THE

350TH ANNIVERSARY OF THE MEMORABLE

EPOCH.

AT THE REVOLUTION OF THE MAP OF EUROPE,

AFTER THE DOWNFALL OF BONAPARTE, THE

GREAT POWERS GAVE GENEVA SOME ADDITIONAL

TERRITORY, THE INHABITANTS OF WHICH

WERE NEARLY ALL CATHOLICS, SO THAT

NEARLY HALF THE PRESENT POPULATION

OF THE STATE, OR CANTON, AS SUCH, THIS

MIGHT SEEM TO MAKE IT A DELICATE MATTER

TO KEEP UP THE ANCIENT CUSTOM OF THE

JUBILEE; BUT THE PEOPLE ARE SO INTELLIGENT

UNDER THEIR SYSTEM OF FREE SCHOOLS,

AND THE GOVERNMENT SO IMPARTIAL, THAT

ACTUALITY HAS LITTLE SWAY HERE, AND,

INSTEAD, THE CATHOLIC CITIZENS HAVE LARGE

REVOLVED FROM THE POPE, AND THEIR

OBEDIENT CHURCHES ARE NOW "AUSTRIAN,"

AS THE REFORMED ROMANIST NAME THEM.

THEY ARE PART OF THE STATE CHURCH,

AND, ALIKE WITH THE PROTESTANTS, SUSTAINED

BY THE STATE TREASURY.

THE PROCLAMATION OF THE PRESENT JUBILEE,

BY PLACARDS ON THE STREET CORNERS,

IS A NOTEWORTHY DOCUMENT. IT SAYS:

"THE 10 AUGUST (OLD STYLE), 1535, WAS

THE POINT OF DEPARTURE OF A NEW AND

GLORIOUS ERA. THE COUNCIL DECLARED

THAT DAY THE REFORMATION WITHIN OUR

WALLS, AND THIS ASSURED TO OUR CITY THE

SPIRITUAL PRIVILEGES WHICH HAVE MADE IT,

DURING MORE THAN THREE CENTURIES, INDEPENDENT

AND PROSPEROUS. THE BIBLE WAS GIVEN,

IN ITS COMPLETENESS, TO OUR PEOPLE; THE

GOspel ESTABLISHED IN ITS PRIMITIVE

PURITY, DISPELLING DARKNESS, AND OFFERING

TO SOULS THE WAY OF SALVATION, OF MORALITY,

AND OF HOPE. THE RIGHTS OF CONSCIENCE,

MISUNDERSTOOD AND SUPPRESSED, WERE RECOGNIZED.

ON THIS RELIGIOUS EMANCIPATION WERE

FOUNDED THE INDEPENDENCE AND ANTONOMY

OF OUR REPUBLIC; THE POPULAR SCHOOL WAS

OPENED FOR THE SPREAD OF KNOWLEDGE

IN ALL RANKS OF SOCIETY; PIETY AND INTELLIGENCE

BECAME THE BASIS OF THE PROSPERITY

OF THE COUNTRY. THREE HUNDRED AND

FIFTY YEARS HAVE PASSED AND THE EDIFICE

IS STILL ERECT! WHAT A BENEDICTION OF

GOD! WHAT GLORY FOR OUR FATHERS! WHAT

DUTIES FOR US! LET US MEET, AS A

MARRIED PEOPLE, TO CELEBRATE THIS

ANNIVERSARY OF OUR RELIGIOUS AND

POLITICAL INDEPENDENCE WITH THANKSGIVING

TO GOD. LET US ENTER THE SAME

TEMPLES WHICH SHELTERED OUR FATHERS, TO

MEDIATE THE EXAMPLES OF PIETY, HUMANITY,

AND MORALITY, WHICH THEY HAVE

FAITHFULLY TRANSMITTED FROM GENERATION

TO GENERATION. LET US ENGAGE OURSELVES

TO BE NOT ONLY THEIR HEIRS, BUT THEIR

SONS. BANISHING THE SPIRIT OF RELIGIOUS

HOSTILITY, LET US FORTIFY OUR SENTIMENTS

OF CHARITY AND FRATERNITY. MAY THIS

DAY, IN REFRESHING OUR RELIGIOUS AND

PATRIOTIC MEMORIES, VIVIDLY IN ALL OUR

HEARTS LOVE OUR HEAVENLY FATHER, ATTACHMENT

TO OUR SAVIOR, AND FAITHFULTY TO HIS

WORLD. MAY IT SERVE TO CONFIRM US

IN OUR RELIGIOUS CONVICTIONS, AND TO

DEVELOP IN THE MIDST OF US THOSE

CHRISTIAN VIRTUES WHICH ALONE CAN MAKE

PROSPEROUS OUR CHURCH AND COUNTRY.

FOUR DAYS HAVE BEEN GIVEN TO THE

CELEBRATION. THE STATE FLAG HAS WAVED,

BY ORDER OF THE MUNICIPALITY, ON ALL THE

PROTESTANT SPIRES OF THE CITY. CROWDS,

LAY AND ECCLESIASTICAL, FROM ALL PARTS OF

THE CANTON, HAVE THROUGED THE CHURCHES

TO HEAR APPOINTED DISCOURSES ON THE "HISTORY

OF THE REFORMATION;" OR "GENEVA AS

THE ANCIENT ASYLUM OF PROTESTANT

REFUGEES;" OR "THE JUBILEE OF 1735

AND 1835," ETC.

SUNDAY WAS THE "GREAT DAY OF THE

FEAST." AT SIX O'CLOCK IN THE MORNING,

THERE WAS JOYFUL "RINGING OF THE BELLS

OF ALL THE TEMPLES OF THE CITY AND COUNTRY,"

AT EIGHT, SERMONS, WITH SPECIAL

MUSIC, IN THE TWO OLDEST CHURCHES, THE

CATHEDRAL AND THE MADEIRA; AT TEN,

SERMONS AGAIN, "IN ALL THE TEMPLES OF

THE CITY AND COUNTRY." THE AFTERNOON

WAS ENTIRELY DEVOTED TO THE CHILDREN.

THERE WAS NO CITY OF THE WORLD WHERE THE

CHILDREN ARE MORE PRECIOUS TO THE

COMMONWEALTH THAN HERE; FOR IT WELL UNDER-

STANDS THAT ITS CHILDREN ARE ITS FUTURE;

THAT ITS DESTINY IS IN THEIR HANDS. EDU-

after thousands, and with banners and two military bands of music proceeded to a city park where a dinner, provided by public expense, awaited them on neatly spread tables under shelter of trees. Four lines of tables extended across the entire park; in a straight line I think they would have reached at least a half mile. After the meal sports were allowed the children—swings, merry-go-rounds, "Punch and Judy," etc. In America some of these incidents would hardly be admitted on Sunday; but the "European Sunday" prevails here as elsewhere, and only, so strict in other respects, taught a theory of the Sabbath which sanctifies it.

I have seen in Europe many processions, religious and civic, popular and military, but never one so thrillingly suggestive as that of these thousands of well-trained children, marching through the renowned old city, commemorating the religious emancipation of their country, 350 years after the event, and rejoicing, this bright summer day, in the full light and liberty of the era then inaugurated by their fathers. Everywhere here you see the signs of competence and comfort, of thrift and intelligence—no beggars except interlopers from abroad; no person shoeless or in rags, and hardly ever a drunkard; never even a priest, monk, or nun in costume on the streets, except as a passenger and then only for two days. Do you ask the reason of this prosperity through all these hundreds of years? The reply is in two words—the Reformation and education.

—Western Christian Advocate.

Test Healy Consumption?

Many a case supposed to be radical long disease is really one of liver complaint and indigestion, but unless that diseased liver can be restored to healthy action, it will close the lungs with verminous matter as to bring on their speedy decay, and then indeed we have consumption, which is a scourge of the lungs, in its worst form. Nothing can be more happily calculated to nip this danger in the bud than is Dr. Pierce's "Golden Medical Discovery." By druggists.

Siamese Logic.

BY REV. W. C. BLACK.

Years ago some English travelers visited Siam and had an interview with the Siamese king. His majesty was highly entertained with their descriptions of various things in their native country, and at last, as a marriage of convenience, he told him that in their country at certain seasons of the year it was so cold that water became as solid as stone. "This was too much for his royal highness. He declared that these foreigners were the most ardent lovers of heat, and he dismissed them from his presence. No laugh at the stupidity of this crowned barbarian, and yet there are in this enlightened age and in this highly civilized land, persons whose logical faculties are as entirely under-located as were his. The king repeated: "Water never freezes in Siam; therefore it never freezes anywhere." His experience was a measure of the possibilities of nature. Now, strange as it may seem, it is nevertheless true that many opinions advanced at the present day rest upon a foundation as unsubstantial as this. "My experience," says one, "is that the law has been, is, or is to be,"—this is the foundation upon which men frequently build their opinions. For instance, here is Louis Littlehead, Esq., who formerly resided in the town of Sandburg in the province of Sleepy Hollow. His royal highness, the Siamese king, said: "Water never freezes in Siam; therefore it never freezes anywhere." This is the foundation upon which men frequently build their opinions. For instance, here is Louis Littlehead, Esq., who formerly resided in the town of Sandburg in the province of Sleepy Hollow. His royal highness, the Siamese king, said: "Water never freezes in Siam; therefore it never freezes anywhere." This is the foundation upon which men frequently build their opinions. 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### Politico-Ecclesiastical Rights.

THURSDAY, OCTOBER 1, 1885.

Our honored friend, Dr. C. K. Marshall, is publishing some ringing letters to the church on the subject of tract publication and distribution. He is on the right line, and we hope will stir the entire Connection on the subject. We have writers among us who might bless the world for generations if their thoughts were put in leaflets and scattered abroad. Canon J. C. Ryle, the charming writer of tracts, will be remembered in the years to come long after the Rt. Rev. J. C. Ryle, the Bishop of Liverpool, is forgotten. Great is the power of Newman Hall's pulpit in the city of London; but his little tract, "Come to Jesus," will most surely perpetuate the name and fame of Rowland Hill's successor. And, then, multitudes will read a leaflet who grow impatient at the very sight of a book. The cream of a great discussion compressed into a few pages will enrich thousands, which would never be discovered in an elaborate treatise. We applaud the zeal and ability Dr. Marshall has thrown into this cause, and will rejoice in his success. His large experience and thorough investigation entitles him to speak as one having authority. And now that a burdensome debt no longer embarrasses our Publishing House, some of its earnings might be profitably employed in the way indicated. We favor a tract society in connection with the Sunday-school department of the church.

This suggests a practical line of operation in the administration of home missions. The policy of making small appropriations to maintain for a term of years only devoted "serenely satisfied babyhood," is not true soldiering of Christ. The expectation of an annuity becomes a habit and they dread a family God's word without it. In our Conferences we have met for more than a quarter of a century. Every year they have received \$50 to \$200, and took to it as a necessary means of subsistence. They are satisfied with being pensioners and have no desire or expectation of coming self-reliant. It is far better and more business-like to make a liberal appropriation, secure the best available man, arouse the interest of the people, and in one or two years still dismission off the list of beneficiaries. Supporting chronic babyhood is a righteous use of the Lord's money. And yet this is not necessary in our present policy. It is against the spirit of the people and prevents every ambition to be independent. The demands of our home work are urgent and it encourages no development. We are progressing abroad without a reliable base of supply. The importance of wise administration

### St. Louis Conference.

The Conference voted, without debate, on the proposition to change the name, and unanimously rejected the name sent down by the

**APPOINTMENTS.**

LEBANON DISTRICT.—*E. H. Morrison, P. E.* Lebanon, D. I. C. Bard-slown, C. Y. Boggers; S. field, J. M. Phillips; Bradford, J. G. Freeman; New Haven, J. Love; Campbellsville, M. M. H. Mannsville, G. F. Chudliff; C. burg, E. C. Alexander; Meryville, J. T. Cherry; Shepherd, Y. P. Thomas; Magnolia, Buckner; Mt. Lebanon, Murrell.

COLUMBIA DISTRICT.—*J. A. Ham*, P. E., Columbia, L. B.  
Ham, Breeding, D. F. W.  
Harksville, J. V. Guthrie; R.  
J. P. Stubblefield; Edmond  
H. Davis; Summersshade,  
Hogard; Monticello, G. W. S.  
Wayne, R. B. Campbell; All  
K. Powell; Creelsboro, L. M.

in the treatment of servants is often manifest. They are looked upon with disdain. Certainly employees should be humble; but employers should, at the same time, be arrogant, overbearing and proud. The pious employers prevent his proud men and women from attaining the honorable position of servant and maid-servant. Among preachers, I have been told, pride is often found. Should they seek their own honor less and their Master more, their service would certainly be more intelligent and effective.

Men should be humble in re-  
to God. As sinners, we are lo-

In 1870 Rev. J. E. Evans was appointed for the fourth charge in Savannah. Since Trinity pulpit has been filled by H. Parks, E. H. Myers, who died of yellow fever in 1878, R. J. James O. Branch and Rev. Christian, the present pastor.



The new Houston Street Church was built in 1877. The first pastor was Rev. J. W. Simmons, who had but 20 members when he took charge. Now the membership is 200, while that of Wesley Church is 400, and that of Trinity 700, making a total of 1,300. Since the first of 1884 the membership of Trinity has increased 75 per cent., 171 members having been admitted in 1884, and 133 in 1885.

#### "To a Good Place."

About this time of Annual Conference sessions Methodist preachers are concerned on the subject of appointments. Where they are to go next year is the leading question, and, with many, one of much anxiety. They pray over it, submit it into the hands of Providence, imagine they have completely mastered their feelings and fears, and then go, though sometimes disappointed, and with heavy hearts. The average itinerant prays for a field for usefulness and good work, but considers it rather disloyal to ask the Lord for a good place. However much desired, it is not publicly or privately acknowledged. But no such sentiment dominates our old friend, Dr. John Mathews. He wants a good place, with all that it implies, and he never fails to do good work. In a letter to the South-western Presbyterian, from Missouri, Dr. A. J. Witherspoon tells this story:

I have not seen my dear friend, Rev. Dr. John Mathews, yet. His time at Kansas City is out. There is talk that he will be sent to another church in the same city. I heard of a prayer he offered—prayed the Lord to send his people a true man, one that did not preach science or politics, but only the pure gospel; and he further prayed the Lord to send old John Mathews anywhere, but please send him to a good place. The career of Dr. John Mathews has been remarkable and successful, faithful, true and courageous. His record in the epidemic of New Orleans is well known to your readers. They will also remember how he often referred to his Presbyterian home.

A TEMPERANCE PEN.—The Mississippi has been shown a most beautiful silver pen, containing the pen with which Gov. McRae signed the great temperance reform bill passed by the last Legislature of Mississippi. It is intended as a present by the ladies of Jackson to the Rev. C. K. Marshall, of Vicksburg. The box bears this inscription: "Presented to the Rev. C. K. Marshall, of Vicksburg, the Apostle of Temperance in Mississippi, by the Ladies of Jackson."

In looking over the files of the NEW ORLEANS CHRISTIAN ADVOCATE, for 1884 we found the above in the editorial columns. We are glad that the eloquent "apostle of temperance" in that day still abides with us, and that his voice is yet heard in behalf of moral reform.

#### Death of Martin W. Eagan.

MR. EDITOR: We have just buried one of the oldest members of our church at this place—Martin W. Eagan. He was born March 20, 1809, was converted and joined the church in 1830, and died September 24, 1885. He had been twice married: first to Miss Laura Stackhouse, in 1832, and then, in 1865, to Mrs. Kate Willis. He was the father of a large family of children—all of whom are members of the church. He died at a good old age, in the midst of his children and grandchildren, in peace with God and all men, lamented by the church to which he belonged and the community in which he lived. A more extended notice of him will be sent you for publication.

W. H. EKWIS.  
CRYSTAL SPRINGS, Miss., Sept. 24, 1885.

Mr. Spurgeon has hit the nail squarely on the head in these words: "The teaching of revelation is fitted for the capacity of a child; but our wise men are choked with such simple fare. We confess we have not enough faith to be an infidel, or an agnostic, nor even an evolutionist."

The next great battle the church has to fight in America is for the purity and preservation of the Christian Sabbath. With the incoming of Romanism and communistic ideas, aided by the amazing growth of commerce and the impatient spirit of the age, the authority of the Sabbath law is being undermined and its sanctity grossly disregarded.

Rev. Dr. J. C. Simmons, of the Pacific Conference, writes a vigorous article in the Pacific Methodist against the change of name. He has been on the border and knows full well the good or evil of the name. After reviewing the history of our church on the coast, for whose benefit largely the change is suggested, he concludes that "the evils of the name are imaginary," and that the adoption of another would create "much dissatisfaction in many quarters."

"The grand old book of God still stands, and this old earth, the more its leaves are turned over and pondered, the more it will sustain and illustrate the sacred word.—Prof. Dana.

—Miss Lizzie Carter, second daughter of Rev. Dr. C. W. Carter, of this city, has been selected as one of the students from Louisiana to attend the Peabody Normal Institute at Nashville, Tenn. She stood a highly creditable examination and achieved an easy election.

—The Protestants of France purpose to commemorate, on the eighteenth of October, the second centenary of the revocation of the Edict of Nantes. They desire to signalize the occasion by making a new effort to extend the blessings of evangelical Christianity in that country.

—A special telegram to the Picayune from Minden, La., reports a glorious revival there in the Methodist Church. About thirty-three had been added to the church up to Saturday. Rev. J. J. Billingsley, the pastor, was assisted by the indefatigable presiding elder, Rev. J. T. Sawyer.

—Rev. L. Carley, of Vicksburg, writes us good tidings as follows: "We have just closed a fine meeting at this place, resulting in fourteen accessions to the church. A number of boys have organized a prayer meeting which bids fair to result in great good."

—Sunday last was a blessed day at old Moreau Street. There were five additions to the church, and at night not less than twenty penitents at the altar. Bro. Kimball was assisted on Sunday by Rev. H. J. Harris, of the Mississippi Conference. The meeting continues, and with every prospect of a glorious revival.

—The Nashville Advocate reports a fine opening at Vanderbilt University—"considerably in advance of the opening last year." The old students have generally returned, many of them to pursue post-graduate courses. Chancellor Garland's opening address to the students was profoundly impressive, and will be published.

—The temperance cause in England is pushing itself to the front. It is demanding further and more stringent parliamentary legislation. Rev. Charles Garrett, ex-President of the Wesleyan Conference, and an active temperance leader, has issued a ringing address to the people of England, concluding with these words: "Let party landmarks go. Vote straight for a sober country."

—We were honored with a pleasant visit from Bishop Keener on Monday. He had expected to leave the city last week for his tour of episcopal visitations, but a slight indisposition prevented. Though not robust, we have never seen the Bishop more cheerful and full of instructive talk. He left on Monday evening to attend the Illinois Conference. We have a partial promise of some correspondence from his pen.

—Whitworth College opened well last week with prospects of a prosperous term. Dr. Johnson has associated with him an able faculty of instruction in all departments, and they do most thorough work. The college has enjoyed remarkable prosperity under the present management and is worthy of its proud distinction.

—October 18 is "Good Things Day" with the Sunday-schools of the Methodist Episcopal Church. Dr. Vincent has prepared a beautiful service to be used on the occasion, and the day promises to become very popular in their ecclesiastical annals. Collections on that day will be taken for tracts and Sunday-schools.

—Rev. Hester P. Tucker writes of another Pentecost in his charge as follows: "I write to record another successful meeting on the Columbus circuit. I closed on last Thursday night a most powerful revival at Piney Grove. The revival was thorough in the church, and resulted in powerful convictions and conversions. The Rev. W. Spillman and Rev. John Egger, L. P., assisted in the meeting and did great good."

—Last Sunday was a field day at Louisiana Avenue, (the "Parker Memorial Church.") The pastor, Rev. B. F. White, received fifteen new members, nine on profession of faith and six by letter. This makes an aggregate of forty-four accessions since last Conference. An Oxford League has been organized in the congregation and commenced successful operations. The pastor is receiving responses to his appeal for the new church, and hopes to see the cap-stone brought forth with rejoicing at no distant day.

—Modern enterprise has invaded the land of Palestine and is thrusting its profane hand into places long held sacred. A bridge has been thrown across the Jordan near Jericho, and \$8,000 is to be spent on the road from Jericho to Jerusalem this year. The road to Hebron, begun in 1881, is being pushed to completion. Soon the scream of the steam whistle (the "American devil") will be heard amid the solitudes where our Lord sought a quiet place to commune with the Father.

—The Indian Mission Conference was held at Oak Lodge, in the Indian Territory, sixteen miles from Fort Smith, Ark., on the seventeenth instant, Bishop Granbery presiding. Most of the preachers, but few lay delegates, were present. Dr. Young was on hand, and telegraphed home the payment in full of the missionary assessment. Six young men were admitted on trial and five were received by transfer. The Conference voted unanimously against the change of name. Rev. T. F. Brewer was elected clerical delegate to the General Conference, and Rev. E. R. Shapard, alternate. G. B. Hester was elected lay delegate, and Rev. W. F. Fulson alternate. The following is the statistical summary: Local preachers, 112; white members, 2,434; Indian members, 4,850; colored members, 23; Sunday-schools, 87; teachers, 393; scholars, 3,354.

—Rev. J. H. Brooks, of the North Mississippi Conference, announces the death of a Methodist veteran:

Ferrell Jones died in Cockrum, Miss., Sept. 19. He was in his seventy-first year, had been in the Methodist Church over fifty years, and filled the offices of trustee, class-leader, exhorter, Sunday-school superintendent and steward. He impressed anything he undertook with his individuality; kind to young preachers, a friend to all who were trying to do good—a very decided Methodist. His place will be very hard to fill. I preached his funeral to a very large audience on Sept. 20.

—Rev. D. M. Cogdell writes of the Lord's doings in his charge as follows:

MR. EDITOR: I have just closed my round of protracted meetings. Not very many conversions, but a fine revival in the church at every appointment except one. At the old Marshall Institute the revival was sweeping—eight or ten conversions and a complete revolution in the church; the grandest experience I ever saw. Two new elegant churches have been built in the last fifteen months.

—MR. PARKER, Mississippi.

There has been quite a revival on the Sharon circuit, Rev. J. S. Parker, pastor. Most of that work is embraced in this editor's first pastoral charge. How those good people bore with his inexperience, and how the Lord blessed the labors of that year, are among the precious memories that will never fade.—Bro. Parker writes as follows:

We have just closed our round of protracted meetings on the Sharon circuit. Results: Forty conversions and sixty-five additions to our church. Bro. J. A. Ellis, our excellent presiding elder, and Bro. H. R. Singleton, the much-beloved pastor of Canton Station, preached us some fine and effective sermons. Quite a number of our young converts are now active workers in the church, holding prayer and class meetings. Our collections will be very good.

MR. EDITOR: Those who wish instruction on baptism that will give satisfaction can get it from "The Lost Key Found," which can be had for ten cents per copy. Preachers desiring them can get them without money unless they have convenient, and pay me at Conference, or remit money when the books are sold. Brethren, send your orders to me J. W. ELLISON.

MR. EDITOR: The new Methodist Church at West is now completed. It is a gem, and will be dedicated the fourth Sunday in October (25) by Rev. Charles B. Galloway, D. D., the editor of the NEW ORLEANS CHRISTIAN ADVOCATE.

O. W. BROWN.  
WEST STATION, Miss., Sept. 24, 1885.

CHILDREN'S BIBLE.—Messrs. Cassell & Co., of New York, have issued a new edition of their Children's Bible at about one-half the cost of the English edition. This volume is beautifully illustrated and elegantly bound, the type is large and clear, and the material throughout is of the best. The work is in story form, each story illustrated and in Bible language, word for word; therefore giving no false impression to the little reader as to the use of the Bible for little people, but rather showing that it is for them, from Genesis to Revelation. The book is sold by subscription only. Any of our agents in Louisiana wishing to take hold of this work, will receive full information, etc., by addressing

CARVER & JAMIESON.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

#### Plan of Episcopal Visitations for 1885.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP BARBOUR.		
Denver.....	July 16.....	Trinidad, Col.
Montana.....	Aug. 1.....	Willow Creek.
Columbia.....	Sept. 10.....	Albany, Oregon.
Pacific.....	Sept. 30.....	Sacramento, Cal.
Los Angeles.....	Oct. 2.....	Los Angeles, Cal.
North Mississippi.....	Dec. 2.....	Kosciusko, Miss.
Memphis.....	Dec. 10.....	Paducah, Ky.
Florida.....	Jan. 6.....	Orlando, Fla.

SECOND DISTRICT—BISHOP O'BANNEY.		
Western.....	Sept. 2.....	Wynndotte, Kan.
Missouri.....	Sept. 9.....	Columbia, Mo.
Indian Mission.....	Sept. 17.....	Oak Lodge, I. T.
St. Louis.....	Sept. 23.....	St. Louis, Mo.
Southwest Missouri.....	Sept. 30.....	Lexington, Mo.
Arkansas.....	Nov. 25.....	Morrilton, Ark.
Little Rock.....	Dec. 2.....	Arkadelphia, "
White River.....	Dec. 9.....	Helena, Ark.

THIRD DISTRICT—BISHOP M'FEE.		
Mexican Border.....	Oct. 19.....	San Antonio.
West Texas.....	Nov. 4.....	Gonzales, Texas.
North Texas.....	Nov. 11.....	Corpus, Texas.
German Mission.....	Nov. 18.....	Paris, Texas.
Texas.....	Dec. 2.....	New Potosi, Texas.
East Texas.....	Dec. 9.....	Beaumont, "
Mississippi.....	Dec. 16.....	Meridian, Miss.
Baltimore.....	March 10.....	Stanton, Va.

FOURTH DISTRICT—BISHOP KEENER.		
Illinois.....	Sept. 30.....	Pana, Ill.
West Virginia.....	Oct. 7.....	Ashland, Ky.
Indiana.....	Oct. 21.....	Cleveland, Tenn.
Virginia.....	Nov. 11.....	Petersburg, Va.
North Carolina.....	Nov. 18.....	Charlotte, N. C.
South Carolina.....	Dec. 2.....	Columbia, S. C.
Louisiana.....	Jan. 6.....	Baton Rouge.
Central Mexican Miss.....	Feb. 24.....	City of Mexico.

FIFTH DISTRICT—BISHOP WILSON.		
Kentucky.....	Sept. 9.....	Versailles, Ky.
Louisville.....	Sept. 16.....	Greenville, Ky.
Tennessee.....	Oct. 7.....	Columbia, Tenn.
North Alabama.....	Nov. 16.....	Gadsden, Ala.
North Georgia.....	Nov. 23.....	Newnan, Ga.
South Georgia.....	Dec. 9.....	Brunswick, Ga.
Alabama.....	Dec. 16.....	Union Springs.

Bishop McTear has charge of the missions in China and Japan.

Bishop Graubert has charge of the mission in Brazil.

Bishop Keener has charge of the Central Mexican Mission.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON, Publishers.

Old Mr. Bentley: "I see that at this time of year the home club in its strongest form." Old Mrs. Bentley: "You don't tell me. I wonder what they'll do with electricity next?"

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

The Post says: "The time has arrived for bidding farewell in these columns to Keely and his motor." "Why this unceremonious haste?" They are not going away. The motor can't go, and Keely won't go without it." answers the Herald.

WREIN'S PIANOS.—Probably no Piano House in the city has met with more success than that of Mr. Philip Weir, 135 Canal street. In the conduct of his extensive business, Mr. Weir has ever had in view the excellence of the grade of article he sells, together with economy for the purchaser. In this way he has established himself well in popularity, and thousands recognize in him the medium through which they have been enabled to secure a good Piano on the easiest monthly payment and most accommodating terms. Mr. Weir has won for himself a reputation of which he may justly be proud, in the extensive sale of the world-renowned "Mason & Hamlin" Pianos. Mr. Weir has also a number of second-hand Pianos in thorough repair, at very low prices. Good second-hand Pianos as low as \$50, and brand new Pianos at \$175. The repairing of Old Pianos is made a specialty. Actions are thoroughly renewed, and the cases polished by an experienced polisher, looking as good as new, at very lowest prices. See his advertisement.

They have some of the latest Negroes in the world in Palatka, and in summer they live on catfish and melons. We saw one of those lazy creatures the other day. He had his fishing line tied to his dog's hind leg, and when a fish would bite he would give his dog a kick.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

Butcher (to inexperienced young housekeeper): "Now, how would a joint please ye to-day, mum?" Young Housekeeper (relieved): "That would do nicely." Butcher: "And what kind will it be, mum?" Young Housekeeper: "Oh! the second joint. My husband is very fond of that."

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittance to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

Business Notices.

QUERO'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tubercular consumption, scrofula and general debility. The most mild, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. THAYER, New York.

ADVICE TO MOTHERS. Mrs. WISLAW'S SCOTT'S EMULSION should always be used for children's teething. It soothes the child, soothes the gums, allays pain, cures wind, colic, and is the best remedy for diarrhoea. 25c. a bottle.

#### MISCELLANEOUS.

## A MARVEL OF PURITY.

Royal a Perfect Baking Powder—Absolutely Free from Lime.

The Royal Baking Powder is considered by all chemists and food analysts to be a marvel of purity, strength, and wholesomeness. Furthermore, it is now the only baking powder before the public free from lime and absolutely pure.

This is due largely to the improved method by the use of which it has been made possible to produce a perfectly pure cream of tartar, from which all the lime has been eliminated.

This chemically pure cream of tartar is exclusively employed in the manufacture of the Royal Baking Powder, so that its absolute freedom from lime and all other extraneous substances is guaranteed.

Professor McMurtrie, late chemist in chief to the U. S. Department of Agriculture, after analyzing many samples of cream of tartar of the market, testified to the absolute purity of that used in the Royal Baking Powder as follows:

"I have examined the cream of tartar manufactured by the New York Tartar Company and used by the Royal Baking Powder Company in the manufacture of their baking powder, and find it to be perfectly pure, and free from lime in any form.

"All chemical tests to which I have submitted it have proved the Royal Baking Powder perfectly healthful, of uniform, excellent quality, and free from any deleterious substance.

WM. McMURTRIE, E.M., Ph.D.,

"Chemist in Chief U. S. Dept of Agriculture."

**THE BEST WASHER**

We will guarantee the "LOVELL" WASHER to do better work and cost less in less time than any other machine in the world. Warranted five years, and if it don't wash the clothes clean without rubbing, we will refund the money.

**AGENTS WANTED** in every country. PROOF that Agents are making from \$75 to \$150 per month. Farmers make \$25 to \$50 during the winter. Ladies have great success selling this Washer. Retail price only \$5. Sample to those desiring an agency \$2. Also the celebrated KEYSTONE WINGERS at manufacturers' lowest price. We invite the strictest investigation. Send your address on a postal card for further particulars.

**LOVELL WASHER CO., ERIE, PA.**

**EMPLOYMENT**

Will be given to all who are ready and willing to work. This is a good chance to make money, selling such popular and attractive books as Hon. Alex. H. Stephens' "HISTORY OF THE UNITED STATES," with new appendix: "GAY'S ENCYCLOPEDIA AND SELF-EDUCATOR," "BURIED CITIES RECOVERED"—one of the best and fastest selling religious books. Also the Family Bibles. A beautiful line of Albums—sold only by subscription. Write for descriptive circulars and terms.

B. F. JOHNSON & Co., 1013 Main St., Richmond, Va.

**ANDERSON, HARRIS & Co.**

—MANUFACTURERS OF—

Carriages, Phaetons,

Platform and Half Platform Spring Wagons, CINCINNATI, OHIO, U. S. A.

SEND FOR FREE ILLUSTRATED CATALOGUE.

**PHILIP HALLARAN,**

—MANUFACTURER OF—

Plain Tin and Japan Ware,

—ALSO DEALER IN—

COOKING AND HEATING STOVES AND RANGES.

Sole Agent for New Goods: Range and Cottage Stove, 34 CAMP ST., BELOW POYORAH, NEW ORLEANS.

**KENMORE UNIVERSITY HIGH SCHOOL,**

NEAR AMHERST C. H., VA.

FOURTEENTH SESSION begins Sept. 10th, 1885. W. A. STROUD (Math. Medallist, U. Va.), Principal. W. A. STROUD, M. A., U. Va., in charge of Language. A High Grade Select School. For catalogue, address the PRINCIPAL.

**JAMES DUNO,**

DEALER IN

**TEA AND COFFEE,**

111 Poydras street, NEW ORLEANS, LA.

Family supplies delivered free. Send for samples and price list.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

**Family Bibles**

Agents Wanted

H. L. WARREN & Co., 1117 Chestnut St., Philadelphia.











## Weekly Market Review.

(For Week Ending September 29, 1885.)

## COTTON.

Low ordinary	6 15-16	@
Ordinary	7 15-16	
Good ordinary	8 15-16	
Low middling	9 1-16	
Middling	9 5-16	
Good middling	10 1-16	
Middling fair	10 5-16	
Fair	10 10-16	
Galveston middling	9 5-16	
Mohile middling	9 5-16	
St. Louis middling	9 5-16	

## SUGAR.

Interior	—	—
Common	—	—
Good common	—	—
Fair	—	—
Good fair	—	—
Fully fair	—	—
Prime	—	—
Strictly Prime	—	—
Choice	—	—
Fancy	—	—

## MOLASSES.

Fancy	—	—
Prime	—	—
Good	—	—
Fair	—	—
Ordinary	—	—
Common	—	—
No. 2	—	—
Rough	—	—

## RICE.

Fancy	—	—
Prime	—	—
Good	—	—
Fair	—	—
Ordinary	—	—
Common	—	—
No. 2	—	—
Rough	—	—

## FLOUR.

Minnesota bakers	5 00	—
Minnesota bakers	5 50	5 50
Extra wheat	5 20	5 30
Winter wheat	5 75	6 12 1/2
Choice	4 75	—
Fancy	5 00	5 05
Extra Fancy	5 35	—

## CORN PRODUCTS.

Corn meal	3 10	2 40
Corn meal	3 00	3 10
Grits	—	—
Hominy	—	—

## GRAIN, ETC.

Corn	—	—
White	—	58
Yellow	—	58
Mixed	—	57
Wheat	—	35 1/2
Western	—	36
Texas rust-proof	—	37
BRAN	—	—
S. owl	—	95
HAY	—	—
Choice	18 50	19 50
Prime	17 50	18 50

## PROVISIONS.

PORK	—	—
Mess.	10 00	—
Prime mess.	9 75	10 00
Rumps	9 50	9 75

## BACON.

Fancy breakfast	9 1/2	10
Shoulders	—	4 1/2
Sides, clear	6 1/2	6 1/2
Sides, clear rib	6 1/2	6 1/2

## HAMS.

Sugar-cured	11	11 1/2
DRY SALT MEAT	—	—
Shoulders	4 1/2	4 1/2
Sides, clear	6 1/2	6 1/2
Sides, clear rib	6 1/2	6 1/2

## FISH.

MAKERAL	—	—
Extra No. 1, in bbls.	15 00	—
Half bbls.	9 00	—
No. 1, in bbls.	4 50	—
Half bbls.	4 75	—
No. 2, in bbls., large	4 50	—
Half bbls.	4 10	—

## GROCERIES.

COFFEE	—	—
Rio, choice	9 1/2	11 1/2
Cordova, choice	12	13
Java, choice	12	13
BUTTER	—	—
Western dairy	16	17
New York dairy	16	17
Country	—	—

## LARD.

Choice	6 1/2	6 1/2
TEAS	—	—
Choice	50	1 00
Fair	25	60
Oil	—	—
Coal, cases	17	—
Coal, bbls	12	—
Cotton seed	35	38
Lard	6 1/2	—

## VEGETABLES.

CABBAGES	—	—
Western, per crate	75	1 25
Chicago, per 100	12 00	—
POTATOES	—	—
Louisiana	—	—
Western	1 25	1 50

## KROUT.

S. bbl	5 50	6 50
ONIONS	—	—
Louisiana	—	—
Western	1 75	1 90

## BALING STUFFS.

BAGGING	—	—
1 1/2 b.	10 1/2	—
2 b.	11 1/2	—
BALING TWINE	—	—
1 b.	15	—
TIES	—	—
1 bundle	1 25	—

## SUNDRIES.

POULTRY	—	—
Chickens, Western	4 00	4 50
Young	1 50	3 00
Chickens, South	3 00	3 25
Young	1 75	2 25
Turkeys, Southern	9 00	12 00

Eggs	—	—
Western	15	17
Southern	17	18
WOOL	—	—
Lake	17	—
Louisiana	15	—
Burly	7 1/2	—

HIDES	—	—
Green salted	7	—
Dry salted	10	—
STEVES	—	—
Oak, kegs	—	—
Oak, barrels	75 00	—
Oak, casks	100 00	110 00
Oak, hogheads	130 00	135 00

HOOF POLLS	—	—
Hoghead	5 00	—
Barrels	24 00	—
Half barrels	—	—
FALIZERS	—	—
Cotton seed	10 00	12 00
Meal	25 50	24 00
Pure ground bone	42 00	—
Muriatic acid	8	6
Sulphuric acid	2	4
Bone black	2	—

## NEWS OF THE WEEK.

## DOMESTIC.

TITUSVILLE, Pa., Sept. 27.—A serious accident this afternoon. The big tent, holding 10,000 spectators, suddenly collapsed in a violent wind and rain storm. Half the people were inside but cut their way through with their knives or crept out under the canvas. Twenty-five persons were slightly injured, but none were killed or seriously hurt.

PHILADELPHIA, Sept. 23.—The Centennial Temperance Conference convened today with Gen. Clinton B. Fisk, of New Jersey, in the chair. A telegram of greeting from the Women's Christian Temperance Union of Texas, was received and appropriately responded to. Resolutions of greeting and good will to Canon Farrar were adopted. The committee on credentials reported that there were present 346 delegates from twenty States, one Territory, the District of Columbia, the Provinces of Ontario and Nova Scotia.

CHICAGO, Ill., Sept. 23.—A very heavy northerly gale prevailed throughout the entire lake region yesterday and last night. Vessel masters who arrived during the night state that the storm was a terrible one, and that the sea is running higher than at any previous time this season. Fears are felt for the safety of numerous vessels known to be outside of the port.

NEW YORK, Sept. 24.—At a meeting of wire manufacturers held here to-day, at which seventeen of the leading mills of the country, including those at Cleveland, were represented, the prices of wire were advanced 10 to 15 per cent.

PHILADELPHIA, Sept. 24.—The Centennial Temperance Conference reassembled this morning, Miss Frances E. Willard in the chair. The report of the order of Sons of Temperance showed that 2,250,000 persons had been initiated into membership and that the order had raised \$4,500,000 for temperance purposes.

BLOOMING, Miss., Sept. 24.—Rev. Robert Moore, a Methodist minister and principal of a school at Franklin, Washington parish, La., after a week's sojourn here in quest of health, died here last night of chronic diarrhea. He was formerly from North Alabama, and had been in Louisiana only about two years. The Rev. Dr. Hunsdale, of the Episcopal Church, visited, nursed and sat up with him during his illness, and officiated at his burial to-day, which took place from the church.

MARTINSBURG, W. Va., Sept. 24.—During the evening exhibition of a circus here last night a heavy gale began to blow and a strong gust snapped the ropes and centre-pole, and the tent fell with a crash upon the heads of the audience. Two or three thousand people and a number of animals were beneath the canvas. It was not till an hour had passed that the panic ceased and all had been rescued. About twenty persons were wounded, many of them seriously, but no lives were lost.

MINDEN, La., Sept. 25.—The first shipment of steel rails for the Minden Tap Railroad arrived at the Junction this morning. Track laying will be commenced in a few days. If nothing unforeseen happens, the road will be completed by Nov. 1.

ATLANTA, Ga., Sept. 27.—The latest from Washington, Wilkes county, is that Gen. Robert Toombs has lost his mind and is dying.

PITTSBURGH, Penn., Sept. 26.—At 3:30 o'clock yesterday afternoon a shock resembling an earthquake was felt at various points along the railroad between Mansfield and Washington, this State, a distance of thirty miles. The shock was accompanied by a low, rumbling sound.

ST. JOSEPH, Mo., Sept. 26.—The Sam Jones' camp meeting opened here to-day. An immense tent with a seating capacity of 8000 people has been erected in the heart of the city, and four meetings will be held daily. Many people were turned away during each service from the crowded hall.

BRIDGEPORT, Conn., Sept. 26.—The Howe Sewing Machine Company has outstanding obligations to the amount of \$300,000, secured by bond and mortgages. There is an unsecured floating debt of \$150,000. The company has nominal assets of \$1,100,000, and \$30,000 in arrears to employees. The corporation has voted to wind up its affairs as soon as possible.

NEW YORK, Sept. 23.—The Cape May challenge cup, presented by James Gordon Bennett in 1872, will also go to England as one of the Genesta's prizes, she having won her last and perhaps easiest victory by beating her former competitor, the schooner Dauntless, in a race from Sandy Hook around the Cape May lighthouse and return. The Genesta had the lead at the start, and kept it throughout the race. At a late hour to-night no tidings of the yacht Dauntless have reached this city.

There is some uneasiness coming to be felt as to her condition and whereabouts, as she is known to have lost her topmast.

WASHINGTON, Sept. 23.—Upon the President's return from the Adirondacks he found awaiting him the following letter from Mrs. Helen Hunt Jackson, the well-known authoress of "H. H." and advocate of Indian rights, which was written by her four days before her death:

From my deathbed I send you a message of heartfelt thanks for what you have already done for the Indians. I ask you to read my "Century of Dishonor." I am dying happier for the belief that it is your hand that is destined to strike the first steady blow toward lifting this burden of infamy from our country and righting the wrongs of the Indian race. With respect and gratitude.

PARIS, Sept. 24.—The clerical news papers here declare that fully 2100 Christians were murdered in the recent outbreak in Annam.

Messrs. Renard and Crebs to-day reported, in the presence of Gen. Canby, an their successful experiments in balloon steering.

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PHILIPPOPOLES, Sept. 26.—Agitation in favor of Macedonia is stringently forbidden, and offenders are tried by court-martial. The officials on the frontier have been instructed to prevent order and prevent any acts of provocation on the part of the people. Prince Alexander visited a mosque here and gave the officiating priest permission to offer prayers for the Sultan. The Prince assured the Mussulmans that their rights would be protected. He left amidst blessings. War preparations are being made with unabated activity.

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ROME, Sept. 27.—At Palermo to-day there were 164 deaths from cholera and 84 new cases, at Ferrara 9 deaths and two new cases, and at Parma 6 deaths and 6 new cases.

The Pope has consented to act as mediator in the Caroline Islands' difficulty in the event that the direct negotiations between the powers interested shall prove resultless. All the documents relating to the Caroline dispute between Spain and Germany have been delivered to the Pope. Besides Cardinal Jacobini the Pope will consult various experts in regard to the matter.

MONTREAL, Sept. 27.—Thirty-two deaths from small-pox occurred in this city yesterday. A circular in favor of vaccination was read in most of the city pulpits to-day.

CITY OF MEXICO, Sept. 23.—It is now six days since there has been any mail and passenger communication by rail and by the train in here to-morrow could get no further than San Juan del Rio, and a train which should have reached here last Tuesday only got as far as Sinaloa, where it was compelled to stop on account of renewed warfare. It is hoped to get the track in condition to bring the train in here to-morrow with all the delayed passengers and mail.

ST. PETERSBURG, Sept. 28.—The Czar continues greatly irritated over the Roumanian revolution, and has summoned an important council to consider the situation.

LONDON, Sept. 28.—Lord Salisbury, Mr. Gladstone, the Duke of Argyll and Mr. W. E. Gladstone have received telegrams from Roumanians, entreating them to recognize the union of Roumania and Bulgaria.

BELGRADE, Sept. 28.—The military authorities have taken possession of the railways throughout Serbia, and ordinary travel has been stopped. In addition to the reserves 6000 of the Landwehr have been called out for active service.

MONTREAL, Sept. 28.—In consequence of the inauguration of compulsory vaccination to-day, at about 7 o'clock this evening a howling mob surrounded the East End branch health office and completely wrecked the building. The police on duty were powerless, and the mob gathered strength from this, marched upon the health office in the City Hall. After the mob had smashed the central office they turned their attention to the Central Police Station and soon had all the windows in that building broken.

The constables succeeded in dispersing the mob, but not before they had wrecked the greater portion of the courthouses and the City Hall. The mob broke up into different bodies and proceeded to wreck the windows of the offices of the Medical Health Officer, Chairman of the Finance Committee and Public Vaccinators. A number of arrests were made. The city is in a state of excitement. It is thought that the riots will be continued to-morrow night. The police will patrol around the public building all night, while the military will to-morrow be held in readiness to quickly put a stop to a repetition of such scenes.

WORK FOR WOMEN.—Work for women is taking on a new and most interesting phase. No longer limited to the school-room, devoted Christian women are gaining access to the homes of the poor, as was not possible a few years since. They can visit from village to village and gather companies of women about them for religious instruction. They can multiply their own personal influence by instructing Bible women and superintending their labors. This is largely true of Turkey, India, and to some extent also of China, and recent years. This work requires peculiar qualifications—good health, good ability, good education, ripened Christian character; not mere girls, but young women, from twenty-five to thirty-five years of age, of practical experience in Christian work, as successful teachers of school children and deaconesses, under the care of pastors who know how to turn their abilities to the best account—devoted Christian women who want to make more of their lives, who seek larger opportunities of service for the Master, young women, in short, whom their pastors and churches can spare, but who will nevertheless give them up to go abroad, and be the better and happier for it when the time comes. A dozen such women are needed upon the instant for Japan, India and China—Missionary Herald.

He was very tired and hungry. The letter was an ordinary, unimportant looking missive. He put it in his pocket, and delivered it on the first round next day. What consequences followed? For want of the letter a great firm had failed to meet their engagements, their notes had gone unpaid, and a million closed, and hundreds of poor workmen were thrown out of employment. The letter carrier himself was discharged for his oversight and neglect. His family suffered during the winter for want of the letter of life. But the letter was of small value, compared to the enormous amount of misery caused by his single failure in duty. Evening Telegram.

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## CAMP MEETINGS.

The camp meeting at New Prospect, Vandevan circuit, Seashore district, Mississippi Conference, will commence on Friday before the fourth Sunday in October, 1885. There will be conveniences at the Seashore Station, on the Louisville and Nashville railroad, for ministers on the arrival of each train, Friday the twenty-third. There will be a public tent on the grounds, where all who desire to defray their own expenses can be amply accommodated at reasonable rates.

A. P. COX, P. C.

The camp meeting at Spring Creek Camp Ground, Spring Creek circuit, Alexandria district, will commence Friday before the second Sabbath in October. There will be a boarding tent on the ground. Provisions for sale for tent holders and horses. Preachers and their families will be taken care of, and are cordially invited to come. This camp ground is fifteen miles from Leconte and twenty-five miles from Alexandria.

DANIEL BREWER.

Camp meeting will commence at the Salem Camp Ground, Friday night before the second Sunday in October. All preachers are invited to attend with their families. Those coming by rail will be met at 6 o'clock Friday morning at Seaton, with conveyance to the camp ground.

J. J. LOVETT, P. C.

The camp meeting at Union Camp Ground, twelve miles east of DeSoto, commences on Friday night before the third Sunday in October. Ministers are invited, and will be conveyed out from DeSoto if they let me know they are coming. My address is Shubuta, Miss.

J. C. HOGAN, P. C.

Shiloh Camp Meeting will begin on Thursday night before the second Sabbath in October. Preachers are invited. Those who come by railroad will be met with conveyance at Falmouth, Miss.

C. McDONALD, P. C.

Quarterly Conferences.

ALABAMA CONFERENCE.

EUPAULIA DIST.—FOURTH ROUND.

Enon and Midway, at Enon, Oct. 10, 11. Beulah circuit, at Spring Hill, Oct. 12, 13. Beulah circuit, at Spring Hill, Oct. 12, 13. Beulah circuit, at Spring Hill, Oct. 12, 13.

GREENSBORO DIST.—FOURTH ROUND.

Greensboro station, at Greensboro, Sept. 28, 29. Greensboro station, at Greensboro, Sept. 28, 29. Greensboro station, at Greensboro, Sept. 28, 29.

PENACOLA DIST.—FOURTH ROUND.

Powhatan, at Powhatan, Sept. 29, 30. Powhatan, at Powhatan, Sept. 29, 30. Powhatan, at Powhatan, Sept. 29, 30.

MOBILE DIST.—FOURTH ROUND.

Franklin Street Church, at Mobile, Oct. 5, 6. Franklin Street Church, at Mobile, Oct. 5, 6. Franklin Street Church, at Mobile, Oct. 5, 6.

LOUISIANA CONFERENCE.

ALEXANDRIA DIST.—FOURTH ROUND.

Spring Creek, at Rocky Hill, Oct. 10, 11. Spring Creek, at Rocky Hill, Oct. 10, 11. Spring Creek, at Rocky Hill, Oct. 10, 11.

DELHI DIST.—FOURTH ROUND.

Richland, at Little Creek, Oct. 17, 18. Richland, at Little Creek, Oct. 17, 18. Richland, at Little Creek, Oct. 17, 18.

HOMER DIST.—THIRD ROUND.

Indian Village circuit, at Bethel, July 4, 5. Indian Village circuit, at Bethel, July 4, 5. Indian Village circuit, at Bethel, July 4, 5.

NEW ORLEANS DIST.—THIRD ROUND.

Canal Street, at Canal Street, Aug. 2, 3. Canal Street, at Canal Street, Aug. 2, 3. Canal Street, at Canal Street, Aug. 2, 3.

SHREVEPORT DIST.—THIRD ROUND.

South Bonier, at Cotton Valley, July 4, 5. South Bonier, at Cotton Valley, July 4, 5. South Bonier, at Cotton Valley, July 4, 5.

SEASHORE DIST.—FOURTH ROUND.

Seashore, at Seashore, Sept. 18, 19. Seashore, at Seashore, Sept. 18, 19. Seashore, at Seashore, Sept. 18, 19.

MISSISSIPPI CONFERENCE.

SEASHORE DIST.—FOURTH ROUND.

Seashore, at Seashore, Sept. 18, 19. Seashore, at Seashore, Sept. 18, 19. Seashore, at Seashore, Sept. 18, 19.

## JACKSON DIST.—FOUR



# Christian Advocate.

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WHOLE NO. 1523.

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WHEN, WHERE AND FOR WHAT SHALL I PRAY?

When the morning shineth, go when the noon is bright,  
When the eve declineth, go in the hush of night,  
With pure mind and free-ing, sing earthily thoughts away,  
And in thy chamber kneeling, so there in secret pray.

Remember all who love thee—all that are loved by thee,  
For, for those who hate thee, if any such there be,  
Pray for thyself in meekness a blessing humbly claim,  
And link with each petition the great Redeemer's name.

Pray for the dear departed in solitude to pray,  
Should holy souls come o'er thee when friends are away,  
Pray like the silent breathing of thy spirit raised above,  
Pray with this throne of glory, who is mercy, truth and love.

Pray for sorrow or blessing with this can compare,  
The power that he hath given us, to your souls to pray;  
Pray for those pined in sadness, before his footstall fall,  
Remember in thy gladness his grace who gave thee all.

"Our Father Who Art in Heaven."  
BY REV. W. H. ANDERSON, D. D.

This introduction to "The Lord's Prayer" is full of instruction and encouragement. It brings before us the Father of our spirits, the Father of our bodies. He is "the King in glory, eternal, invisible, the only God, our Savior." Heaven is the metropolis of his kingdom. He is glorious in holiness, fearful in his judgments, doing wonders. Children have the position of their Father. Christians are a royal nation, the only true nobility of earth. Children enjoy the security and wealth of their Father. Who can estimate the value of the fact, "Beneath these are everlasting arms, and the eternal God is thy refuge?" Paul says, "Our God shall supply all your needs according to the riches of his glory." Before him an exultant soul exclaimeth, "He shall guide thee by his counsel and afterwards receive thee to glory." What instructive, precious logic! "If God be for us, who can be against us?"

"Our Father." We should study his character in his word and works and in our gracious experience under the teachings of the Holy Spirit. The excellencies of the divine nature, his government, should be understood and appreciated by reverent man. Gratitude should ever be offering its hymns of praise, bowing the knee in trust and consecrating the life to our loving, heavenly Father.

"Our Father" is the source of life and blessing. He is especially near this relation to those who are born of the Spirit and adopted into his family as his children and heirs. He does not afford us light and strength only as we need it in our religious growth; for in this family there is every grade of development from the babe to the grey-headed saint. Thy day is, so shall thy strength.

"Our Father" endows us differently, and the same individual differently at different periods. It would be folly equally manifest to the experienced man a nickel in the stock in trade in business, and the two year old "a thousand dollars with which to buy candy or toys." In our childhood Christian life, we have the endowments, resources, duties, responsibilities of childhood. These are increased as

we approach manhood, and our sphere becomes larger and our spiritual necessities become increased.

"Our Father" delights in seeing his children happy. But this happiness is not mere emotion; the out-gush of feeling, however pure. It is the exercise of our ability, the employment of our talents, the use of our opportunities for making others happy in accordance with divine direction. We are happy when we feel that God approves us and our work, and the soul reflects the gleam of joy from other souls and we are enabled with the idea we have imitated Christ.

"Our Father" is the model of our conduct as well as of our nature. Like him we are to exercise forgiveness of injury and to bless even those who curse us. Like him we are to teach the divine theology of Christianity; not in mere didactic lessons, but in the mighty, wordless teachings of deeds of kindness. Here is the universal language all can understand. It is the unwritten, instinctive language of love. As we gaze on him with love and trust and delight to obey him, we learn that mere self is to be lost in effort for others good and nothing is too costly to be placed on the altar of effort for human blessing and salvation.

"Our Father" uses discipline in his family. "Whom the Lord loveth, he chasteneth and scourgeth every one that he receiveth." My Father holds the rod should recall the fact that he gave Christ to the cross. The hand that chasteneth is guided by infinite wisdom and love. The hand that lays the stripes on our backs and destroys our human idols, opens the gates of heaven and offers the crown of glory to fidelity until death. He is teaching us daily the initial letters and vowel sounds of our holy religion in self-denial and cross bearing for Christ's sake. Deprivation of self of some apparent good for Jesus' sake is true heroism; it is strengthening the muscles of the arm that shall grasp the crown, the limbs that shall tread the golden streets and the tongue that shall swell heaven's anthems. In deepest sorrow trust looks up and says, "Our Father, which art in heaven," and feels the quiet of the storm-tossed dove received again into the ark. "Thou shalt know hereafter," is precious balm.

"Our Father." This should tenderly the Christian hearts together. Born of the same parentage, sanctified by the same Holy Spirit and washed in the same crimson blood and sustained by the same grace and traveling to the same homestead on high, we should not "fall out by the way." True Christian love, amid all denominational differences, should live in a higher, nobler atmosphere than mere sectarianism.

"Our Father." Children distant from home often turn their thoughts to the family circle, the fireside, the trees, the well, the fields. All have their touching, unwritten history. Though years have elapsed since our departure, memory rebuilds the scenes of the past. We hear our mother's voice, we kneel again at her knee. The father stands before us, our protector, our ruler, our true friend. We forget the broken links now laid in graves distant from each other and memory makes the chain of dear ones again complete; and love, in its beauty and fragrance and purity, flashed from link to link in the dear circle of hearts. Oh, how oft do we think of heaven! Prisoners, here we sigh for home and heaven. We soothe our sorrows with anticipated joys. The exile princes long for their sceptre and crown.

"Our Father who art in heaven." His eye lovingly watches our footsteps, counts our sorrows, numbers our tears. He knows all our wants but to supply them; our dependence but to honor our trust; our responsibility but to reward our fidelity. The deeds for Christ's sake are written in the memory of God. What an incentive to most intelligent activity directed by Christian principles. Our Father's eye is on us. We are hourly not only forming and exhibiting and illustrating character, but writing history, furnishing facts to be lit up by the judgment fires and to constitute part of the memories of heaven, the joys of redeemed. It is very unkind to dis-

appoint divine expectation and rob our Christ of his glory by giving imperfect, hasty exhibitions to men and angels of the force of truth and the power of divine grace. The world looks to the church for living Christianity. Jesus is yet on trial. We are his witnesses. "Our Father who art in heaven." Words that childhood loves, manhood prizes and old age tenderly repeats as it approaches the tomb.

—CHILLICK, Kentucky.

## Thoughts on Complete Sanctification.

MR. EDITOR: It is with no little encouragement that I have noticed within the past few years a revival of the doctrine and experience of Bible holiness in our church in various localities. It indicates a healthy growth in grace among our people. But while I rejoice to see this evidence of prosperity in the church, I very much regret to find such a variety of conflicting opinions among our preachers and members on the subject of what we call in our Wesleyan theology "entire sanctification." One says, "We are not to seek it as a specific blessing to be obtained instantaneously by an act of faith in the all-cleansing blood of Jesus Christ; that by continuance in well doing we are gradually and imperceptibly to grow into this experience without knowing when or where the work is completed." No Christian objects to a growth in grace. If we do not grow, we will backslide. No class of Christians more zealously advocate a constant growing up into Christ in all things than our believers in complete sanctification. But old as I am and extensive as has been my observations on this subject, I have never known one who had gradually and imperceptibly grown into this experience so as to know that they were sanctified wholly; were now in the enjoyment of perfect love; had the witness in themselves, and could testify the enjoyment of this state of grace to their fellow-Christians. If there are any such, I would like to cultivate their acquaintance. Another dwells much on "you should live; not profess it." Every professor of complete sanctification admits the indispensable importance of it. By their fruits ye shall know them. Not to live it is not to have it. To have it and to keep it is both to live it and to profess it. The saluted Fletcher lost the witness and enjoyment of the blessing of perfect love three times by refusing to tell his fellow-Christians what great things the Lord had done for him, and it was only after he got his consent to tell his fellow-Christians what God had wrought in his soul that he became established in the enjoyment of a clean heart. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." "Ye are my witnesses, saith the Lord." God does not light a candle to put it under a bushel; but on a candlestick, that it may give light to all in the house.

A prominent minister in one of the Texas Conferences some years ago wrote a lengthy article for the Texas Christian Advocate, the object of which was to accuse all who professed instantaneous sanctification of having lost their first love; and, finding themselves in a lukewarm and spiritually dead condition became alarmed and sought and obtained a healing of their backslidings and called it entire sanctification. This, I think, was a very uncharitable and erroneous opinion. If he had known the private experience of those seekers after holiness of heart, he would have found them to be the most earnest and consistent members in the church. They were the men and women who sought specifically for a clean heart, filled with perfect love, until they obtained it. I have heard a number of flings of this sort made at the humble professors of sanctification by men who knew nothing about the experience of this grace themselves. And this reminds me of many things I have read of late years in pamphlets and church papers against our scriptural, simple and plain doctrine of complete sanctification by men of high grade in the church, but who really seemed to compliment themselves because

they had no such experience. How can anyone write understandingly on any phase of Christian experience unless he has himself experienced what he undertakes to describe? What did Mr. Wesley, with all his critical theological training, know about justification by faith until that night in Aldergate Street when he felt his heart so strangely warmed and received the assurance that his sins were all forgiven? It was only then he understood this cardinal doctrine of the New Testament, and so preached it everywhere that England was soon in a blaze of revival. If brethren would themselves become the subjects of this great salvation, they could then preach and write about it more understandingly. A good deal of what I have read is calculated to bewilder and mislead the hitherto uninstructed. I would recommend all who are interested on the subject, in addition to reading carefully what the Bible says about heart purity and perfect love, to read "Wesley's Plain Account of Christian Perfection." What Fletcher says in his celebrated checks on the same subject, with the biographies of Hester Ann Rogers, Mary Fletcher and other deeply experienced Christians. Have no controversy with anybody about it. Avoid all extremists and fanatics. Study the subject out carefully and prayerfully for yourself. The enjoyment of this great salvation is "the rest that remains" for the people of God in this world. Its enjoyment is the true secret of a happy and useful life here below and the scriptural preparation for a life in heaven.

J. G. JONES.

Hazlehurst, Mississippi.

## Explanatory.

"Fossil Hunter," in the Advocate, of September 24, appears to be on the "war path," but I hope this little "passage at arms" may be settled without a pitched battle. Progressive is not aware that he wrote anything in his article of September 3 that can be characterized as "remarkable for bold assertions and severe accusations against presiding elders and our Bishops." "Fossil Hunter" may think it remarkably "bold" in Progressive to call in question the infallibility of these high functionaries of the church and that the "severe accusations" are contained in the boldness. However that may be, it is certain he did not quote from the article criticised any language that justifies this "severe accusation" against Progressive.

Our critic appeals to facts and figures to confound and overwhelm Progressive, but prudently confines himself to the Mississippi Conference. We must take these on trust, as the writer has not at hand the means of verifying them. Assuming their correctness, there is one, at least, that might be characterized as a "fossil" without intending any reproach by the use of the epithet. Besides, it may be possible that some fossilize soon after being put into office. And it is well to recollect that Mississippi is not the only Conference.

Dr. West comes in for a good share of rebuke for commending "enthusiastically" the "level-headed" of Progressive and closing his indorsement by a "fervent exhortation." The Doctor will no doubt learn caution by this end experience. A "fervent exhortation" contained in a short paragraph is a greater curiosity than a fossilized presiding elder even in the Mississippi Conference.

"Fossil Hunter" scents treason in the air, and he is out with his cudgel to exterminate traitors. But really he is indebted to his imagination for his valorous exploits. Progressive is loyal, and Dr. West is a true, good man. No traitors in the camp. But Progressive and his indorser think they have a right to make a few suggestions without being called to account in the way and manner employed by "Fossil Hunter."

Progressive disclaims for himself any sentiment of disloyalty or unkindness in what he has written. He loves the church and has in view its best interests in what he writes, says or does.

That "museum" business was

intended as a bit of pleasantry. Just that, and nothing more. If any venerable brethren, who have served long and faithfully in the presiding elder's office, feel reproached by what was playfully written in my former article, I beg to assure them I intended no harm.

PROGRESSIVE.

## Letter from Brazil.

Our mission rents here the large house in which I now write—nine rooms, kitchen, pantry and four halls. We pay a high rent—nearly thirty dollars per month. Bro. Kennedy and I have a house here when we come up, and we always have one or two helpers in the house. The large dining-room has seats in it (handiwork of Bro. Elliot) for forty or fifty people. We have two services in Portuguese and two in German in this house weekly. About a mile from here is a large cotton factory, where we have English preaching two or three times monthly; congregations, from eight to twenty; congregations in the central house, from four to fifty. About a mile beyond the cotton factory is a large brick yard, and under one of the brick sheds, shut in by bricks placed temporarily around the sides, are rough seats (without backs) for one hundred people. There the sermons are all in German, and congregations vary from twenty-five to one hundred persons. About two leagues away from here, up in the mountains, more than a thousand feet higher than the city, is a point at which we have preaching in German and Portuguese alternately, twice monthly in each language. Our young brother, Ludizero de Miranda, preached there yesterday to about thirty persons, first time in Portuguese. I was much pleased with the sermon. Boyish certainly, but full of fire, well delivered and the preacher (exhorter), showed his good sense by choosing a grand text, "For God so loved the world," etc. The brethren there have undertaken to build a chapel to cost \$150 (they say); \$157 50 (I say). They will need a little help—\$157 50 or \$37 50, which I have been able to promise them. One of the brethren has given me the land, so that we shall have a secure title and a fine foothold, though our chapel will only seat seventy-five or one hundred people. We have thus a beautiful circuit, in a fine region, much resembling the part of San Paulo in which you live, though far surpassing it in beauty and grandeur of scenery, and have accessible to us a German population of several thousand and a large Brazilian element kindly disposed toward our work. We have projected a church close to the cotton factory on a street car line, accessible from every part of the city for 7 cents. The church will cost \$1,500 or \$2,250. The subscription list here and in Rio runs up to more than \$25—will reach \$750. I paid for the ground about \$337 50, and expect to advance on the church \$750 or \$937 50 more, and then we shall have a lovely building, a thing of beauty, in which to worship God. When the chapel and church are finished in October we shall have a properly worth \$2,437 50 or \$2,587 50, for which we shall have paid out, on my personal responsibility, only \$1,293 75.

And now as to the results. It is something harder to speak just along this line. We have the congregations above mentioned. We have about a dozen subscribers to my Sunday-school papers, Apologist and House and Home. I brought up with me last week two dozen German hymn books and have four dozen more, all of which we shall doubtless dispose of. We have received one full-blooded Brazilian, a Bahiano, who has expressed a desire to prepare for the ministry and who returns with me to Rio this week. Before I leave for the United States I hope to see the German congregation supporting its own pastor entirely. We have some twenty-two or twenty-three full members, and nearly that many probationers, though these figures will have to be revised.

This is a plain matter of fact showing of this charge as it appears to me. Bro. Kennedy and his wife did some good work on their visit here. Bros.

Elliot and Ludizero wrought faithfully; the latter is still here. And Bro. Gartner, with some defects and lack of careful training, has shown himself a workman that needeth not to be ashamed. Such were the instruments. To God be the glory.

J. J. HANSON.

Apiz de Fora.

## St. Louis Conference.

### APPOINTMENTS.

ST. LOUIS DISTRICT.—T. M. Finney, P. E. First Church, E. R. Hill; Centenary, W. V. Taylor; St. John's, J. W. Lewis; Marvin Chapel, E. J. Hinkle; Chouteau Avenue, (to be supplied); Cook Avenue, C. O. Jones; St. Paul's, W. R. Mays; Carondelet, (to be supplied); Eden, C. N. Riegh; Bridgeton, C. E. W. South; Kirkwood, J. E. Godbey; Mt. Zion and Olivet, A. H. Rogers; Bellefontaine, B. K. Throver; Platin, A. J. Green; Ironside, C. M. Hensley; Caledonia and Potosi, J. H. Headlee; Hannibal, S. W. Enory; editors St. Louis Advocate, D. R. McAnally, E. M. Bounds; Southwestern Methodist, J. E. Godbey; Somerville Institute, R. F. Chew.

CHARLESTON DISTRICT.—H. Hancroft, P. E. Charleston, J. W. Johnson; Farndington, J. W. Robinson; Farmington circuit, S. C. Bille; Fredericksburg, W. C. Hogan; Marquand, to be supplied (by E. V. Glass); Lutesville, J. A. Russell; Oak Ridge, H. A. Smith; Cape Girardeau, J. B. McNeill—S. C. Alexander, supernumerary; Benton, S. A. Mason; Cross Plains, W. Parker; Charleston circuit, J. A. Matthews; Sikeston and Bertrand, A. T. Thawell; New Madrid and Prospect, W. Foll; York Chapel, C. P. Brewer; Caruthersville, J. C. Davis; Point Pleasant, E. A. Ewlog.

POPULAR BLUFF DISTRICT.—J. L. Fulton, P. E. Bellevue, B. E. H. Warren; Arading, J. W. Workshop; Piedmont, W. P. Gibson; St. Francis, J. B. Morris; Williamsville, W. C. Enochs; Popular Bluff, R. A. McClintock; Bloomfield, G. H. Adams; Picketon, E. McClintock; Clarkton, J. A. Jenkins; Grand Prairie, T. Lord; Doniphan, H. D. Overton; Current River, J. A. Cox; Alton, R. Walton; Eminence, (to be supplied); West Plains, W. S. Trull; Centerville, L. W. Pickens.

SALEM DISTRICT.—L. F. Aspley, P. E. Fenton, W. S. Tyler; Mercersburg, J. R. Eddleman; Labadie, W. H. Blalock; Washington, G. W. Nollner; St. Clair, D. J. Marquis; Cuba, (to be supplied); Steelville, S. Richmond; St. James, S. H. Renfro; Rolla, J. R. Ledbetter; Salem and Lake Springs, O. Rogers; Salem circuit, (to be supplied); Leaking, D. F. Renfro; Houston, W. F. Young; Manchester, J. B. Rice; Somerville, J. M. Roberts.

TRANSFERRED.—R. J. Nelson, to South-west Missouri Conference.

## North Louisiana Notes.

It was good to be at the Mt. Zion Camp Meeting, especially on Monday. At eleven o'clock we listened to the eloquent funeral discourse on Father Harrison Camp, delivered by Rev. John A. Miller. At three o'clock Mrs. Wilmot H. Goodale addressed the people upon the objects and work of the Woman's Christian Temperance Union and the very important subject of the legal prohibition of the liquor traffic. At night God's power descended upon sinners and sinners, and as mourners were comforted and the church wondrously stirred and blessed, tears of joy filled many eyes and shouts and hal-lalujahs uot a few, with the unmistakable ring of the blessed Spirit, peeled forth the running over joy that flooded happy hearts. We left at four o'clock in the morning, thanking God and taking courage and praying fervently for the Mt. Zion flock.

SEPTEMBER 27, 1885.

## A Note from Bro. Dye.

MR. EDITOR: As you would not publish my "love letter" to Dr. Steel—and you did right, perhaps—I ask you to publish this short note: Dr. Steel, you say I "scented all the laws of logic and honor" in the attempt to make you say what you did not. Now, if I am guilty of such a charge, then am I a great sinner. I ask you to make an analysis of your sentence, "The mock heroic phrase—the South," and tell us what does the adjective element qualify if not "the South"? Now, if you will give us the true interpretation of your delphian speech, and by so doing convict me as charged, then in such case I will no more write of suppression of the veritas loci et veritas rei, and will not toss back your Webster's Unabridged Latin, "falsum in uno," etc., at you.

T. W. DYE.



## Christian Advocate.

THURSDAY, OCTOBER 8, 1885.

## RELIGION, NOT CREMONA.

No stated priest nor chanting boys  
Can give me true, enduring joys;  
External things affect me not;  
If Christ be true, he'll be my lot;  
No golden cross nor candles bright  
Can fill my soul with heavenly light;  
But Jesus' smile can chase away  
The clouds of sin with piercing ray.  
No pillar'd wave nor rich stained glass  
Can bring that mighty thing to pass—  
A soul redeemed from all iniquity,  
Made beautiful and clean within.  
These things we ought to disregard,  
And rob the soul of what 'twould find—  
Pardon and peace through Jesus' blood  
And sweet communion with his God.  
When Jesus preached upon the mount,  
We read not in the bluest account  
Of gaudy robes or splendid choir,  
But of his words we were more fire.  
The soul which bows before the Lord,  
And needs the teachings of his word,  
Needs not these things to help it rise  
On wings of faith to paradise.

## Sunday-School Lesson.

Fourth Quarter—Lesson III.

OCTOBER 13, 1885.—II Kings 2, 13-41.

## Jehu's False Zeal.

**Golden Text.** "Blessed is the man that walketh in the counsel of the upright,—" Psalm 1, 1.

## HOME READINGS

**MOX.** Jehu's False Zeal. II Kings 2, 13-14.  
**TO.** Jehu's False Zeal. II Kings 2, 13-14.  
**WRO.** Ahab's False Zeal. II Kings 2, 13-14.  
**THU.** Ahab's False Zeal. II Kings 2, 13-14.  
**FEL.** Ahab's False Zeal. II Kings 2, 13-14.  
**RAE.** Ahab's False Zeal. II Kings 2, 13-14.  
**NEW.** Ahab's False Zeal. II Kings 2, 13-14.

Soon after the events related in our last lesson great changes took place. Ben-hadad was slain, and Hazael succeeded to the throne of Syria. Jehu became King of Israel, and Ahab's family were all slain, as was predicted. Of Jehu, the tenth King of Israel, a commentator says: "He was a cautious, crafty man, who was slow to commit himself to any irrevocable course of action, but energetic and unrelenting in prosecuting it when resolved upon it."

15.—*Departed thence.* When Jehu was returning from the slaughter of Ahab's family he met Jehonadab, the head of the Rechabites and the author of their peculiar rite of life. Jehu blessed him—that is, saluted him with the respect due his position and godly life. He then inquired if Jehonadab's heart was right with his way of ascertaining if he approved his administration. The king's invitation to occupy a seat in his chariot was more gratifying to Jehu than honoring to Jehonadab. He wanted the counsel and companionship of the Rechabites more than he needed royal approval and attention.

16.—*See my zeal for the Lord.* Jehu referred, of course, to his work of extermination against the house of Ahab. He was over zealous and ambitious, and while God commended his course in some respects, he condemned it in others. This invitation was to secure pious approval of his conduct, on which Matthew Henry happily remarks: "This was not the only time that the piety of some has been made to serve the policy of others, and that designing men have strengthened themselves by drawing good men into their interests."

18.—*Gathered the people.* After coming into Samaria, and completing his bloody work by destroying the last remnant of the house of Ahab, he summoned the people to gather together and announced his purpose against the worshippers of Baal.

Then follows the story of a slaughter that is shocking to consider, and which we need not comment upon in detail.

But, as a practical lesson to be gathered from the whole narrative, we quote the admirable words of President Carleton, in the Sunday-school Magazine:

"It seems a great pity that we have to speak of Jehu's false zeal. Zeal is so precious an element it is sad to see any perverted specimens in it. And yet if church history, ancient or modern, could be fully and truly written, would not many Jehus of all sizes be seen driving furiously about all through the pages? We all have the Jahu blood in us. And even the true anointing oil may not restrain it. Some controversialists are in danger of driving too furiously. The startling truth is written on many pages of the Old Testament that a man may be providentially called to a post, and yet he may not meet the just demands of his high calling. Adam was placed providentially in the garden of Eden; yet he fell. Jahu was called to take the place of unworthy men. He had mingled good and evil in him. The patient and impartial Lord of all saw some things in Jehu that could be approved, and for which some blessing could be promised to him and his children. 'Because thou hast done well,' etc. (II Kings 10, 30.) And yet there was a fatal defect running through his work and his character and his life. Jehu took no heed to walk in the law of the Lord God of Israel with all his heart. May a similar defect run through the life and office of a man today who is called to membership in the church, and even to position in it? Is there possible in our day a zeal which is untiring, unparalyzing, and yet false? Let those who are called on to denounce errors and wrong doctrine look to this point. It is well to root out all the Ahab in our reach; but there is a zeal that draws its inspiration from below, and not from above. Jehu reigned twenty-eight years. For one hundred years his descendants sat on the throne of Israel. Then others pushed them aside, as Jehu had been chosen to displace the wicked sons of Ahab.

"Not only was wickedness found in the camps of Samaria, but in the army of Israel. In one who worked his way up to the chief place in the army, one chosen to sit on the throne, there was great selfishness as well as great zeal. There was selfish zeal and zealous selfishness. We can not wear Jehu's robe or crown, or drive his chariot, or literally repeat his strange career; but we may do many things to benefit Church and State, and yet we may never, with all the heart, take heed to walk in the law of the Lord."

## Retrospective.

## TWENTY-SEVENTH PAPER.

In the latter part of September, 1881, the writer attended a Sabbath service at a camp meeting held on Cedar Creek circuit, in Jones county, Ga. The Rev. John Howard, presiding elder of the Macon district, was in charge of the meeting, and preached the eleven o'clock sermon to a large audience. The text is still remembered—"To this have I found that God hath made man upright; but they have sought out many inventions." Not only the text is remembered, but many of the "inventions" the preacher spoke of which men had sought out to ward off the influences of the Holy Spirit. It seemed as though he was tracking methrough every lane of my life; that he understood my case thoroughly and was making it a personal matter. I went to this camp meeting with no intention of seeking religion at that time. As I was young, I thought there would be "time enough yet." Alas! how many souls have wrecked their hopes of heaven on this specious plea!

Like  
The hoary fool who all his days  
Has labored with continued sorrow,  
Yet still goes on, and fondly says  
The desperate bet upon to-morrow.  
"To-morrow comes 'tis noon, 'tis night—  
This day, like all the former, flies;  
I, too, am going to seek delight  
To-morrow—till to-night he dies."

It was made clear to my mind that procrastination was one of the devil's inventions.

Mr. Howard in person was a model Georgian—rather over medium size, a portly man of commanding appearance, with a countenance beaming with benevolence; a clear, full, trumpet-toned voice, and with a pathos few could equal. I thought him the most pious man I had ever seen. The Spirit of God accompanied the word, and I was a deeply convicted sinner at the close of the sermon. The arrow, dipped in love divine, had pierced my heart. Then and there I resolved, if religion was for me, I would seek for it with my whole heart. The afternoon service tended to deepen my convictions. I returned to Hillsboro, fully determined to become an earnest seeker of salvation. Notice had been given that a protracted meeting, to commence in two weeks, would be held at Hillsboro, Jasper county, where I was then living, conducted by Revs. Thomas Mabry and Caleb W. Key, who were the preachers, on the Cedar Creek circuit. I anxiously awaited the time for this meeting to commence, for I felt impressed that the Lord would pardon my sins at that time. The intervening days and nights seemed longer than usual. My feelings and purposes were kept secret from all except the Lord.

The wished-for time came, and with it the preachers who were to be instrumental in my conversion. At the close of the first service Mr. Mabry commenced singing a song, going through the congregation, having something to say to us personally. He was the first preacher who had placed his hand on my head. There seemed to be an indescribable magic in the touch. I realized my unfitness for either living or dying. At the next service mourners were called. One young lady responded to the call. I did not. How miserable I afterwards felt! I thought I had lied to my Maker by promising to seek religion, and then refusing to avail myself of the prayers of God's people. Leaving the church with a heavy heart, I sought solitude, where I wept in secret and prayed to be forgiven. My case became more and more desperate until I was ready to inquire with the Psalmist: "Is his mercy clean gone forever?"

At the night service I took a seat near the altar, determined to go forward as a seeker of salvation at the next call. While Mr. Mabry was preaching I felt that I would be lost, and lost forever, without the interposition of a higher power than man. While I wanted religion and relief from an overburdened heart, I wanted that voiceless kind my mother had. Others might cry aloud and shout as an inhabitant of Zion; but I much preferred the "still small voice." It was not long before I became willing to abandon my terms and accept the Lord's or any terms that would afford me that peace of mind Christians enjoyed. If a calm could only be realized, a whirlwind and storm had broken up the foundations of self-will, then let it come. Just as a still voice would whisper peace to a troubled heart—anything rather than carry longer an accusing conscience and troubled heart! While lost to all surrounding objects, and seeing nothing but "sorrow and trouble," I was enabled by faith to look beyond myself, catching a view of the cross, realizing that Christ was my personal Savior, and that his blood availed for me.

This bright spot on the page of my history was indelibly written on October 11, 1881, at which time I connected myself

with the Methodist Episcopal Church, from which to the present time the connection has never been severed. A young man and the writer had not been on speaking terms for several months. At the close of the service I hunted him up, told him I had nothing against him, wanted him to seek religion and wished to be friendly with him. Before the eleven days' protracted meeting closed this young man was numbered among the forty members who were received into the Methodist Church.

More about Mr. Mabry and his sad experience in my next.

DANIEL MORSE.

MARSHALL, TEXAS.

## Melchisedek.

Mr. Editor: The question, "Who was Melchisedek?" has puzzled the world for many generations, and been the cause of much infidelity and some downright contempt of holy writ. I have seen many attempted explanations, but none of them were satisfactory; hence I feel it my duty to give your readers, with your permission, my views upon this important subject, as I verily believe I have solved the problem.

St. Paul tells us, concerning God, that "the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead, so that they are without excuse;" hence the tabernacle of God in heaven was to be understood by the tabernacle of God in the wilderness, and the worship of God in heaven by the worship of God on earth, which Messiah fulfilled and simplified by his incarnation. Up to the time of Moses there was no tabernacle of God with man, and no earthly priest authorized to receive tithes or to look after God's interests in any other way. Wherefore the appearance of Melchisedek, in Genesis xiv, to represent God and to receive what was due Him from Abraham?

This tabernacle in the wilderness, of which Aaron and his sons were priests, was built by the Hebrews under the superintendence of Moses, "after the pattern shown him in the mount," which pattern was evidently that of the tabernacle of God in heaven, where the angels worshiped and still worship, and of which Melchisedek was and is high priest. Before the time of Aaron, Melchisedek must have appeared often upon earth to mediate between God and man, for we see no evidence in sacred writ that his presence before Abraham and his servants was in anywise a matter of surprise to them. On the other hand, they seemed to regard it as an ordinary transaction, to which all the world was then accustomed; as witness the fact that Abraham paid tithes without a murmur and went on his way satisfied with himself and rejoicing in God.

Observe that Melchisedek is styled "King of Salem," which is, by interpretation, "King of Righteousness—King of Peace." "Salem" is a term that denotes a condition or an attribute—not a territory or state, and was, in its interpreted sense, applied to Christ: "Prince of Peace—Sun of Righteousness." Observe, further, that Melchisedek "brought forth bread and wine." So did Jesus at the institution of "the Lord's Supper." It was the same ceremony, and Christ gave us nothing new when he established it permanently on earth because it was already hoary with age in heaven. Christ only gave it a new significance, connecting it with his death and suffering. In heaven it was used before the death of Christ as a renewal of the bond of allegiance made to God by the angels who remained steadfast when Satan fell, and after the death of Christ in that sense as well as in the further sense in which it is used on earth.

Aaron was the first priest on earth that was man; so he was not made after the order of Melchisedek, nor was Christ made after the order of Aaron. Melchisedek was made of the dust of heaven, as was Adam out of the dust of earth. He, therefore, "had neither father nor mother," nor "ending of days," nor, so far as earth is concerned, "beginning of days," because he was made before earth was; and in heaven he is not regarded as having had a beginning of "days" (an earthly period of time), but simply as having had a beginning of existence, and that, too, before most of the angels in heaven had theirs. He, therefore, has no "descent" because he was created in matured form, to commence with, and there is "no marriage nor giving in marriage" in heaven. Jesus Christ, as man, had a mother, while God was his Father; but as God, or as the Priest of God, in which capacity alone he is compared to Melchisedek, he had "neither father nor mother, beginning nor ending of days," and was likewise without "descent," for he was and is God, "and beside him is no other."

After the present heaven and earth are destroyed on account of sin and death, and the new heaven and new earth created out of their ruins, "all things are to be made new," and the tabernacle of God will be with men forever on the new earth (Vide Revelation xxi, 3), just as its shadow was previously for a short while. The temple, superceded the typical tabernacle on earth; but in the universal regeneration spoken of above, and also referred to in Matthew xix, 28, the real tabernacle in the real New Jerusalem is to be given to earth, and there is to be no temple, "for the Lord God Al-

mighty (Revelation xxi, 22) and the Lamb are the light of it."

It is useless to try to account for Melchisedek upon the hypothesis that he is or was a man. The Scriptures plainly contradict any system of reasoning that would describe this eternal being as mere man. Melchisedek was priest of God, and will always be in that house of God not made with hands, eternal in the heavens, and Jesus Christ is "a Priest forever after the order of Melchisedek."

W. W. HOSKINS.

GREENWOOD, MISS., Sept. 25, 1885.

## A Sketch.

BY ELROY.

Standing one day on the main street of a capital city of a Southern State, my attention was directed to the reeling, staggering form of a man possibly, then, some sixty years of age.

"That," said an acquaintance standing at my side, "is Col. Hammond."

"You don't tell me," said I. "Not Col. Hammond, of Glendale?"

"Indeed it is," replied my acquaintance.

In another moment my mind forsook all else around, and I was soliloquizing: That man I once of towering intellect, the brightest in all the State, one of its profoundest lawyers—nay, its profoundest; that man once the ideal of all manly perfection, the exemplar of all propriety—such a gentleman and scholar that fathers and mothers held him up to their sons as a pattern whose example they would have them emulate, and whose virtuous deeds they would have them follow—come down to this? Was it possible? I was loth to believe it.

I remembered that I had sometimes heard that man upon the rostrum and on the hustings. I could almost hear his eloquent voice now and almost behold the beautiful images he eloquently was once wont to paint. His deep, sonorous voice would delve deep down into the earth and roll through its chasms; then he would rise like fire and flow, lava-like, out on the bosom of the ocean, popping, sizzling, fizzing; then it would pass into the lakelets and streamlets and go rippling, floating, calling along; then, as if on spirit wings, would rise and rise, and circle and circle, and rise higher, and higher, away up and above the clouds, chasing the meteors althwart the heavens and tickling the little stars until their tiny eyes would glisten and smile, and smile and glisten, lighting up the whole canopy of heaven and reflecting back to earth one great golden sheen of glory; and thrice-crowned cherubs clasped their dimpled little hands, while seraphic hosts, bedecked with diamonds and sapphires, pulled aside the gorgeous veil and revealed to repentant man the home of his immortal soul and beckoned him to come!

God had given this wonderful power and art to the Colonel, as I had known him; man and his worst enemy, drink, had robbed him and had made him the wreck, the miserable wretch that he was that day.

## "Unconscious Memory."

Mr. Editor: In my readings somewhere of late I was struck with the strange promulgation of something new under the sun.

President Adams, of Cornell University, says there is such a thing as "unconscious memory," and that writers for the press and authors sometimes unconsciously use the same words and sentences they have read without any effort to memorize at the time of reading or plagiarize at the time of writing. There is considerable plausibility in this new idea; but it strikes me as being almost as dangerous as "a little learning." For instance, a retentive memory would seize upon and lay up a whole sketch or poem in some of the brain shelves of a well-developed cranium which could be utilized any moment when there was an occasion to call on this bump of "unconscious memory."

The mneuse would not have to be "cured"; they could retire to their Ghaolan grove where first they sang, while the new genius of "unconscious memory" could scribble off the easy flowing rhymes with a rapidity that would astonish an expert types writer. No such treasure brain puzzles as the vain effort to make "has flown" rhyme with "sweet home" or "strewn with flowers" come in exactly the right place while writing in a young lady's album. No; the lines would meander along and the rhymes fall into place as gracefully as a West Point cadet at a parade.

But what puzzles me, Mr. Editor, is how to distinguish this new theory from outright plagiarism. Where is Fowler? Perhaps he could locate this wonderful bump somewhere upon the undeveloped cavities of mental faculties so that we could grasp the idea and enjoy its reality. Until that nice point is defined we will have to doubt the feasibility of a memory that could write off a whole poem *verbatim* and call it a case of "unconscious memory" instead of conscious plagiarism. Suppose we make a test case and decide the matter.

Last June I wrote a poem addressed to Mr. and Mrs. E. Walsh on the death of their infant son, Arthur. They had it published in the Advocate; and, not a week or two ago the same poem, *verbatim et literatim*, appeared in the same columns by G. L. King to Mr. and Mrs. Taylor. Nothing was changed but the names.

If this be a clear case of Dr. Adams' unconscious memory, let every scribbler and all the tribe of Zephulans handle the pen of the writer's bring their leaves of laurel and crown G. L. King, the king of an "unconscious memory."

ALICE CARY SADDLER.

WEST POINT, LA., Sept. 18, 1885.

## From the Work.

ANDERPOLE, ALA.

Mr. Editor: This has been a year of unusual spiritual growth on this (Perot) circuit. One hundred and forty dollars worth of work done on the parsonage. And within the last eight weeks fifty-one have been added to the membership on profession of faith, and no less than sixty have found peace with God. Many family altars have been erected, and the church at large evidently brought to a loftier conception of the real value of a religious life.

J. L. SKIFFER.

BAYOU BARBARY, LA.

Mr. Editor: Perhaps a few lines from Livingston will be of interest to some of your readers. During protracted meetings, held at different places in this charge, there have been eighteen accessions, most of whom were on profession of faith, several conversions and the church wonderfully revived. We have here, as I have seen at other places, too much world in the church; but there are also a great many whose constant song is,

"So let our lips and lives express  
The holy gospel we profess."

There is at Bayou Barbary what I think is the grandest sight I ever saw—a boys' prayer meeting, it is conducted exclusively by boys, who meet regularly every week and do their singing and praying. Oh! it is a lovely sight to see them taking up the cross so young. Our pastor, Bro. Scarborough, is generally loved by the people.

Prohibition does prohibit in Livingston. This writer visited the parish jail a few days ago and it would rejoice you, Mr. Editor, to see it. The jail is not prepossessing in appearance; but on examining the lock I found that it was almost impossible to turn the key on account of rust. The jail was empty! Would you not be surprised if I told you that there have been but two imprisonments since the first of January? Besides depriving the jail of inhabitants, how many homes have been made heaven which were hells before! So much for prohibition. May the good work continue until all in our land shall have tasted the fruits of prohibition!

FRANK KENN.

WINONA, MISS.

Mr. Editor: At our meeting at Emory, which closed September 2, the power and presence of the Spirit was felt at the first service and continued its manifestations at every service to the close. Christians were eager every morning in the prayer meeting to bear testimony to the power of saving grace. The entire community was benefited, congregations large, people eager to hear the word and take a part in the worship of God. The Lord of hosts is with us, the God of Jacob is our refuge. We closed a six days' meeting at Howell's Chapel, September 18, which resulted in much good. One man, over seventy years of age, professed religion and joined the church. Thanks to Rev. T. W. Lewis, of Lexington, for three days' efficient labor. W. D. and E. R. Brock, two efficient lay workers, have kept up a weekly prayer meeting and Sunday-school at this church for six years without intermission. We have held three protracted meetings and received twenty-two into the church.

G. W. BROWN.

LEXINGTON, MISS.

Mr. Editor: We have just closed a gracious revival of religion at old Oregon Church, five miles north-west of Lexington, Miss. I was assisted by Rev. N. G. Augustus, of the Bellzona circuit, and Rev. M. M. Broadway, of the Baptist Church. Owing to the incessant rain we had no service on Saturday and Sunday; our last service being held on Friday night. The meeting resulted in thirty-five conversions and seventeen accessions to our church and four to the Baptist Church, with more to follow. I expect five or six more to join at my next appointment. This was one of the most powerful meetings I ever held.

The converts embrace all ages and ages from the little girl of ten summers to the old lady of fifty-five or more. The church members were greatly revived. Uncle Joe McGee, a layman from the Richland circuit, was present and rendered us valuable assistance. We instituted the Sunset Grove Meeting, which resulted in great good to all who attended. One evening in particular the power of God was manifest, and many Christians rejoiced aloud and many sinners cried for mercy. The young men who are members of the church take an active part in the services and are ready to pray, sing or lead the prayer meeting, and some of them testify publicly to their devotion and love to God. I have had sixty conversions to date on the Lexington circuit. I hope to have three hundred members to report at the next Annual Conference. I have all my Conference collections in cash and good subscription. I hope to report full collections at Conference. I was rejoiced to see a letter from my old friend, Bro. R. F. Witt, in the last

issue of the Advocate. I understand he is doing a good work at Marion.

T. W. LEWIS.

(This is a capital report. Revivals and good collections should go together. Now let the Advocate be circulated.—Editor.)

VERONA, MISS.

Mr. Editor: The good Lord has blessed us wonderfully this year on Shannon circuit. We have held five protracted meetings with fine results. One more still to hold. Have had between sixty and seventy conversions, and the church moved to a more consecrated and holy life. We do not hesitate to say that there is not a circuit of six appointments in the North Mississippi Conference that can boast of as good church-houses. We have expended about \$600 for church repairs. We have in good subscriptions, with \$40 or \$50 margin—all the collections ordered by the Conference. Peace and harmony prevail throughout the work.

J. B. STORER.

MADVILLE, MISS.

Mr. Editor: For some time I have been wanting to tell what the Lord has been doing for us on this circuit, but have been waiting until I could close up my round of protracted meetings. I am not done holding them yet, but I can not wait any longer; the news is good that I must tell it. About two years ago this circuit was called the "little end of the Vicksburg district" or the "little end of the Nicksburg trumpet." I do not think it would be right to call it by that name now, because it may be the other end of the horn now, at least in some things. Before our protracted meetings commenced nineteen had joined the church. On the first Sunday in August I commenced a protracted meeting at Beach Grove and continued five days. Results: Three accessions and the church greatly revived. From Beach Grove to Greenwood—here we had a good meeting and one accession in the church. Thence to Nemo, where we enjoyed the grandest outpouring of the Holy Ghost in converting and edifying power that has ever been witnessed by this preacher. The Lord blessed and we worshiped! Results: Twenty-five accessions and about as many conversions. From Nemo to Oak Grove—here the Lord let down the foot of his power in the salvation of the people. Results: Twenty-one accessions and a number of conversions. From Oak Grove to Meadville—here we enjoyed a "time of refreshing from the presence of the Lord." Results: Twenty-two accessions, some conversions and a revived membership. From Meadville to Providence, where we again enjoyed a wonderful manifestation of the power of Christ to save sinners. Results: Seventeen accessions and as many conversions. We have had a great revival all over the circuit. Many have been converted, many have shouted the praises of God and a great many have promised to live better and try to get to heaven. One hundred and four have joined the church, and more to follow. Thanks to Bros. Flowers, Anders, Davis, H. Bradford, T. C. Bradford, Sullivan, Willis, McLeurin and Holloway, but unto God be all the praise.

V. D. SKIFFER, P. C.

NORTH WILKINSON, MISS.

Mr. Editor: The Lord has greatly blessed us in this charge. Owing to the health of the pastor we were late beginning our protracted services and have held meetings at only two churches out of six. Our meeting at Macedonia, the first held, began on Saturday, August 29, and continued one week. We were assisted by Dr. S. West, Bros. Polty and White. Bro. West did all the preaching, and carried the meeting on until Tuesday, when Bro. Cecil came to assist. All this time I could do nothing but pray, as I was confined to my bed; but Tuesday morning I was able to ride to the church and attend every service thereafter. Bros. West and Cecil were all hearts, and will long be remembered by the Macedonians. Many thanks for their valuable services. The results of this meeting were about twenty-five conversions and thirteen accessions to the church. On Sunday a most excellent, but very worldly minded, young lady remarked to a friend that she would not go to the altar to be prayed for; but Tuesday morning she was converted and prayed publicly for the conversion of others. Bro. West remarked to me after service that every one in the house felt the power and presence of the Holy Spirit.

We closed a meeting at Mt. Carmel last Wednesday of five days' continuance, which resulted in sixteen conversions and nine accessions to the church. Bros. Anders and Polty closed Sunday and remained until it closed. Bros. Whitehead and White were also present one day. These brethren did good work. At both of these churches we organized prayer meetings and the class meetings will follow. Twelve young men have taken up their crosses and now pray whenever called on. I have never attended more gracious revivals than these were. All praise unto God.

J. A. NEWSON, P. C.

I read a beautiful Countess and raised a considerable amount of blood and mucus; besides, I was very thin, and so weak I could scarcely get about the house. This was the work of a man with consumption in cash and liver complaint. He was cured by Placoe's "Golden Medical Discovery." Thousands of others bear similar testimony.







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. O. HENNING.

THURSDAY, OCTOBER 8, 1885.

Wanted—An ADVOCATE in every family.

This ADVOCATE is only two dollars a year—a very cheap pastoral helper.

Now is the time to circulate the ADVOCATE. The good news from the churches will thaw out many an old iceberg. Let the people know what the Lord is doing for Zion.

The Conferences are responding to Dr. Kelley's appeal right royally. Daylight begins to dawn on our missionary darkness. In the meantime let pastors resolve to bring up the full assessment for foreign missions.

The question of "disestablishment" is one of the leading issues in the present political campaign in England. Nearly every Liberal candidate is an outspoken advocate for liberating the church from State control. A few more years the union may continue, but the trend of English politics will inevitably achieve the needed reform.

The elections in France have quite taken the world by surprise. The large gains of the royalists on the one hand and the extreme radicals on the other complicates the political situation and, we fear, rather imperils the future of the republic. The moderate republicans, led by such conservative men as ex-President Ferry, have been overwhelmingly defeated. What the next few months or years will develop, no political prophet can forecast.

The sons of Demetrius are yet a numerous generation. Their craft is to make merchandise out of the popular religion. We do not wonder, therefore, that they often avail themselves of the fame of some great evangelist to stimulate trade and get gain. But not always has the zealous apostle the ready discernment to detect and expose their evil designs. Sam Jones, as we might readily imagine, is no such "innocent abroad." He has the gift of discerning spirits, an evidence of which is given in the special dispatches from St. Joseph, Mo. The telegraphic statement may be an exaggeration, and we hesitate to give it entire credence, but it serves to point a moral. It is said that Sam Jones created a genuine sensation at our service by charging that some of the merchants of St. Joseph favored his coming as a commercial enterprise. They wanted him to draw crowds that they might sell goods. He said if he had known such was their purpose, he would have declined the invitation. If the story is true, it is only a repetition of a chapter in the Acts of the Apostles. The gospel has a commercial value that shrewd tradesmen are not slow to recognize.

We judge from a recent double-leaded utterance in the New York Advocate that our confrere is hard pressed by clamorous partisans of the several political parties. Some insist upon the "great official" becoming an outspoken advocate of the Prohibition party, and yet others, of the Republican organization. We are not advised as to whether any Democratic made demands; but, if not, it was on account of certainty of failure, and not excessive modesty. Dr. Buckley makes candid reply and takes high ground. He clearly announces the true doctrine on which all religious journalism should stand. While courageously advocating the right and boldly rebuking wrong, whether in high places or low, a church paper should never be the organ of any political party or person. On that subject the New York editor well says: "As it circulates among men of all political parties, it should not discuss mere partisan issues, nor obtrude the political prejudices and prepossessions of the editor upon the people, nor descend to the details of party organization and action." And in this connection we may properly state that, while every religious journal in the land ought to battle for the legal suppression of the liquor traffic, it should not be under the dictation of any caucus or convention. We plead for its triumph, not as a party shibboleth, but as a great moral principle entrenched far above mere contests for place and patronage. And to this course we advise every pastor of every religious denomination.

## Wise above What is Written.

When ecclesiastical get so hard pressed that they have to correct Scripture language for fear it may "concede" too much they exult in commiseration. Too much Scripture will make the people mad and the sect will lose members. We find the following in the Watchman, of Boston:

In a recent Baptist gathering we heard brethren pray, "May the baptism of the Holy Spirit be upon us!" Now, however natural this form of words may be to pious Baptists, we submit that it is well nigh unpardonable for a Baptist to use it. It is as if he said, "May the immersion of the Holy Spirit be upon us!" The incongruity of the language is most obvious, and it concedes an error which we, as a people, stand to correct. That which is really desired is to be baptized in the Spirit as completely as the true Baptist is baptized in water. Let the language used consistently express this. Pouring of the Spirit is one scriptural figure; baptism of the Spirit is quite another. God grant us all such abundance of the Holy Spirit that we may be baptized, or immersed, therein.

That is certainly rich. If pouring of the Spirit is a different thing from baptism of the Spirit, Peter didn't know it, for he said: "And as I (Peter) began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John, indeed, baptized with water; but ye shall be baptized with the Holy Ghost." So the Holy Ghost which fell on the people suggested to Peter the promised baptism. And all through the Scriptures the Spirit is represented as descending, falling, being poured out, shed forth, and never as that into which persons are said to be plunged or immersed. A few passages will expose the folly and absurdity of the above extract. "Behold, I will pour out my Spirit unto you." (Proverbs 1, 23.) "I will pour my Spirit upon thine offspring." (Isaiah xlv, 3.) "I will pour out my Spirit upon all flesh." (Joel ii, 28.) "And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him." (John 1, 32.) "While Peter yet spake these words, the Holy Ghost fell on all them which heard the word." (Acts x, 44.) Now, this pouring out of the Holy Ghost is by Divine authority declared to be a baptism of the Holy Ghost.

From the passages quoted, which associate the two baptisms, we know that the baptism of water represented, or symbolized, the baptism of the Spirit; and, as they show clearly the mode of the Spirit's baptism, a writer has well said, "the mode of water baptism settles itself." This we consider a demonstration. How language could be made plainer it is difficult to understand. And to us it seems a violent "incongruity" to rebuke a good brother for using the very language of the Spirit. We have never attached great importance to the modal significance of baptism. Its Divine import—its blessed spiritual suggestiveness—has been our chief concern. Regarding water baptism as the symbol of the baptism of the Holy Ghost, we have rather prayed for the latter than factually contended for a mere mode of administering the former. It is the act, and not the manner of its administration, that the Lord regards. On this account, and in the spirit of the gospel, we have allowed large liberty of opinion as to the mode of water baptism. There is as much reason in contending for observing exactly and in every particular the sacrament of the Lord's Supper, as did the apostles, as the other and no less important ordinance of baptism. And yet what church insists on reclining at the table when the elements are received? This we do say, however, that so far as any special mode of baptism is indicated in the Scriptures and was practiced by the apostles, it is *affusion*; and that, together with the collateral, legitimate evidence in its support, has been sufficient to satisfy the entire Christian world on the subject, except a small sect better known in America than elsewhere on the globe.

The Watchman is afraid of conceding an error if the Baptists pray for the baptism of the Holy Ghost to rest "upon" them. Yet the expression is scriptural and conveys the mind of the Spirit. John saw the Spirit descending upon our Lord, and "it abode upon him." Alas! for such nonsense.

The "latter-day saints" are having a hard time in finding a quiet resting-place. Pressed by the United States authorities under the operation of the "Edmunds bill," they have negotiated for large estates in Mexico, and are preparing to remove thither. But information comes that the Mexican government protests against a polygamous colony settling within the republic, and will take measures to prevent it.

## A Sabbath in the City.

The editor spent Sabbath last in the city, and much enjoyed the day. Pulpit neighborhood is profitable. Visiting among the churches gives ample opportunity for making observations upon the spirit and methods of our Methodism in different localities, and this we have done in large measure for the past several years. The coincidences are many, the contrasts very few. The spirit of Methodism in city and country is quite the same. Though it is very common for rural Christians to imagine their urban brethren "stiff" and "stuck up," the proportionate number of earnest, witnessing church members in town will probably exceed the country. There are probably more class meetings regularly held in Carondelet Street Church, in this city, than in any other congregation in Southern Methodism. They speak the same well-known "language of Zion" with their brethren in the rural districts, and feed on the same gospel meat. Nor is there any difference as to the preaching needed and enjoyed. "Country preaching" is what the city wants, and not that transcendental, nondescript something supposed to circulate in metropolitan pulpits. It is the gospel preached with unction and plainness of speech for which the soul hungers whether in "country" vast or city full.

We attended the Sunday-school at Carondelet, in the morning, which is under the efficient superintendency of Bro. T. J. Carver. The number present seemed small as compared with the membership of the church; but many reasons are given for that. This is a "down-town church," some of the families living several miles away, and the expense of getting the children to Sunday-school is considerable—that is, for those who have the good old orthodox Methodist families as to size. The slinging was a special and pleasant feature of the exercises—general and joyous. It was missionary day also, and the little ones generously made their offerings to extend the Redeemer's kingdom. At eleven A. M. quite a good congregation gave respectful, helpful attention to the word preached. In those pews sat some of our Methodist patriarchs—the burden bearers of the cause in the city during the day of small things. One venerable brother links us to the days of Asbury, having been baptized by the sainted Bishop and presented with a Bible containing his autograph. A sister we met, still active and punctual at the church services, was a Methodist in New Orleans before the first little frame chapel on Gravier street was built by Dr. B. M. Drake. These dear old people abide as a benediction upon the churches, and to perpetuate the spirit of the fathers. The communion service was most solemn, and we have nowhere seen so large a proportion of the congregation partake of this sacrament. Dr. Carter expects to commence a meeting in his church on Sunday, next, beginning with a collection for domestic missions.

At night we worshipped down at Moreau Street. This was a special appointment in the interest of temperance reform, and a rousing congregation was in attendance. At the conclusion of a lengthy discourse nine or ten persons signed a total abstinence pledge. That sentiment, we are glad to know, is growing in this city. One temperance organization alone has over nineteen hundred members. And thus closed another Sabbath day's work for the Master. May the fruits appear in "that day!"

## South-West Missouri Conference.

This Conference met in the city of Lexington, Mo., on the morning of September 30, with Bishop Granbery in the chair. Quite a number of promising young men were admitted into full connection. Bishop Granbery's address to the class was admirable in spirit and in the points emphasized. Among the transfers received we see the name of Rev. J. M. Boon, of the North Mississippi Conference. We regret to lose him from his old Conference, and commend him most heartily to his brethren in Missouri. The administration of Paine Institute was endorsed, and it was agreed to raise the \$400 assessed that Conference to complete the projected buildings.

There was an interesting debate over the change of name, albeit the Conference had resolved to take the vote without discussion. A division of the resolution introduced occasioned the episode. At last a memorial was adopted, favoring "Episcopal Methodist Church" as our church name, by a vote of 61 to 41. There is much division of sentiment on that question in the border Conferences, for whose benefit the change is asked.

The following delegates to the General Conference were elected:

Clerical—W. C. Godbey, T. M. Cobb, M. M. Pugh and C. C. Woods. Lay—N. Scarritt, J. E. Ryland, W. H. Pepkin and I. F. Garner.

## Archdeacon Farrar on Education.

In an address at Johns Hopkins University, Baltimore, last Thursday, Archdeacon Farrar gave expression to some eminently wise and conservative sentiments. Both as to the scope and purpose of education he uttered words that deserve wide republication. Without repressing the importance of scientific study, he pleads for the old Latin and Greek curriculum; and, above all, he enforces the necessity of sanctifying all educational methods and institutions with the spirit of our Christian religion. We quote his concluding words:

"I must pause if I seem to be expressing hostility to the study of the dead languages. My object was to destroy the absolute autocracy of the classics—not to destroy the study of them. For in them are enshrined the noblest thoughts of the noblest history of the noblest nations of antiquity. My object, then, was only to plead that the study of Latin and Greek should not be exclusive. The study of Latin and Greek—thanks to the development of comparative philology—has become a science. We are the children, after all, of the past, and a comprehension of the laws of nature must not exclude the law of man, who is part of nature. The past lives and tingles in every particle of our body. The exclusive domination of Latin and Greek was due to their inherent power. Greek and Latin are worthy of study if only for the beauty and grandeur of the languages. They are among the greatest instruments of thought, and we can not neglect those languages without damage to ourselves. Besides their beauty and grandeur, they have been enriched by the greatest thoughts of great artists. Let me add a word as to the beneficence of science. She has not only revealed infinite time, infinite space and infinite organism; but she has been a great angel, hovering beneficently over mankind. She economizes labor, extends human life and extinguishes human pain. She restores sight to the blind, mitigates madness and tramples upon disease. After all these enormous services she ought to be cultivated, and we congratulate the university devoting so much to the subject. Whether our education be in the sciences or in the languages, we must set steadily before us the one great object we are to obtain. Some wish to know only to know; some to be known—this is vanity; some to sell their knowledge—this is base covetousness; some to edify, and some to be edified. But the great object is to learn to see and know God here and to glorify him hereafter. Our education is that we may become profitable members of the church and community, and hereafter partake of the glories of an immortal resurrection. Whatever removes us from the power of our senses, that elevates us in the scale of manhood, and that is the object of education. Try to be a man. If I don't succeed in being a man, I shall never succeed in being anything else. Behind the clerk, the scholar, the man of business, towers the man. It is not right to throw away life in the effort of getting the means of living. The truest form of education is education in righteousness and in the essential truths of one of the great forms of religion. We have bodies; but we are spirits, and education in its highest function is education of the spirit. Always be faithful to God, to country, to fellow-men and to yourselves. It is only a religious education that can give us real happiness and permanent success."

Few men in the American pulpit have ever said so many bright and breezy things as Dr. Theodore L. Cuyler, of Brooklyn, and nothing lately from his pen is better than the following. The picture is true to life:

"A well-built Christian is harmonious in all his parts. No one trait shames another. He is not a jumble of inconsistencies—to-day liberal to one cause, to-morrow, niggardly toward another; to-day, fluent in prayer, and to-morrow, fluent in polite falsehoods. He does not keep the fourth commandment on Sunday and break the eighth on Monday. He does not shrink an honest debt to make a huge donation. He is not in favor of temperance for other folks and a glass of toddy for himself. He does not exhort or pray at each of the few meetings he attends to make up arrears for the meetings which he neglects. He does not consume his spiritual fuel during revival seasons so that he is as cold as Nova Zembla during all the rest of the time; nor does his spiritual fervor ever outrun his well-ordered conversation."

## A Judge's View of the Traffic.

The insolence of the rum power must be rebuked by an aroused public sentiment that will make the business odious and demand the rigid, impartial enforcement of the liquor laws. We have more than once been disgusted at the mild treatment whisky offenders receive in courts of justice. Judges sometimes assume the mock-heroic, and threaten the extreme penalty of the law if the accused appear before them again. At the next court, however, they fare no worse, and laugh in their sleeves at their power over the administration of law. Solon keepers who violate plain statutes, sell whisky on Sunday and to minors, are counted shrewd rather than criminal. But why this tenderness toward them rather than other offenders? Some of our dignified judges on the bench might profitably ruminate a little on this subject.

It is refreshing, therefore, to read of such a deliverance, as we give below, from Judge Johnson, of California. He states the truth in language forceful and graphic, in passing the sentence of death upon a criminal.

"Nor shall the place be forgotten in which occurred the shedding of blood. It was one of those antechambers of hell which mark, like plague-spots, the fair face of our State."

"You need not be told that I mean a tippling-shop, the meeting-place of Satan's minions, and the foul cesspool which, by spontaneous generation, breeds and nurtures all that is loathsome and disgusting in profanity and babbling and vulgarity and Sabbath breaking. I would not be the owner of a grocery for the price of this globe converted into ore. For the pitiful soul of a drunkard furnished the poison which made the deceased a fool and this trembling culprit a demon! How paltry a sum for two human lives!"

"This traffic is tolerated by law, and, therefore, the vendor has committed an act not recognized by earthly tribunals; but in the sight of him who is unerring in wisdom he who furnishes the intoxicating draught which inflames into him violence and anger and bloodshed is *particeps criminis* indeed. Is it not high time that all these sinks of vice and crime should be held rigidly accountable to the laws of the land and placed under the ban of an enlightened and virtuous public opinion?"

## A Curious Discovery!

The discovery that I refer to may be no discovery at all to some other people. I don't know but that the suddenness with which the thing came upon me is the only reason I call it a discovery. We are told that Columbus discovered America; but the old Genoese was looking for America. So if I discover a thing is to be looking for it, then mine is not a discovery. I was not even thinking of discovering anything. Indeed, I can't say that I was thinking at all. But to the discovery.

My ancestors, as far back as I can trace them, were all Methodist people. I have been a member of the Methodist Church for thirty-three years. I have lived on circuits and in stations. I have made the acquaintance of Bishops, presiding elders, station preachers, circuit riders and missionaries. I have mingled much with what is called the "rank and file" of the church. I have often visited the rich Methodists. I have enjoyed the frugal hospitality of poor Methodists. I have been in the company of literary Methodists. I have had pleasant times with Methodists whose education had not compassed the curriculum of the three R's. I have looked in upon the assembled wisdom of several Methodist bodies in Conference congregated. I have all my life been accustomed to prayer meetings, love-feasts, class meetings and experience meetings. I have learned that the Methodists are great on experience. They believe in *having* an experience, and a great many of them believe in *telling* that experience. This is proper when it is well guarded, for it was evidently the practice of the New Testament saints. Religion comes by faith. Testimony is essential to faith. "Faith cometh by hearing, and hearing by the word of God." Something must be published in order to faith. That "something" is experience. The apostles themselves were shut up in Jerusalem to wait until they had an experience to tell; so the Methodists are the real successors of the apostles—that is, those of them who have an experience. They believe in the Christian graces. They believe in the possibility and privilege and absolute duty of "growing in grace." Their class meetings and experience meetings are held for the express purpose of telling to others of their progress or want of progress on this line.

Their talks invariably take one of the other of two directions. They experience, when expressed in words, assume either the form of complaints against self or of praises to God.

Now, it is here that my discovery was made. I have been attending these experience meetings all my life. I have heard men and women complain against themselves for a lack of faith and a cold and lifeless love and a dead zeal and a want of earnestness; I have heard them complain of the remains of carnality in them; I have heard them lament their ungovernable tempers and hasty words; I have heard them lament the fact that their lives were often a disgrace to the cause of Christ. In fact, I have heard confessions of all sorts of sins and crimes; but there is one complaint I never heard made or woman make—one great, black, wide-spread, withering sin that I never heard man or woman lament as afflicting their hearts and lives. Among all these complaints and lamentations I have never heard a single man or woman in telling a experience confess to have been in the least troubled by the sin of covetousness! That is just one side of my discovery.

In these experience meetings I have heard men and women praising God for things innumerable. I have heard them praise him for a large faith, for his precious love, for his blessed Son, for his Spirit; I have heard them thank God for power to master evil temper, for strength to overcome the temptations of the devil, for wisdom to deal gently with foes, as so to win them; I have heard them praise the Lord for help afforded in their conflicts with the world and in their efforts to cultivate the grace of patience and fortitude! And these praises have often burst forth in glad songs of gratitude! But there is one New Testament grace—one strongly emphasized by the apostles and most beautifully illustrated by the first Christians—which I have never heard any man or woman say that they were growing in! I have never heard a single man or woman thank God for growth in the grace of *liberality*! This is the other side of my discovery.

In view of these observations I find myself asking these questions: Is there no covetousness in the church? If the answer be negative, then the question arises: Why, then, is it that two-thirds of her members ship never contribute anything for the support of the cause of Christ? If there is covetousness in the church, why is it not confessed? Confession is necessary to pardon! Do people whose souls are scorched by this sin expect to get to heaven? The covetous are classed among white-mongers and liars!

## Church Rededication.

The church at Crystal Springs under the pastorate of Rev. W. B. Lewis has prospered greatly. We do not wonder, therefore, that the congregation wanted to memorialize the fact by a thorough renovation and beautifying of their spacious temple of worship. After a tasteful expenditure of considerable money in important alterations and improvements they now have quite a beautiful edifice. On the third Sunday in last month the house was recaptured with formal and appropriate ceremonies, an account of which we take from The Meteor:

It was a bright and beautiful day, and there being no service at the Presbyterian Church, the congregation attended the Methodist Church, and the house was well filled. At the appointed time the official members of the church assembled around the altar, and W. C. Wilkinson, Esq., in a most graceful and appropriate speech, presented the house for rededication. The ceremony thence to conclusion was conducted according to the ritual of the church.

Next in order came the administration of the solemn and beautiful rite of infant baptism. After this came the dedication sermon. It was founded upon the text: "We worship the Lord in the beauty of holiness." The beloved pastor seemed to be inspired for the occasion, and we are sure from the universal expression we have heard that he has not preached a sermon more to the edification and delight of his hearers. The exercises of the morning hour closed most appropriately with the sacrament of the Lord's Supper. It was, indeed, a most enjoyable day, and will be long remembered by those who participated in its pleasures.

What is the matter with the Baptists in Missouri, that so many should attain unto larger conceptions of the truth at once? Three Baptist preachers, who presented themselves at the St. Louis Conference—two for admission and the other for the recognition of his orders as a local preacher. And yet another, the Rev. B. Freeman, was up for ordination at the Southern West Missouri Conference on Saturday last. The mode of administering an ordinance is a very narrow plank on which to establish a church.



one from Semkiong, thirty miles distant; the other from this place. The man from Semkiong had been a member of the Roman Catholic Church. He had been reading the Scriptures and seeking light for a year, and is now a truly converted man.

fact has been pretty freely commented on in the city, as the club keeps an open house and has a big assortment of drinks, and boasts a bar-keeper who does not "drink, smoke or swear." The question is often asked: "Will we have to make an open fight with the Episcopal Church?"

same places and things through different eyes, and read the impressions of different students. Our interest in the emphyry once troubled by patriarchs, judges, kings and prophets, and by the Savior himself and his apostles, never flags or fails. Each observer gains new views, and his descriptions shed fresh light upon the teachings of Scripture.

to the patient by a single teaspoonful of this Jelly, than by doubling the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUAX, New York.

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**ADVICE TO MOTHERS.**

HAS WINKLOW'S BIRTHDAY SYRUP should always be used for children's teething. It soothes the child, softens the gum, alleviates all pains, and colics, and is the best remedy for diarrhoea. 25c. a bottle.

**AT 5c** In Zen we will sell your choice of 7 gold  
new metal dress balloons, latest styles.  
Yard-wide Satens at 10, 12 and 15c a yard.  
Our Catalogue will be out in a few days, and w

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Christian Advocate.

Marriages.

**HINSON-KAYNAUGH.**—At the residence of Miss Jones, in Jackson parish La., September 17, 1885, by Rev. J. H. Stone, Mr. S. H. Hinson to Miss Kaynaugh.

**HINSON-MARION.**—In the Methodist Church, in Poplarville, Miss., September 20, 1885, by Rev. J. W. McArthur, assisted by Rev. Dr. Galloway, editor of the Advocate, Mr. J. F. Hinson, of Purvis, Miss., to Miss Marion P. Marion, of Poplarville, Miss.

Obituaries.

**VAUGHAN.**—The death of Miss Edna Vaughan, daughter of Mr. H. C. Vaughan, that occurred at her home, 1115 Poydras street, August 23, 1885, cast the shadow of sorrow over a whole community, and gave a fearful shock to many loving hearts. Though she had been quite ill for more than two weeks, no one was prepared for her death. She was so fresh and blooming, so fair and lovely, so bright and happy, full of hope and optimism, so loving and appreciated, that no one thought of her as an early victim of death. She had never before been sick, and under the continuous enjoyment of health had just developed into perfect, beautiful womanhood. Two days before her death she completed her eighteenth year, and was just entering upon that stage where life becomes most interesting and hopeful. No pain nor disease had left its touch upon her fine form, no trouble nor sorrow had ever cast a shadow over her fair face. Full of life and under the freshness and glow of its perfect powers, she loved to live, and looked forward with sweet anticipation and bright hope to many fair scenes and bright days to come. Surely the promise of long life to her was the fairest and its prospects the most flattering and bright.

Her social position and surroundings, her intellectual development and culture were all such as to make this to her a bright and happy world. She was the loved and idolized daughter of affectionate parents, and the bright light of a happy home. Consolation of her power and influence in that home, it was her happiness to throw the radiance of her presence over it, and to give cheer and gladness to the hearts that were so devoted to her. Her social and affectionate nature, her kind and genial disposition, her love of the company of others, and her sweet and generous heart, and her confidence of a large number of true, warm-hearted friends, her beauty and grace of manner, her accomplishments of mind and heart, and her genuine worth won the admiration of many, and commanded the respect of all.

Thus surrounded, thus endowed and accomplished, thus honored and loved, how happy and joyous must life have been, and how fondly and lovingly she must have clung to it and cherished its bright plans and hopes. And when death withered the flower so fair, quenched the light so bright, and snuffed the pulsations of a heart so warm and fresh and pure, and forever blighted such fair, fond hopes, there was such an unnatural shock to the feelings and affections that we were almost constrained to say, "This could not be so."

But Edna is dead. Disease did its fearful work in opposition to the skill of physicians, the prayers of loved ones, and the ministrations of friends; and her spirit went forth from this world, and her loved form we laid away in the grave. And now we turn our thoughts upward and think of her with reference to the world to which she has after her thus we sorrow not as those who have no hope. We believe she sleeps in Jesus and God will bring her with him.

Edna was a Christian. Baptized and consecrated to God in her infancy by Christian parents, she grew up in the nurture and admonition of the Lord, the ratified and honored that dedication and training in her adult life. She made a public profession of faith in Christ, and assumed the vows of membership in the Methodist Episcopal Church, South.

Divine truth, religious conviction, and Christian principles and purposes, ruled, trained, and developed her life almost from the beginning; and these convictions and feelings were marked and strong in all her conduct and intercourse. Prominent among them was her love and devotion to her parents. Seldom, perhaps, are parents ever blessed with a child more dutiful, respectful, confiding, obedient and loving. So quick to anticipate every wish, so solicitous for their happiness, so happy and confiding in their love, she honored them by loving and serving them, and by all her intercourse with others she breathed the spirit of kindness and manifested gentleness and love. Deeply conscientious, she wanted to know the right and to do the right. This seemed to be the noblest ambition and purpose of life. So modest and unassuming in her ways, and so that of a meek and quiet spirit, which is in the sight of God of great price.

She lived by faith in the Son of God, who loved her and gave himself for her. She loved the church of her parents, and was devoted to its welfare and to its prosperity. She was a member of the Sunday-school and a regular attendant upon its exercises and instructions. As the organist of the Sunday-school she contributed largely to its interest and success, and was always happy in leading the chorus of joy and praise. Her heart was constantly in the prayer meeting and public devotion, ever ready to devote her musical skill and powers to the service of praise.

Such was Edna as a Christian, as we have known and loved her as a member of the pastoral staff at New Point; and now that she is gone from our midst and association, we love to think and speak of those graces and virtues that were so manifest in her young life.

Having so deeply impressed herself upon an entire community, so loved and respected while living, now, that she is dead, she is sadly missed.

Miss Edna in the circle of young friends, where her presence always carried the light of a godly life to her family and friends. She loved the church and had great interest in the cause of Christ; but her heart was now turned, her songs of praise hushed her on earth, for the Master said, "Come up higher to the joy of thy Lord." Her illness was joyful and peaceful, and she seemed to have had a conviction from the beginning of her illness that her end was near, for she often spoke of her death and her children. Her great struggle was to give them up, but at the end came her Savior, and gave her the assurance of his presence, and she was able to satisfy her mind, leaving all in the hands of her Savior. Among one of her last acts while reason remained was to put her arms around her sister's

neck, that had watched so faithfully at her bedside, and say, "Oh, sister, go with me to heaven." Thus, friends, your loved one has passed away. And now may her Christian life and happy death be as holy incense on all her friends and loved ones, to bring them to the rest of God's people, where our reunion will be sweet at our dear Redeemer's feet.

**JONES.**—Died at her residence in Jackson, La., at 4:05 o'clock A. M., Friday, August 21, 1885, Mrs. HALLIE M. JONES, wife of Dr. J. S. Jones, aged thirty-two years.

A more gifted pen than mine is necessary to portray the true character of this most amiable lady. She was a native of East Feliciana parish, and one of her most estimable daughters. She was from an early date a consistent member of the Methodist Church. She was a kind and obedient daughter, a devoted wife, a fond and affectionate mother, a true and faithful Christian. Having been converted to the Methodist Church at a camp meeting in 1830, in 1833 he was licensed to preach, and was admitted on trial into the Alabama Conference, in December, 1833. In November, 1838, he married Miss Frances A. McGowan. By this marriage he had four children—two daughters and two sons. In the year 1850 his wife died. He was again married to Miss E. A. Wilson, by whom he has four children—three sons and one daughter; also two granddaughters, which were left orphans during the war. Kind Providence permitted him to be surrounded by his last children and grandchildren, during his confinement to his bed, which was twelve days before his death.

On the morning of April 15, he fell to rise and dress, which was the first day since his confinement that he could not be up during some portion of the day; but when at last he was prostrate, he declined rapidly, but his mind was vigorous to the last. Although he often could not speak above a whisper, he seemed at all times to recognize every one who came in to his room. Many friends came to see him, all expressing a desire to see him, if only to look once more on the face of their friend and brother, and to clasp that hand that had so often pointed out the way of life to them for the last twenty-five years.

As a preacher, Bro. Crowson was earnest in his efforts to win sinners to Christ, and this earnestness at times almost rose to that of eloquence. In conversation with me about three weeks before his death, he stated that he had never sought to be anything else but a humble Christian, and that his every day life might be a living epistle to all his family and friends.

Our personal acquaintance with Bro. Crowson was short, but all that we ever saw of him, was to impress us with the fact that he was what he professed to be—a faithful and devoted minister of the gospel, to this fact all that I ever heard speak heart testimony, and not only did they speak by words, but by their acts; for during his illness, friend after friend called to see him, all anxious to do something for his comfort.

But, alas! all efforts failed. Death came on the morning of April 27, and found him ready. On Sunday, the nineteenth, we surrounded his bed, with his now bereaved wife and children and a few friends, and gave him the sacrament. Although his voice had almost failed him, yet his soul was full of love and praise, and he exhorted all to prepare for death. I visited Bro. Crowson often during his illness, and never found him, but what he professed perfect peace, and he often expressed a desire to depart and be with Christ. I do not think I ever felt nearer heaven than I often did in conversation with him on the subject of death, and reading the scriptures to him. A few mornings before his death, after I closed reading the fourteenth chapter of John, he raised his hands and said, "Oh, how precious is the words of our Savior. I am only tired." When I would leave him to go out among his friends and brethren, he would often say, "Tell my friends I am ready." And we would say to his bereaved companion, "He is ready to go, and he is ready to follow the footsteps of your loved one as he followed Christ, and has led the way to that rest that remains for the people of God."

At the regular meeting of the Methodist Episcopal Sabbath-school, which convened at Sparta, La., Sunday, May 3, 1885, R. B. Howell, superintendent, presiding, the following resolutions were unanimously passed:

"Whereas, It has pleased our heavenly Father to remove from our midst our beloved brother, Rev. R. M. Crowson, who died at his residence in this place, Monday morning, April 27, 1885; therefore,

Resolved, That in the death of Bro. Crowson, Methodist has lost one of its oldest and most zealous advocates, the Sabbath-school a faithful co-worker, and the community an estimable citizen; and while we bow in humble submission to the will of our Master, who death all things well, we know that our great loss is his eternal gain.

Resolved, That a copy of these proceedings be handed to the Rural Times and the New Orleans Christian Advocate for publication; and that an issue of each be handed to the grief-stricken family, to whom we tender our profoundest sympathies in their greatest loss.

**R. B. HOWELL, Supt.**  
**R. M. CARVER, JR., Sec'y & Treas.**

**KOONCE.**—Mrs. S. J. KOONCE, wife of R. A. Koonce, was born in Caldwell parish, La., June 17, 1845, and died at her home, near Sparta, La., April 21, 1885. She was twice married. Her first marriage was to Mr. John Havard, by whom she had one son. By her last marriage she leaves four children.

Sister Koonce professed religion when young, and her life ever after was one of submission to the will of her Savior, endeavoring to be the light of her household. While her husband was actively engaged in agriculture, she was active in the care of all her domestic duties, so as to make her home a comfort to her family.

But best of all, she has left the heritage of a godly life to her family and friends. She loved the church and had great interest in the cause of Christ; but her heart is now turned, her songs of praise hushed her on earth, for the Master said, "Come up higher to the joy of thy Lord." Her illness was joyful and peaceful, and she seemed to have had a conviction from the beginning of her illness that her end was near, for she often spoke of her death and her children. Her great struggle was to give them up, but at the end came her Savior, and gave her the assurance of his presence, and she was able to satisfy her mind, leaving all in the hands of her Savior. Among one of her last acts while reason remained was to put her arms around her sister's

neck, that had watched so faithfully at her bedside, and say, "Oh, sister, go with me to heaven." Thus, friends, your loved one has passed away. And now may her Christian life and happy death be as holy incense on all her friends and loved ones, to bring them to the rest of God's people, where our reunion will be sweet at our dear Redeemer's feet.

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As a preacher, Bro. Crowson was earnest in his efforts to win sinners to Christ, and this earnestness at times almost rose to that of eloquence. In conversation with me about three weeks before his death, he stated that he had never sought to be anything else but a humble Christian, and that his every day life might be a living epistle to all his family and friends.

Our personal acquaintance with Bro. Crowson was short, but all that we ever saw of him, was to impress us with the fact that he was what he professed to be—a faithful and devoted minister of the gospel, to this fact all that I ever heard speak heart testimony, and not only did they speak by words, but by their acts; for during his illness, friend after friend called to see him, all anxious to do something for his comfort.

But, alas! all efforts failed. Death came on the morning of April 27, and found him ready. On Sunday, the nineteenth, we surrounded his bed, with his now bereaved wife and children and a few friends, and gave him the sacrament. Although his voice had almost failed him, yet his soul was full of love and praise, and he exhorted all to prepare for death. I visited Bro. Crowson often during his illness, and never found him, but what he professed perfect peace, and he often expressed a desire to depart and be with Christ. I do not think I ever felt nearer heaven than I often did in conversation with him on the subject of death, and reading the scriptures to him. A few mornings before his death, after I closed reading the fourteenth chapter of John, he raised his hands and said, "Oh, how precious is the words of our Savior. I am only tired." When I would leave him to go out among his friends and brethren, he would often say, "Tell my friends I am ready." And we would say to his bereaved companion, "He is ready to go, and he is ready to follow the footsteps of your loved one as he followed Christ, and has led the way to that rest that remains for the people of God."

At the regular meeting of the Methodist Episcopal Sabbath-school, which convened at Sparta, La., Sunday, May 3, 1885, R. B. Howell, superintendent, presiding, the following resolutions were unanimously passed:

"Whereas, It has pleased our heavenly Father to remove from our midst our beloved brother, Rev. R. M. Crowson, who died at his residence in this place, Monday morning, April 27, 1885; therefore,

Resolved, That in the death of Bro. Crowson, Methodist has lost one of its oldest and most zealous advocates, the Sabbath-school a faithful co-worker, and the community an estimable citizen; and while we bow in humble submission to the will of our Master, who death all things well, we know that our great loss is his eternal gain.

Resolved, That a copy of these proceedings be handed to the Rural Times and the New Orleans Christian Advocate for publication; and that an issue of each be handed to the grief-stricken family, to whom we tender our profoundest sympathies in their greatest loss.

**R. B. HOWELL, Supt.**  
**R. M. CARVER, JR., Sec'y & Treas.**

**KOONCE.**—Mrs. S. J. KOONCE, wife of R. A. Koonce, was born in Caldwell parish, La., June 17, 1845, and died at her home, near Sparta, La., April 21, 1885. She was twice married. Her first marriage was to Mr. John Havard, by whom she had one son. By her last marriage she leaves four children.

Sister Koonce professed religion when young, and her life ever after was one of submission to the will of her Savior, endeavoring to be the light of her household. While her husband was actively engaged in agriculture, she was active in the care of all her domestic duties, so as to make her home a comfort to her family.

But best of all, she has left the heritage of a godly life to her family and friends. She loved the church and had great interest in the cause of Christ; but her heart is now turned, her songs of praise hushed her on earth, for the Master said, "Come up higher to the joy of thy Lord." Her illness was joyful and peaceful, and she seemed to have had a conviction from the beginning of her illness that her end was near, for she often spoke of her death and her children. Her great struggle was to give them up, but at the end came her Savior, and gave her the assurance of his presence, and she was able to satisfy her mind, leaving all in the hands of her Savior. Among one of her last acts while reason remained was to put her arms around her sister's

neck, that had watched so faithfully at her bedside, and say, "Oh, sister, go with me to heaven." Thus, friends, your loved one has passed away. And now may her Christian life and happy death be as holy incense on all her friends and loved ones, to bring them to the rest of God's people, where our reunion will be sweet at our dear Redeemer's feet.

**JONES.**—Died at her residence in Jackson, La., at 4:05 o'clock A. M., Friday, August 21, 1885, Mrs. HALLIE M. JONES, wife of Dr. J. S. Jones, aged thirty-two years.

A more gifted pen than mine is necessary to portray the true character of this most amiable lady. She was a native of East Feliciana parish, and one of her most estimable daughters. She was from an early date a consistent member of the Methodist Church. She was a kind and obedient daughter, a devoted wife, a fond and affectionate mother, a true and faithful Christian. Having been converted to the Methodist Church at a camp meeting in 1830, in 1833 he was licensed to preach, and was admitted on trial into the Alabama Conference, in December, 1833. In November, 1838, he married Miss Frances A. McGowan. By this marriage he had four children—two daughters and two sons. In the year 1850 his wife died. He was again married to Miss E. A. Wilson, by whom he has four children—three sons and one daughter; also two granddaughters, which were left orphans during the war. Kind Providence permitted him to be surrounded by his last children and grandchildren, during his confinement to his bed, which was twelve days before his death.

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**M. L. N.**

**MORE—MRS. JANE C. MORE** departed this life in Brandon, Miss., June 25, 1885. Grandmother More lived in this world nearly eighty-seven years, and the world was greatly blessed by her having lived in it.

In early life she professed religion, and she found the peace and joy of heart that made her happy all her long life. The last three months of grandmother's life she was confined to her bed, but no word of complaint was heard; yet she wished to depart and be at rest. Often she would say that her time was out, and would wonder why she lingered here so long. But when the last moment came, it was as the setting sun without a single cloud. Grandmother has left us all radiant with her beautiful life and triumphant death.

Our church in Brandon has lost two of their jewels this year; but our loss is their gain.

**F. M. FRATHERSTON.**

**COLLIER—IDA,** only daughter of Cass and Mary Collier, and only granddaughter of Bro. and Sister T. G. James, of Sharkey, Miss., was born February 29, 1850, and died September 6, 1885.

It was a sad scene at her burial the next day, for, though so young, she had undergone to herself the heaviest of many. Numbers who were unused to weeping as if it were a personal bereavement. It seems so unreal not to see her leading her brothers in their childish plays; but maybe she will thus more surely help her sorrowing parents and lead them to heaven. "Alas! We have lost all ministering spirits, etc." Even the remembrance that she "is waiting and watching" will have a salutary and winning influence.

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### A PRAYER.

BY J. W. WHITTIER.

Suffer it that I to thee  
As a hired servant be;  
Let the lowliest task be mine,  
Grateful so the work be thine.  
Let me find the humblest place  
In the shadow of thy grace;  
Nest to me were any spot  
Where temptation whispers not.  
If there be some weaker one,  
Give me strength to help him on;  
If a blinder soul there be,  
Help me guide him nearer thee.  
Make my mortal dreams come true  
With the work I vain would do;  
Clothe with life the weak intent,  
Let me find in thy employ  
Peace that dearest is than joy.  
Out of self love led  
And to heaven ascending,  
Faint all things sweet and good  
Seem my natural habitude.

### The Basis of Prohibitory Legislation.

BY M. L. PIPES.

MR. EDITOR: I have just read the article in your issue of the seventeenth instant, entitled, "A phase of the temperance question," by "J. F.," whose son I have the honor to be. The phase discussed there is an important one, because the denial of the right of the government to prohibit the liquor traffic is the last rock of defense against the advocates of prohibition. The right of the Legislature to restrict the sale of intoxicating liquors can not now be denied without disregarding the uniform decisions of the courts of every English-speaking country from a time beyond which the "memory of man runneth not to the contrary." The reason of the rule in favor of the right of restriction applies, with equal force, in favor of the right of prohibition.

The power to levy a special tax against the liquor business—a tax not laid on other kinds of business—is not derived from the taxing power of the State; for under that power taxes must be equal and uniform. No discrimination is allowed to be made, under that power, against any class of individuals or any kind of legitimate business. Hence, courts have referred the right to tax the liquor business specialty and heavily to the police power of the State. Now, this power proceeds always upon the assumption that the act, or conduct, or business restricted, or regulated, or prohibited, is injurious to the lives, health or property of the citizens or inimical to the preservation of good order and public morals. To the objection, then, that special taxation against the liquor business is unconstitutional, because unequal and ununiform, or without the functions of the government, the courts have, with great unanimity, replied that the business is injurious to the public morals and health and destructive of good order; and, therefore, the right to interfere with and restrict it is properly referred to the police power of the State. It is worthy to be noted, too, that the question as to whether the business is injurious is one that seems never to have been mooted. It is so notorious that it is so that the courts have taken judicial notice of the fact as one of that class of facts beyond the need of controversy. The right of the State to restrict the business on the ground of its injurious nature being conceded, it follows that the extent of that restriction, whether partial or complete, is a question not

of legislative power, but of legislative discretion.

It is often difficult to determine just what conduct of the individual is properly subject to the interference of the State. There is a test, however, that may reasonably be applied in this case. The supreme aim and design of all government is now conceded to be to insure to each individual thereof the right to do as he pleases so long as he hurts no one. Whatever other objects government may be designed to effect it finds the great and primary reason of its being in the protection of the individual against the wrongful aggressions of others. Therefore, when we come to inquire whether the prohibition of an act is within the proper scope of the governmental functions we need only ask, "Does the act injure anyone?"

Does the selling of whisky injure anyone? Millions of its victims affirm that it does. The courts proclaim it. Nobody denies it. It is a fact so notorious that I have never heard of a man who was willing to deny that it is the author of woes innumerable. The whisky seller's defense is not that his business does not injure others, but that it is nobody's business if it does. If his immediate victim can stand it, no one else has a right to complain. I shall not stop here to argue the question of the right of the State to protect individuals from the consequences of their own wrong doing. The right of prohibition can be placed upon other safe ground. The injury does not stop with the drunkard, or his immediate family, or his friends. Crime and poverty and insanity are increased by this business, and these entail burdens upon every man who pays taxes to support his government, and every man who lives pays taxes in one form or another. Besides, every drunken man is a dangerous man. The plea for temperance legislation has been made again and again in behalf of the drunkard himself and the immediate victims of his vice, and I do not say that it is not noble to seek his aid and their redemption and protection. But other people have rights. People who do not drink have rights as sacred as those of people who do. You have the right to demand from your government that your property shall not be taken away; your children and family deprived of the fruits of your toil; your life made insecure by the vicious conduct of other people. You have the right to ask and to have protection for yourself. In this view the question is not one of morals nor of sympathy for the drunkard, nor even one of public welfare, but it is a question of your own individual right. In this regard prohibition stands upon the same ground as a law against any other aggression upon the rights of person and property. In this respect prohibition has no possible resemblance to sumptuary legislation.

The siren Circe, as the fable tells us, could transform men into beasts. If she were now changing five hundred of our citizens every morning into royal Bengal tigers, you would not think it met the case to appoint policemen to cage them. You would wish to banish Circe.

CORVALLIS, ORE., Sept. 26, 1885.

### Shocking Pulpit Habits.

MR. EDITOR: As you were good enough to the young men to print my suggestions of amendment, I send a few more lines, and I begin with one habit that gives pain to multitudes of hearers.

It is the constant and almost unvarying use of the name of the Infinite One by a few preachers. I heard it used thus, "God Almighty, pity and forgive you." Now, just think of designating the heavenly Father throughout an entire discourse and then repeating it round the circuit for twelve months by the name of "God Almighty," and you must feel shocked at the thoughtlessness and irreverence of such a habit. Only once or twice in the darkest epochs of revelation did any worshiper of God so designate him. The misuse of the name in its relation to the thought expressed should have corrected the habit. Think of it! Is it to "God Almighty" we look for "pity and forgiveness"? Is it

not rather to "the Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth?"

The name "God Almighty" refers solely to the omnipotence of his nature—his strength—almightiness—power to do all things. "Pity and forgiveness" is not dispensed from reasons of omnipotence and creative ability. It is, therefore, simply a great error and confusion of ideas to address an inquirer after truth in the above harsh sounding and unbecoming form of speech. So I think.

The brother that clings to this unseemly habit was the man whom the little Sunday-school pupil accused of swearing in the pulpit. Remember that Jesus taught us the touching name of "Our Father," and not once in the New Testament is he denominated "God Almighty." If the dear brethren who have fallen into this habit could hear themselves preach, or hear the remarks of a regretful kind, not criticizing, but grieving over the inappropriateness of language, surely amendment would follow. Think of it.

Another most shocking form of speech is the following, which I tremble to write, and would not but from inward compulsion. A brother said, "We must have a Holy Ghost revival." Another said, "We have had a Holy Ghost revival," and then he wrote it, and shocking as it sounds, to a reverent mind, it got into print. Just think of converting the awful name of the third person of the adorable triunity into a mere descriptive adjective! It is absolutely fearful and shocking to a sensitive mind to the last degree. And were I an editor no persuasion should permit such a desecration to enter my paper. No article can be good enough to justify its admission to print with such profanation disfiguring it. And in the pulpit it sounds to very many like profane swearing.

Another evil ought to be remedied if a young man means to be the part of a useful minister. It is the monotony of prayer, and I especially refer to the closing of a prayer. The Rev. Joseph Parker, of London, always shuts down a prayer so as to relieve his audience by a sort of sweet surprise. He says nothing to indicate that the prayer is coming to a close, but at a period he says, "Amen! Get his volume of the 'Inner life of Christ' and see. Now, how different is this from habits we know of, as for instance: A most excellent preacher and valuable pastor wears out his people's patience and ruins, often times, the effects of his public and pastoral family prayers by spinning out an old worn-out set of phrases that a crow would scorn for nest building. He will say in ending his prayers, "And when the solemn and weary journey of life is over and we have all done our duty and done it well and have nothing to do but to die, then may we joyfully bid farewell to all sublunary cares and sorrows." Well, it is needless to tell it all. But the worst of it is that just as you are waiting to hear his "amen" a new thought may strike him and away he goes for another long petition and then closes again with a sort of luted and dogmatical repetition of his stereotyped insipidities, and the worn-out audience wonders that a man of sense can so far make a burden of himself and provoke the criticism of the youths that hear. He has now gone far away to new and untrodden fields—sorry for the new fields. But are not his style and habits in a weak way, limited to a fearful extent? Be short, too, and do not pray your flock into and out of the spirit of worship. A local preacher was recently called on to pray for some persons kneeling at the altar for prayers. The young, zealous pastor, fearing the hour was getting late, was looking at his watch. When the prayer ended he could but look again. The preacher had prayed just fifteen minutes, and had not by word or reference in any manner, direct or indirect, referred to the persons kneeling and for whom prayer was to have been made. One would wish to blot out the—well, not all the local preachers, but certainly a big lot of them who never study, have not improved a particle

in many years and rarely do anything to magnify either their office or their manhood. What do Quarterly Conferences mean by piling up more dead lumber in the garrets of the church? If nine-tenths of the existing licenses were never renewed, it would prove a God-send to the whole church. Excuse the divergence.

One more habit I must notice in connection with public prayer. It is the habit a few brethren have of squatting down upon their heels instead of holding the body erect upon knees. A squatting attitude is so grotesque and undignified that it is a wonder the plainest backwoods caddy-hopper does not see and avoid it. Will you do so? In the pulpit or elsewhere it is inadmissible. But in the pulpit the method brings the head of the preacher below the book-form and his voice is changed by contact with the Bible and pulpit and often sounds like a boy hallooing in an empty hoghead. All ridiculous. Now, the proper thing is to have a stool on which to kneel, and no pulpit should be without it, then the preacher's head and shoulders would be above the form and his voice would fall naturally upon the ears of the entire audience and both preacher and people would realize a great improvement. Should I be appointed to a district as the presiding elder I would ask every preacher concerning every church, "Is there a kneeling stool in the pulpit?" If a preacher asks a Bishop of a stranger to preach for him and he has no kneeling stool, it is a downright act of discourtesy. There are many reasons why it is so. You can reason them out, brother, if you are guilty. Yours, ASTAR.

### Delhi District Conference.

"MR. EDITOR: I desired and expected that some one else would give a brief statement of facts relating to the Delhi District Conference, but it has been neglected. My business has so occupied my time that I have not had the time. I can not now give it the time desired.

The Conference convened July 22 at Delhi; about thirty members were present during the session; all of the pastors except Bro. Isbell, who was in Virginia visiting his father, and Bro. Nelson, who was called off by sickness in his family. We had a very quiet and harmonious session. Reports from the works were not flattering, but show an advance, and much more has been accomplished since.

Dr. H. F. Johnson, of Whitworth Female College, was present, and gave a very edifying sermon and a very encouraging report of the college and did the NEW ORLEANS CHRISTIAN ADVOCATE good service as substitute for the editor, though we would have greatly preferred having both of the D. D.'s present. He, with Sister Goodale, of Baton Rouge, and Rev. A. C. Calhoun, of the Homer district, constituted our visitors from other sections.

Dr. A. S. Helmie, W. S. H. Wallis, T. H. Dalton and Dr. Y. S. Bousley were elected lay delegates to the next Annual Conference to be held at Baton Rouge; Rev. T. B. Renau and Joseph Gordon, alternates. The Conference expressed, by resolution, a desire that there should be no change of name of the church. A second resolution, expressed, in case that a change was forced upon us a preference for "Episcopal Methodist."

RORER HANDLE.

DELHI, LA., Oct. 8, 1885.

P. S.—We are moving up on most of the works of the district.

### Illinois Conference.

The vote on the change of name was as follows: 3 yeas and 37 nays. Delegates to the General Conference: Clerical—J. W. Westcott; alternate, C. C. Mayhew. Lay—Logan D. Cameron; alternate, Amos Watts.

### APPOINTMENTS.

PANA DISTRICT.—T. R. Ward, P. E. Pana, C. M. Cagle; Mansfield, M. Crews; Mt. Zion and Heyworth, D. T. Hinkle; Cowden, J. C. Stamper; Worden, J. M. Buford; Shelbyville, B. A. Nance; Taylorville, F. Rogers; New Douglas circuit, T. E. Walmsley; Keyport, J. F. Hensley.

RUSHVILLE DISTRICT.—T. M. Long, P. E. Rushville, J. M. Long; Girard circuit, M. White; Waverly and Jacksonville, J. W. Toothaker; Midway and Marietta, M. Lewis; Toga circuit, James D. Crooke; Canton and Union Chapel, A. F. Rogers.

SALEM DISTRICT.—C. C. Mayhew, P. E. Salem, G. W. Gilmore; Martinsville, F. C. Mabry; Effingham, (to be supplied); Altamont, A. B. Davidson; Rhoads, H. J. Jones; Clay City, H. Reid and Ezra Barringer; Hickory Hill, W. Perdue; Rome, G. T. Clawson; Xenia, H. N. Walters; Putoka, N. A. And; Kimmunity, J. W. Westcott; Oden and Centralia, (to be supplied).

ASHLEY DISTRICT.—C. T. McAnally, P. E. Nashville, G. T. Loyd; Blair and Baldwin, W. D. Haylock; DeSoto and Duquoin, J. R. Bell; Marion, J. H. Lewis; Palsaki, P. L. Davis; Alexander mission, H. J. Brown; Murphysboro, (to be supplied); Hoodsville circuit, M. N. Durand; Columbia, (to be supplied).

### South-West Missouri Conference.

#### APPOINTMENTS.

KANSAS CITY DISTRICT.—C. C. Woods, P. E. Walnut Street, J. C. Morris; Centenary Church, J. W. Lowrance; Washington Street, John Matthews; Holmes Chapel, W. J. Carpenter; Brooklyn Street Church, (to be supplied); Independence station, A. R. Farris; Westport circuit, W. F. Wagoner; Belton Court, J. C. Gliven; Chapel Hill circuit, T. W. Watts; Columbus circuit, J. D. Payne; Harrisonville circuit, J. M. Weems; Index circuit, H. L. Anderson; Freeman circuit, W. J. Nelson; Archie mission, (to be supplied); Butler station, W. C. Bewley; Altoona circuit, N. L. Congblan.

LEXINGTON DISTRICT.—M. M. Pugh, P. E. Lexington station, D. C. Browne; Wellington circuit, W. T. Eastwood; Dover circuit, T. P. Cobb; Waverly station, J. M. Dempsey; Miami and Mount Carmel, W. M. Bewley; Elmwood and Grand Pass, J. A. Greening; Herndon circuit, (to be supplied); Odesa and Higginsville, J. C. Shackelford; Odesa circuit, (to be supplied); Hedsforth, Brownsville and Back Water, William M. Prottanan; Sedalia station, J. M. Boon; Lamonte circuit, J. Y. Busby; Warrensburg station, J. Spencer; Chilhowee circuit, A. L. Houston; Clinton circuit, W. M. King.

BOONVILLE DISTRICT.—M. Adkins, P. E. Boonville station, C. M. Haskins; Pilot Grove circuit, H. Shaeffer; Arrow Rock, E. G. Frazier and M. Rader; Gilliam circuit, W. B. McFarland; Cambridge circuit, Preston Phillips; Slater station, R. A. Holloway; Marshall station, R. S. Hunter; Longwood circuit, W. W. Jones; Clinton circuit, B. H. Gragg; Baneeton circuit, C. K. Elliott; J. L. D. B. Prairie circuit, M. Bahrenburg; California circuit, J. C. Cross; Aurora circuit, R. J. Pyke; Jefferson City station, T. M. Cobb; Chamois circuit, (to be supplied).

NEOSHO DISTRICT.—C. H. Briggs, P. E. Neosho station, J. King; Newton circuit, J. W. Ezell and J. W. L. Phillips; Exeter circuit, C. T. Wallace; Pierce City station, E. H. Morrison; Searsville circuit, J. J. Keller; Webb City and Cartersville, J. D. Wood; Carthage station, J. N. Huggins; Jasper circuit, C. A. Emmons; Sheldon circuit, D. B. Price; Nevada station, W. L. McClure; Hume circuit, V. J. Sevier; Sprague circuit, L. H. Vandiver; Rich Hill station, J. J. Hill.

SPRINGFIELD DISTRICT.—J. B. Ellis, P. E. Springfield station, W. B. Palmore; Springfield circuit, W. N. McAllister; Marshallfield circuit, R. W. Reynolds; Morrisonville station, J. J. Reed; Bolivar mission, W. H. Winton; Montevallo circuit, W. H. Morehead; Stockton circuit, G. G. Mitchell; Greenfield circuit, R. G. Plummer; Ash Grove circuit, L. H. Davis; Mount Vernon circuit, J. A. Matthews; Henderson circuit, W. T. McGuire; Ozard mission, J. N. Stutz.

CLINTON DISTRICT.—J. F. Hogan, P. E. Clinton station, L. P. Norfleet; Windsor and Calhoun, L. M. Phillips; Green Ridge circuit, M. A. Nance; Sedalia circuit, J. N. Anthony; Versailles station, N. M. Dowdy; Versailles circuit, C. J. Polston; Alkenville circuit, J. L. Logan; Warsaw circuit, B. M. Crutzyner; Osceola circuit, L. J. Springfield; Roscoe circuit, S. M. Chase; Lowry City circuit, W. D. Stewart; Montrose circuit, J. F. Rabb; Painsville circuit, P. Nason; Walker circuit, L. P. Steele.

LEBANON DISTRICT.—J. C. Dabney, P. E. Lebanon and Marvin Chapel, W. L. Dempsey; Richland circuit, J. F. DeWitt; Decaturville circuit, J. L. Rogers; Waynesville circuit, W. H. Son; Dixon mission, James Nye, supply; Vienna circuit, W. F. Wright; Climax mission, W. K. White; Cross Timbers circuit, J. G. Huff; Buffalo circuit, J. M. Proctor; Hartwell circuit, S. Loop, supplied; Plate circuit, D. F. Freeman; Monmouth Grove mission, J. A. Thomas; Arno mission, J. F. Davis.

### Beware of Dogs!

Cynics and cynicism never cure moral evils. Beware of the snappish Christian. Bristles are no better than cynics. A dog that wags his tail for anyone carrying meat will not do to trust against the sly fable who goes prepared to bait him. The promiscuous dog is not of any advantage to any community. A man who sees no difference in churches and has no preferences will fleece a sheep out of any fold. This dog is found in the social and family world. He wants to be received by both elite and hoodlum circles, and thinks the lady pround who does not recognize him after seeing him *tele. a tele* with the hoyden. Fat dogs do not bark. Do not invest largely in the favorites of the great—not even of the religiously great. They may be a necessity to the great; but ordinary people can not afford the expensive luxury of a well-combed parlor pet. He may be harmless and affectionate; but one may overload with even those virtues.

### Paine Institute.

BY BISHOP H. N. WYTHE.

MR. EDITOR: Your editorial last week set forth the character and claims of this Institute, established at Augusta, Ga., for teaching the teachers of the colored people, in so just a light, that I must the benefit will be real and liberal. Your colleagues of the Southern Methodist press are also giving a full and strong showing to the cause in their columns. If we do not act in the right direction nothing but want of ability will excuse our people.

Let us finish up and carry through this scheme by the next General Conference that was inaugurated at the last one; and report at Richmond, the thing done that was devised at Nashville.

A brother, whose name is an open secret, the agent tells us, has pledged \$25,000 toward the endowment of Paine Institute if others will raise \$15,000 to buy and equip the buildings. I have known this brother since my pastorate in New Orleans. This is not his first large gift. He is able to carry out what he promises, and will do it, if we fulfill the easy and reasonable preliminary conditions. The time is short. Many hands make light work. Such a generous offer ought to have a ready response. I have before subscribed, and paid the subscription, to Paine Institute, and propose to duplicate it.

The agent has divided out the sum among the Annual Conferences, and the amount of the \$15,000 each is expected to furnish is known. The Conferences already held have responded favorably. Allow me to suggest to brethren and friends that if the collection depends altogether on what clerical and lay members do at the Conference sessions, the burden will fall unequally. Let those who, of a willing mind, would have a share in this important charity, put their money into the hand of their pastor before he starts for Conference, to be reported there.—Nashville Advocate.

### American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, New York, on Thursday, September 4, 1885, H. M. Forrester, Esq., vice-president, in the chair. The religious services were conducted by Secretary Hunt.

Among the communications from agents and correspondents in foreign lands presented for the information or action of the Board were letters from the European Turkey mission of the American Board, written by Dr. Elias Riggs; from the North China mission, commending Dr. Biddett's work in rendering the Mandarin Scriptures into Easy Wenli; from Dr. Gulick, forwarding an unique copy of the New Testament in the Ningpo Colloquial; from Dr. Trumbull, of Valparaiso; from Mr. Milne, still detained in Argentina; from Mr. A. B. King, of Liberia; from Rev. J. M. Kyle, of Rio de Janeiro, respecting the proposed new version in Portuguese; from the Methodist Episcopal mission in Bremen, and Rev. W. H. Gulick, of San Sebastian, and from Rev. W. L. Whipple, of Persia, with an account of the celebration at Oranmiah of the formation of the mission to the Nestorians.

Grants of books were made for benevolent distribution in the United States and in foreign countries, the aggregate value of which was about \$5,900, more than one-half being for colportage. It was reported that during August 7,750 volumes had been consigned to colporters laboring in sixteen different States.

Four auxiliary societies were recognized in Dakota, and one in each of the States of Michigan, Minnesota and Nebraska. The total receipts for August were \$38,969.66. The total issues of the Scriptures from the Bible House were 50,342 volumes.



## Christian Advocate.

THURSDAY, OCTOBER 15, 1885.

## WHO WILL TAKE CARE OF ME?

BY MISS F. B. HAYDOCK.

Who will take care of me? Darling, you say!  
Lovingly, tenderly, watched as you are!  
Lovers! I give you the answer to-day  
One who is never forgetful or far!

He will take care of you! All through the day  
Jesus is near you to keep you from ill;  
Walking or resting, at lessons or play,  
Jesus is with you and watching you still.

He will take care of you! All through the night  
Jesus, the Shepherd, his little one keeps;  
Darkness to him is the same as the light;  
He never lets his beloved sleep.

He will take care of you! All through the year,  
Crowning each day with his kindness and love,  
Seeing you blessing and shirking from fear,  
Leading you on to the bright home above.

He will take care of you!—yes, to the end!  
Nothing can alter his love to his own.  
Darling, be glad that you have such a friend—  
He will not leave you a moment alone.

## Sunday-School Lesson.

## Fourth Quarter—Lesson IV.

OCTOBER 15, 1885.—11 KINGS III, 1-14.

## THE TEMPLE REPAIRS.

GOLDEN TEXT: "I was glad when they said unto me, Let us go into the house of the Lord."—Psalm cxlii, 1.

## HOME READINGS.

MON. The Temple Repaired. 11 Kings III, 1-14.  
TUE. Building of the Temple. 1 Kings VI, 1-10.  
WED. Temple of Jerusalem. Ezra II, 1-17.  
THU. Symbol of God's Presence. Joshua II, 9-17.  
FRI. House of God. 1 Thessalonians II, 1-10.  
SAT. Beautiful Temple. 11 Chronicles III, 1-10.  
SUN. Glory of God. 11 Chronicles VII, 1-4.

The chapter of which our lesson is a part recounts the history of the reign of Josiah, or Jehoshaphat, the sixth king of Judah, who was slain by Jehu, and his mother, Athaliah, usurped the throne. A revolution led by the high priest, Jehoiada, succeeded in deposing the usurper. She was slain, and Jehoshaphat, then a boy of only eight years of age, was made king. Though pious and upright in his early life, after the death of his faithful counselor he did evil in the sight of the Lord, and allowed the people to lapse again into idolatry. On the restoration of the temple a writer says: "It must be the chief task of the new king of the dynasty of David, who had sworn to the covenant of his accession, to restore the temple during his reign. As David was the founder, and Solomon, the builder, of the house of Jehovah, so Jehoshaphat, with whom the house of David recommenced, as it were, was the restorer of the sanctuary."

1 v.—The young king and his instructor. Coming to the throne in early childhood, Josiah had a safe counselor in Jehoiada, the high priest. He instructed him carefully not only in the mysteries and duties of statecraft, but also in the religion of Jehovah. There were not many strong, manly elements of character in the young king; but as long as Jehoiada lived, whom he implicitly trusted and greatly honored, he "did that which was right in the sight of the Lord." Under the tutelage of Jehoiada he became a better man and nobler sovereign than if he had been raised amid the idolatries and wickedness of his father's court.

3.—The high places. This had been a custom in Israel for many years. The objection to it was its resemblance to the idolatrous practices of the heathen, whose altars were always erected on the tops of the hills, "presuming they were nearer Deity and heaven." It was feared that the practice might be construed into a confession to heathenism, and at length degenerate into idolatry. Not only was this objected to as possibly affecting the purity of religious worship, but also as menacing to the stability of the kingdom. Matthew Henry supposes that these private altars on the high places had increased during the late bad reigns because it was not safe to go up to Jerusalem, and the temple service had been perverted and desecrated.

4.—The king's command. He issued orders to make preparation for the temple's restoration. And in this good work he took the initiative rather than the counsel of Jehoiada. The high priest's allowance in this matter is difficult to understand. On this fact Bishop Hall comments as follows: "Jehoiada, the priest, has ruled the infancy of King Josiah in matters of state, and now Josiah, the king, commands aged Jehoiada, the priest, in matters of devotion." "The money of the dedicated things" was from three sources, to be named: (1) "The money of everyone that passeth the account"—that is, the half-shekel poll tax on all over twenty years of age. (2) "The money that everyone is set at"—the assessment on each one who makes a singular vow, according to the law of Leviticus xxvii, 1-8. It is said large revenues came from that source alone. (3) "Money that cometh into any man's heart to bring"—that is, the free-will offerings of the people. These were given in money, or in kind, and were in addition to the other payments mentioned. These offerings the priests were to receive, and apply them to repairing the breaches in the temple. This was not a part of the priests' stipend. They had their regular sources of income for their support, which was not to be used for this purpose.

6.—The tithes. The king's command was not obeyed. Three and twenty years passed, and the temple was yet neglected. The people were slow to give for this purpose, and the priests had lost their zeal for the Lord's house. Possibly they misappropriated the amounts received to other and selfish ends.

7.—The king changes his plans. As the priests had failed or refused to carry out his orders, the king forbade their receiving any more money for temple repairs. They "consented," either from a readiness to be relieved of difficult work or because of a consciousness of dereliction.

8.—Jehoiada's chest. This device was resorted to in order to separate the building fund from the general treasury, and also to stimulate the people to larger giving. The altar on which the chest was placed was in the court of the temple, known as the altar of burnt offering. Matthew Henry thinks there was a spiritual suggestiveness in the chest being placed on the right hand as they went in—allusion to our Savior's rule of charity, "Let not thy left hand know what thy right hand doeth."

10.—Increased revenue. The plan succeeded. There was "much money in the chest." The people gave readily and liberally, because, as one intimates, "when public distributions are made faithfully, public contributions will be made cheerfully." This is an invariable rule; but wise administration certainly encourages intelligent, liberal giving. The king's secretary and the high priest counted the money in the chest at stated times, and made immediate payment to the masons, carpenters and builders at work on the temple. Thus the repairs were pushed forward to completion. They "told" the money—that is, weighed it and estimated its value. It was not in stamped coin, readily reckoned, as our national money, but was valued by weight.

15.—Faithful disbursement.—The work went on rapidly, the builders were regularly paid, and the breaches very soon repaired. And the administrators of the fund received special commendation. "They reckoned not with the men." So efficiently and honestly had they discharged their duties that an examination of their accounts was not considered necessary.

The lesson contains many practical suggestions on the subject of church obligation: (1) It enthrones the importance of the financial interests of Christ's kingdom. (2) The intimate relation between church and national prosperity. (3) The value of system in giving—in small amounts, but often and regularly. (4) The wisdom of associating money offerings with the temple service. Giving is, or ought to be, a part of worship. (5) Our interest in religion is very generally determined by our care for the home in which we worship.

## Reaping the Whirlwind.

BY HON. W. H. OGDON.

In accordance with the laws of growth, men ordinarily reap what they sow—more of it, perhaps, but the same in kind. The Prophet Hosea, speaking of the idolatry of the Israelites, said, "For they have sown the wind, and they shall reap the whirlwind." Even here the law of growth was recognized, for the whirlwind is only the wind after all, but a mischievous kind and too much of it.

The United States government derives an annual revenue of about one hundred millions of dollars from the manufacture and sale of ardent spirits. For this bribe she pays in dollars through her citizens, according to the carefully prepared statistics of Dr. William Hargreaves, based upon the census of 1880, \$914,629,580, directly as the actual cost of the liquor drunk, and \$921,514,383, indirectly as the cost of the damage done by the liquor after it has been swallowed. We can disregard the odd dollars where the figures are so large, and, for the sake of having numbers that we can easily remember, we can say one billion dollars for the direct and one billion more for the indirect cost—that is, the nation pays for the privilege of having the liquor sold twenty times as much in dollars as it receives. (This begins to look a good deal like a whirlwind already.) It takes in two dollars a head for each of its population, and pays out, or they pay out—which amounts practically to the same thing—forty dollars a head in consequence thereof.

But neither the table of the direct nor that of the indirect cost includes the most important elements in this loss. There are some things that can not be estimated in numbers. Even the "arithmetical heaven" has failed to record the value of a single soul of the 700,000 drunkards—the annual crop swept by this whirlwind, not "upward to heaven," as the whirlwind bore Elijah, the prophet, but downward to the lowest depths of an endless despair. We can estimate the loss to the State of their productive labor and the cost of their restraint, punishment and maintenance; but there are no figures large enough to express the loss to themselves of their own characters, the irreparable loss of all hope for time and eternity.

This is true also for the most part of the \$3,893,000,000 of the 59,110 paupers included in this annual whirlwind crop produced as the result of a nation's investment of twenty for one. They have lost all their health, themselves included, and what matters it to them whether or not there be joy if they can not share it, whether or not there be heaven if they can not enter it! Oh! it is terrible! This whirlwind crop of human souls sown each year to death! Our round numbers give us again one million. One million souls! One hundred million dollars! One hundred dollars for each soul! One hundred taken in, twenty hundred paid out, and the soul sent shrieking to the gates of

hell! Such is the wisdom of the "license system."

We have no figures for the heart-burnings and the griefs, the wasted cheeks and sunken eyes—none for the moral depression upon wife and children of the depraved example of the whirlwind crop. But there is yet another phase in this onward sweep of death more appalling, if possible, than any and all of these combined—more terrible even than the eternal loss of all the direct victims of this fearful traffic, than those who have drunk damnation to themselves. We refer to the physical, intellectual and moral loss entailed by these fathers upon their children, even to the third and fourth generation. We submit that it is easier for us to be reconciled in our minds to the thought of even the endless loss of one who has been, at least, to some extent, the author of his own destruction than to the doom of a helpless infant born into the world with propensities almost sure to lead him to the same doom as are the sparks to fly upward, and that through no fault of his own, but through some blood-stain inherited from a father, a grandfather, or even a great-grandfather.

It is time the laws of heredity were better understood. These fearful facts of science should be written where "he who runs may read."

1. The inebriety of the parent is the frequent cause of insanity, idiocy, epilepsy and the alcoholic mania in the child.

2. The law is "more and more"—that is to say, the tendency increases by transmission, so that the child inherits frequently a stronger propensity for drink than the parent had from whom he received this "doom of death."

3. The propensity may lie dormant through one, two, or even three generations and assert itself with increased power in the fourth.

These are the terrible facts concerning which science has spoken with no uncertain sound. Oh! is it not enough that this soul-destroying fiend should wreak its vengeance upon the living and the dead! More than this—must it hide its loathsome coils in the pillow of the young bride whose locks are still redolent of the perfume of the orange flowers, and kiss into those ears, in which still ring the merry chimes of the wedding bells, the curse of its deep damnation of her unborn child! This is a refinement of cruelty that brings hell very close to earth.

And we are responsible. The nation is made up of individuals, and you and I are partners in the infamy.

One hundred dollars a soul paid in; twenty hundred dollars and the soul paid out, with other souls to follow in the endless path of death.

Baton Rouge, La., Sept. 12, 1885.

## Retrospective.

## TWENTY-EIGHTH PAPER.

In my last paper I spoke of my conviction under the preaching of Rev. John Howard, and my conversion under the ministry of Rev. Thomas Mabry. As I was converted while the latter was preaching, I claimed him as my spiritual father. At the time alluded to Mr. Mabry was a very effective preacher, and much beloved as a faithful pastor. Although not highly educated, he was a ready extempore speaker. His social qualities were pleasant, and he was much beloved on Cedar Creek circuit.

The writer is of the opinion that he sometimes suffered his prejudices to warp his better judgment. He became displeased with at least one of the leading members of the Georgia Conference, with whom he had been previously on the most intimate terms so much so that he named one of his children for him. But after his feelings had become alienated he changed the name of his child. After traveling in the Georgia Conference for several years (against the advice of his best friends) he located, which, as he afterwards informed me, proved disastrous to his religious enjoyment. The writer has been a close observer for many years, and has long since come to the conclusion that after a minister has felt called to the itinerant work, entered the same, taking the vows required, he should not cease to travel or remain in the connection unless providentially hindered. If he does, and enters the arena of life, coming in competition with the abashed politician or the well-trained in secular matters, in search for preferment or the riches of this world, his religion (?) will be at a heavy discount, and, as a finality, he will close out with a bankrupt purse. Numerous instances might be cited as a warning to those who, like Deanna, forsook the Apostle Paul and departed, "having loved this present world."

Allow me to indulge still farther in my retrospect. We have known some young men (not a few) who took a ground start, "little and unknown" until brought into notice and endorsed by the church, who after traveling a few years, ascertained that their accomplishments, acquirements and talents (?) eminently qualified them for first-class lawyers, physicians or politicians—that they mistook their calling, which necessitated a change. Unfortunately for them, the change necessitated a fallure! If God calls a man to preach the gospel, he may rest assured that the One who called him will give him success in proportion to his strict adherence and faithfulness in his calling. "A double-minded man" is not "unstable in all his ways," but unsuccessful in all his undertakings.

Such was the case with my friend, Mr. Mabry. He gradually declined in plenty, forfeited his membership in the church to which his labors had added many communicants.

Leaving Georgia for Mississippi, in 1836, the writer heard nothing more of him for twenty years, when we met in Sharon, Miss., the year I traveled the Madison circuit. On hearing that he was in the place, and not in a condition to walk without crutches (as he had been paralyzed for several years), I found him seated in a buggy, and, without a formal introduction, said to him: "Bro. Mabry, you do not recognize me; but I can never forget you. I claim you as my spiritual father. You baptized me and received me into the Methodist Episcopal Church." He looked at me with surprise until I reminded him of the revival at Hillsboro, Ga., in 1811, and told my name. He said he remembered me. Tears coursed down his furrowed cheeks; he was too full for utterance. After recovering from the excitement from the unexpected interview, he said: "Well, my brother, I received you into the church, and now, as I am not a member, I want you to receive me." I told him I would be happy to do so. He afterwards joined the church, had his credentials restored, and occasionally preached. After my transfer to the Texas Conference, before leaving for my new field of ministerial labor, I appointed a two days' meeting in the bounds of the Atalla circuit, inviting Mr. Mabry to assist in the services. He did so; but could only preach while seated in a chair. At eleven o'clock, on Sabbath, he preached; but not with the zeal and pathos he did in former years. On closing the services the writer remarked to the large and attentive audience that he knew "a youth who left his native State without the consent of his parents; that traveled two thousand miles by sea and land from the old homestead. Although blessed with pious parents, he knew nothing of the Methodists or Methodism except what he had heard from others, who represented them as being a noisy, fanatical people. This youth attended the preaching of a zealous Methodist minister, who manifested great interest in him, giving him private counsel and much encouragement. While under deep conviction, and while listening to a plain, pointed, scriptural sermon, this youth was happily converted and afterwards became a traveling Methodist preacher. Now, would you like to know who this wayward youth was, and who the minister who was instrumental in his conversion?" Placing my hand on the head of Mr. Mabry, as he sat in front of the pulpit, I said: "He who sits before you and has just addressed you as that minister, and he who now speaks as the converted youth." Both preachers wept and rejoiced, while many in the congregation were bathed in tears.

Not long thereafter I took leave of my old friend, with a hope that he was reinstated to the favor of God. He has long since passed away; but his memory is still cherished by the writer of these retrospective papers.

DANIEL MORSE.

Merrill, Texas.

## Ordination of the Twelve.

MR. EDITOR: In the Advocate, some weeks ago, Rev. J. W. Ellison suggested that the disciples of Christ, who were chosen to be preachers of the gospel, were ordained when he washed their feet and that this baptism was the mode of their ordination. I think this a forced construction, and that the Savior had another object in view. By this simple ceremony he designed to teach his disciples a lesson of humility and courtesy, and to curb that spirit of worldly ambition which had been exhibited by some of them. "If that would be greatest let him be servant of all," was the language of the Savior. If he were ordaining them at that time, he would not have kept them ignorant of the fact; for he said to Peter, "What I do thou knowest not now; but thou shalt know hereafter." He then explains his own act in washing the disciples' feet, "Ye ought also to wash one another's feet; for I have given you an example that ye should do as I have done to you." The washing of feet was a custom of the times and an "office of humanity," and arose from the fact that sandals were worn. It was expected that the guest should receive this courtesy, and the Savior on one occasion upbraided Simon for a neglect of this act of civility. "Simon, seest thou this woman? I entered into thy house, thou gavest me no water for my feet; but she has washed my feet with tears, and wiped them with the hairs of her head." We must look elsewhere for the ordination of the apostles than to the occasion of the washing of their feet by the Savior. By referring to Mark III, 13-15, we find this language: "And he went up into a mountain and called unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Jesus was so thronged and pressed by the multitude seeking his kind offices that, as he could not be everywhere in person, he deemed it proper to select twelve of his disciples and send them forth to preach the gospel and heal diseases. Then and there he changed the name of some of them and gave them names indicative of their characters and ordained twelve. In the passage quoted we find the fact of ordination stated, but not the man-

ner. The imposition of hands may have been the mode, but the form is not essential. We are more concerned about the fact. And here on the mountain, apart from the busy throng, having called together whom he desired, having held a Conference, he selected and appointed (epoised), or ordained twelve, and sent them forth to preach the gospel. Though the manner of this ordination does not appear, it may be inferred from an act of the apostles subsequently. When Stephen and others were selected to perform certain work in the church the apostles prayed and laid their hands on them. Where did this form originate, if not with the Master? And the presumption is that in the same way Christ ordained the twelve, who followed his example. The washing of the disciples' feet occurred about two years after the twelve were ordained, and if there was any form of ordination by Christ it must have taken place at the time he sent them forth with power to work miracles. It may not be out of place here to say that I have examined four Greek lexicons, and I do not find or deduce a meaning of *epoise* (poise), but words that may be considered as synonymous. They give as some of its meanings, to ordain, to constitute, to qualify, to appoint, as to an office, to send forth. The new version has appointed, and Dr. Packhurst gives, in loco, Mark III, 14, to make, appoint, constitute. With all the lights before us I do not think Bro. Ellison can make the baptism of the disciples feet by Christ the line and mode of their ministerial ordination.

J. M. PUOH.

AMITE CITY, LA., AUG. 19, 1885.

## From the Work.

## BUENA VISTA, MISS.

MR. EDITOR: The Lord has done great things for us in this charge, whereof we are glad. Held four meetings—resulting in fifty conversions, thirty-five accessions, many church members reclaimed, and, in fact, the entire membership has been quickened. Have never had a more pleasant and prosperous year. Received valuable aid from Revs. E. M. Carey, H. B. Scruggs, T. J. Lowery, J. R. Robinson, and J. L. Guinn, L. P., for which we return many thanks. Hope to bring up all the collections in full. Since I came to this charge in December, we have built a \$1,000 college at this place, in which Professors J. S. and J. L. Dickey, of Kentucky, opened a normal school September 1. They now have one hundred and twenty-five pupils and fifty or sixty boarders. They teach anything that is taught in any college. Board, everything furnished, with president or private families, \$7 per month; tuition, \$2 to \$4 per month; location healthy; society good; seven miles from railroad shop. Any young man, lady, boy or girl would do well here.

T. J. TAYLOR, P. O.

## HILLSBORO, MISS.

MR. EDITOR: I have just completed my round of protracted meetings on the Hillsboro circuit and the results were good. We have fifty-five accessions to the church and about sixty conversions. There has been quite a reformation in the church all over the work. There has been prayer meetings established and family altars erected. The people on the Hillsboro circuit are in the spirit of building. We have built two new churches and have secured a parsonage, a home for the preacher. This circuit is getting up from a lower to a higher degree. We are financially poor; but the people seem to be alive to their duty; they will not let their pastor suffer. We think it will get to the point that any of our preachers will be glad to be assigned to this work. The collections ordered by the Conference will be tolerably good, though we fear that they will not be paid up in full. We are on rising ground. May the Lord continue to bless us! Pray for us.

J. C. LONG, Pastor.

## BOLIVAR, MISS.

MR. EDITOR: I have entered on my fourth round of quarterly meetings on the Greenville district, and can report success. We shall report about two hundred accessions and over one hundred conversions during the year. All consider this encouraging when we consider the number of white inhabitants on the district. We will make an advance on the collections ordered by the Conference of about one hundred per cent; but will still be along ways behind what we should do. We have had great revivals on nearly every charge in the district on the Jones Bayou circuit, which had been left without a preacher for two years. Bro. W. T. Sholt has had a successful year; built up good Sunday-schools at every appointment; has had twenty conversions and twenty-five accessions to the church; will receive all his salary and make a favorable report on all his collections. Every preacher on the district has been at his post during the year. We are moving forward in the temperance cause. Have gained much ground this year. The whisky traffic is the greatest enemy we have here. It kills more men than the malarial poison, and against it we must wage an unceasing warfare.

We have been steadily advancing on this district for three years; but there are many difficulties to overcome here, and it will take time and patient work. If whisky could be taken out of this district, it would soon "blossom like

the rose." But the whisky traffic is breaking hearts, blighting hopes and dragging thousands down to a drunkard's grave and a drunkard's hell. Oh, how long will this demon be suffered to destroy our race!

J. W. HONNOLD.

## ZILPHA CIRCUIT.

MR. EDITOR: We have just closed our last protracted meeting, and have had times of refreshing from the presence of the Lord. The Lord has been with us and his spirit rested on the churches. We have witnessed the conversion of many sinners. Many backsliders have been reclaimed, and many in the church, whose zeal was dead, have been revived. They actually lived again as from the dead, and the church is wonderfully alive. At Shiloh the church was strengthened by an increase of spiritual life among the members and by the addition of about twenty-eight fresh, strong converts and eighteen accessions to the church. At North Mountain we have had a most glorious revival. Results: The church wonderfully blessed, about twenty-five conversions and seventeen additions to the church. At Friendship we had about twenty-four conversions and ten additions to the church, and at other places great good has been accomplished. The church is generally revived, and there have been on the circuit about ninety-five conversions and sixty-eight additions to the church. It is impossible to tell what the results of these meetings will be. Nearly all know that this circuit was in a low condition spiritually and financially. We have not had a revival on this circuit in four or five years. Hence the churches were all spiritually dead. The results have not been what we would like to have seen; but there has been great good accomplished and the good work is still going on among the people. We have organized prayer meetings and class meetings; and, no doubt, these will result in great good. This is my first year in the ranks. I am young and inexperienced, and do fully realize my incompetency for the great work. Nevertheless the Lord has blessed my labors, for which I feel very thankful. May God bless this people and send them a better man next year! I think I will bring up all my collections. May God bless you and our dear Advocate!

JAMES WOOLAM.

## ANDREW CHAPPEL CAMP MEETING.

MR. EDITOR: The meeting opened on Friday night, September 25, and closed the following Tuesday night. During the whole time the rain was either falling or threatening clouds overcast the heavens, which kept many away who expected to be with us. For a time the unpromising weather cast a gloom over the spirits of preachers and people; but we all soon saw marked signs of the fulfillment of the Lord's promise, "Not by might, nor by power, but by my spirit, saith the Lord of hosts." We had one of the most glorious meetings I ever attended. The old soldiers of the cross were there in a long established and a strong faith, while their sons and daughters, in great numbers, proved themselves worthy successors of their fathers in the active labors of the great evangelist. There were twenty-six conversions and seven accessions, and others went away to join at their homes. The ministers present were J. C. Brogan, pastor, J. A. Godfrey, P. R. E. F. Edgar, W. Spillman and the writer, and Horter and Gordon, of the local brethren.

On Tuesday the writer, assisted by the brethren and some elect women, organized two auxiliary societies of the Woman's Foreign Missionary Society. One at Andrew's Chapel with ten members and four subscribers to the Woman's Advocate of Missions, with the following officers: Mrs. Elizabeth Bell, president; Mrs. A. Wiggins, first vice-president; Mrs. S. J. Clark, second vice-president; Miss M. E. Long, recording secretary; Miss Belle Bell, corresponding secretary; Miss Jane Bell, treasurer. The other was at Liberty with fourteen members and two subscribers to the Woman's Advocate, with others to follow soon, with the following officers: Mrs. C. D. Pettus, president; Mrs. T. E. Carter, first vice-president; Miss Jennie Gates, second vice-president; Miss Ella Brogan, recording secretary; Miss Maggie Parker, corresponding secretary; Mrs. Hartwell Parker, treasurer. Bro. Brogan is finishing up his fourth year on this work and the people part with him reluctantly.

J. M. WRENS.

## BLACK HAWK, MISS.

MR. EDITOR: We have just closed our meeting at this place (Forks) which was greatly revived. Quite a number were converted and several joined the church. It is said to be the best meeting they have had at this place for many years. We were assisted by Bros. T. W. Dye, T. Y. Ramsey, Sr. and H. E. Smith. I have engaged in eight protracted meetings this year, and all of them were excellent except one.

We are moving up in this country.

J. F. EVANS.

## FORKS, MISS.

MR. EDITOR: I closed a protracted meeting at this place (Forks) on Tuesday night, September 23, which lasted five days and nights and was preached only at night for nine nights, which resulted in the church being wonderfully and graciously revived, and between thirty-five and forty con-



LANE. |



Christian Advocate.

OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors: REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER, REV. W. L. U. HUNNICUTT.

THURSDAY, OCTOBER 15, 1885.

There is good news from all the mission fields. Surely the day of the right hand of God is ready to dawn. Among other testimonies this is cheering: Rev. B. H. Badly, a Methodist missionary in India, writing from Lucknow, says: "We are having a prosperous year. The kingdom is coming, and hearts are warming toward the blessed Jesus. The darkness breaks away, and the day is dawning."

Drunkennes is a plea for pardon. It seems, even with the President of the United States. The press dispatches of Sunday last said the President had pardoned a Washington, D. C., policeman sentenced to two years' imprisonment for assault upon a woman with intent to kill—the ground for pardon being that he shot the woman when intoxicated. So, so. A villain has only to get drunk or play drunk to plead judicial mercy or executive clemency. Oh! he is a clever man, and would never have done it but for little too much drink. And that entitles him to favor! Alas! for such a travesty of justice—such a false, foolish sentiment! Whisky is no justification for crime. But this sentiment is another argument in favor of prohibition.

In a letter published in the Dublin Review, entitled "How Catholics Ought to Vote in the Coming Election," Cardinal Manning praises Liberalism and a change of the land laws, and pronounces in favor of local option. This last is good doctrine from His Eminence, and we hope his friends may be a majority on that issue. But we can only view with alarm any ecclesiastic using his authority in the church to carry an issue. To appeal to "Catholic voters" as such, and try to mass them on any proposition, is making the church a dangerous political agent. And that fact, so common in the history of Romanism, necessarily excites alarm in our country. When priests and bishops control Catholic voters on political issues, they become dangerous and dreaded factors in republican governments.

The ninety-fifth anniversary of the birth of Father Mathew, the apostle of temperance, was celebrated throughout the country, on Sunday last, by the Catholic Total Abstinence Societies. His is a worthy name, and deserves to be honored. He began his temperance work in 1833, and by his great eloquence soon caught the ear of the Irish people. Under his leadership the reform swept like a resistless wave of the sea over the country, and wonderful were the results. He seemed to hold the nation in his hand. As many as 150,000 persons in and around the city of Cork signed the pledge within a few days. He traveled over England and Scotland, and his journeys were like a triumphal procession. The Queen of England settled an annuity upon him in recognition of his successful labors. Everywhere drunkenness decreased, crime was reduced and some jails were without prisoners. Father Mathew visited the United States in 1851, and spent some weeks in New Orleans, administering the pledge to hundreds. He returned to Ireland, and died at his home in Cork, December 8, 1851. There was one fatal mistake in his career: When he had Ireland in his power he should have perpetuated the spirit of reform by a prohibitory law. He saw it and regretted it.

Centenary College is located here. This is the school of the Mississippi and Louisiana Conferences. The buildings are large and imposing, but we were grieved to see how our Methodist brethren neglect their institution. We believe in denominational schools. They are the safest for the country.

Centenary, with her sixty years of honorable existence, her long roll of alumni, many of whom are now rich, has but a meager patronage and next to no endowment.

What is the matter with our Methodist brethren? We call on Dr. Galloway to explain.

We find the above in the editorial correspondence of the Baptist Record. The question proposed by our brother is a serious and pertinent one. There are many theories of explanation, but none that relieve our people of their great responsibility. Our boys go to other Methodist colleges and help them to large prosperity at the expense of their own home institution.

"An Incentive to Hypocrisy."

With the fierce party contest in Ohio settled, at the ballot-box on Tuesday we have nothing to do as a religious journalist. There were many issues involved, and many factors entered into the campaign. But as to a great moral question discussed and its fair presentation we have a right to speak. In a joint discussion at Toledo between Judge Hoadly, the Democratic candidate for governor, and Judge Foraker, the Republican candidate for the same office, the question of prohibition was treated at length. With neither of the speakers do we agree. Both favor license—one, high, and the other, low—as the best means of dealing with a great evil. That doctrine we repudiate, except as a necessary means to a nobler end. But in the discussion Judge Hoadly uttered sentiments unworthy of his high position and reputation as a jurist. He denounced prohibition as a failure, which is disproved by facts, and raged the changes on the old threadbare objection against abridging "personal liberty," which has been exploded by five different deliverances of the Supreme Court of the United States. That sort of harangue would be pardonable in a ward politician or a little plume-woods stump orator, but is not creditable to a distinguished lawyer and candidate for governor of a great State. Not a single eminent law writer sustains his position, and it was evidently uttered for use in the campaign to catch the stupid elements in the large cities.

But with another declaration are we more concerned, because it announces a new ground of opposition to prohibitory legislation. The report says Judge Hoadly "pronounced prohibition an incentive to hypocrisy." Just wherein it develops and utters hypocrisy, and by what logic he arrives at that conclusion, he does not state; but the declaration was made with an ex-cathedra air of unquestioned infallibility. The idea, doubtless, is that, if the sale of liquor is prohibited by law, old toilers will swear falsely to get it and grasping tradesmen will prostitute their consciences to sell it. In other words—prohibiting certain offenses intensifies desire and increases provocation to commit them. If so, the converse of the proposition must be true—that the removal of legal prohibitions decreases the measure of crime. But to what ridiculous conclusions will such reasoning lead! According to that argument the pages of our statute books ought to be pure, unlettered white paper, without a restraint upon "personal liberty" or a threatened penalty against any offense, however injurious or inhuman. Laws against larceny increase stealing; against arson, house burning; against murder, the number of homicides. Then courts ought to be abolished, judges disrobed, prisons destroyed and the people allowed to exercise their virtuous wills without the menaces of legal restraints. To that conclusion Mr. Hoadly's doctrine inexorably leads, which is the essence of falsity and absurdity.

But the statement is purely gratuitous and unwarranted. It hasn't even the merit of plausibility. That low, debased men would try to evade a prohibitory law no one doubts; but the law did not brutalize their consciences and make them criminals. On the other hand, thousands would be deterred because of their sacred regard for the law of the land, and hundreds of thousands prevented from forming a habit that breeds crime. And in support of that view we quote the words of Senator Frye, of Maine. He says: "The 'Maine Law' has not been a failure in that, first, it has made rum selling a crime, so that only the lowest and most debased will engage in it. 2. The rum buyer is a participant in a crime, and a large majority of moderate respectable drinkers have become abstainers. 3. It has gradually created a public sentiment against both selling and drinking. 4. In all of the country portions of the State, where twenty years ago there was a grocery or tavern at every four corners, and within a circuit of two miles unpainted houses, broken windows, neglected farms, poor school-houses, broken hearts and homes, it has banished almost every such grocery and tavern and introduced peace, plenty, happiness and prosperity."

A Protestant Episcopal revival is contemplated in New York City. Six or seven evangelists from England have come over to direct the movement. The clergy of that city, with Assistant Bishop Potter, have gone into a "retreat" for preparation, and will commence work about the first of November. We hope they may have a deep, wide-spread revival, and see many souls soundly converted to God. Just that the Episcopal and other churches, very much need.

The Case of Galileo.

In his anniversary address before the American Institute of Christian Philosophy, Dr. Deems stated in detail the oft-quoted, but superficially understood case of Galileo, the Italian astronomer. On a previous occasion he had used these words in a public address: "It was not religion which brought Galileo to his humiliating retraction, about which we hear so much declamation; it was 'the church.' But why should writers of the history of sciences so frequently conceal the fact that 'the church' was instigated thereto, not by religious people, but scientific men—by Galileo's collaborators? It was the jealousy of the scientists which made use of the bigotry of the churchmen to degrade a rival in science." These sentences led to much correspondence with Christian scientists and finally to the preparation of an elaborate paper for an English periodical. The anniversary address is, in part, a reproduction of that discussion. If the statement made above can be sustained by the facts, it will be an important contribution to the history of science. No other fact is so glibly quoted as proof of the inveterate, unreasoning hostility of the Christian religion to the advancement of pure science. As generally understood, its reputation has a damaging influence; but if it transpires that scientific rivals, inflamed with jealousy because of his great gifts and growing success, are responsible for the recantation of Galileo, much fiery declamation against Christianity will have to be revised or recalled. The religious spirit is not intolerant toward scientific truth, and never has been. Indeed, it quickens thought and stimulates investigation into all the secrets of nature and the vast arcana of knowledge. And wherever truth established by science has met with opposition in the ranks of Christianity it has not come from religion, but a narrow, bigoted churchmanship. Two truths can not be hostile and need no reconciliation. It is, therefore, a work of supererogation to reconcile true science and pure religion. But unproved dicta and wild vagaries are not truths of science; nor is narrow sectarianism or indiscriminate dogmatism to be dignified as the religion of Christ.

The facts in the case of Galileo are as follows: He lived in Italy during the latter part of the sixteenth and the beginning of the seventeenth century, and made some astronomical discoveries that hastened the acceptance of the Copernican system. He was an extraordinary genius, very eloquent, and rapidly rose to distinction. At twenty-five, he was mathematical lecturer in the University of Pisa. At twenty-seven he was professor of mathematics in the University of Padua. Afterwards he was a professor in Florence, and there enjoyed the special friendship of Cardinals Barberini and Barberini—both very learned men—the latter of whom ascended the pontifical throne as Urban VIII. Galileo was a man of brilliant imagination, and discussed scientific details with popular eloquence. He had rivals, therefore, whose opposition grew more intense as his popularity increased; hence his troubles. At this time the Copernican theory was thought by some ignorant men to be in contradiction to some passages of Scripture. On this fact his philosophic and scientific opponents seized and used the theory to their personal advantage. He was, therefore, summoned before the Roman College, which was a scientific as well as theological tribunal, and admonished not to teach the condemned doctrine. He consented. But after five years he published a book, in which he ridiculed certain of his opponents so severely that the old intolerance was revived. The result was his book was prohibited; but his condemnation was never ratified by the Pope, who himself was a firm believer in the heliocentric theory of astronomy. He was never imprisoned, and that little story about his reciting an abjuration while kneeling, and then leaping up with the exclamation, "E pur si muove!" was not invented until Galileo had been dead nearly a century and a half.

For an elaborate and satisfactory account of the case we refer our readers to the September-October number of Christian Thought. Dr. Deems deserves thanks for bringing to light the facts of this much discussed affair. He concludes the paper with these words: "His life was only another illustration of the general law of inertia, which pervades mind as it does matter, showing what any new motion requires for its initiation, and that it will meet resistance in its progress. Historically, the case in hand was not the case of the Church of Rome versus Galileo, but was the case of the Aristotelians versus a new scientist, in which the defendant was at some cost to defeat the plaintiff, and in

which the plaintiff was finally "thrown out of court."

The Tennessee Conference.

The Tennessee Conference met at Columbia, Tenn., on Wednesday of last week, with Bishop Wilson presiding. Bishop McTear was also present, and relieved his colleague at times in the duties of the chair. Dr. W. M. Leitch was elected secretary. There was a full attendance of preachers and a large delegation of lay members. The question of change of name was taken up on Thursday morning, and the proposition was rejected by a vote of 175 to 25. The memorial in favor of "Episcopal Methodist Church" was also voted down by a large majority. On Thursday night, by request of the Conference, Dr. McFerrill delivered a special sermon, it being the sixtieth anniversary of his license to preach. Bishop Lane, of the Colored Methodist Episcopal Church in America, addressed the Conference in the interest of the colored institution at Jackson, and received in cash \$68. Dr. Winfield, of Arkansas, was present, and spoke eloquently at a temperance mass meeting on Thursday afternoon. Other visitors in attendance were Rev. W. J. Jackson, of the Denver Conference; Rev. R. A. Timmons, of the North Alabama Conference, and Dr. G. S. Savage, of Kentucky.

One thousand dollars were raised for Paine Institute after an earnest appeal and two Methodist choruses by Commissioner Dunlap. Dr. Kelley delivered an able missionary address brimful of thrilling facts and figures. We have 175 mission stations, the total value of which amounts to \$457,965. In response to his appeal the preachers pledged to raise \$4,000 of their missionary assessments by January 1, 1886. The collections for this cause the present year amounted to \$16,000 against \$14,000 the past year. A woman's missionary meeting was held on Friday night, addressed by Mrs. Watkins, of Mexico, and Mrs. Green, of Nashville.

On Saturday the following delegates were elected to the General Conference: Clerical—J. B. McFerrill, R. A. Young, D. C. Kelley, R. K. Brown, J. W. Hill, T. J. Duncan; alternates—J. B. West, J. A. Orman, J. D. Barbee, Lay—E. W. Macrea, B. J. Tarver, E. W. Cole, T. B. Holt, Dr. S. E. H. Dance, T. D. Fite; alternates—W. H. Morgan, W. H. Morrow.

Comparative Church Statistics.

From Zion's Herald we take the following. It is not a matter of much importance to us as a denomination; but for the truth of history the facts ought to be known. Numbers do not necessarily indicate prosperity, but should not be depreciated or misrepresented: "We take but little interest in the matter of comparative church statistics. Every little while, however, we find in one of our Baptist exchanges, or in a quotation from one, a statement apparently showing that the members of that denomination far outnumber the Methodists in the United States. If they do, an increased responsibility rests upon our brethren of that order, and we trust their evangelical fruitfulness will be in equal proportion to their numerical success. But our ecclesiastical arithmetic differs somewhat from the Baptist authorities. The Leader quotes the Watchman as saying: "According to the latest accessible statistics, however, the Baptists considerably outnumber the Methodists. The last Baptist Year Book states the number of actual members in regular Baptist Churches to be 2,557,793, and in a compilation therein of denominational statistics the number of members in full fellowship in the Methodist Episcopal Churches, North and South, is shown to be only 1,617,223—a number 890,480 less than that of the Baptists."

"We have 'accessible statistics' as late as the authentic tables prepared for the late Centennial Conference, in Baltimore, showing that in the two Methodist Episcopal Churches, North and South, alone there were 2,704,398, and that in all the Methodist family of churches in the United States there were 3,716,318 members. There are two cognate Methodist bodies—the United Brethren and the Evangelical Association—numbering 297,622, making a total of 4,013,940. Deducting all members living in foreign stations, we have as Methodist communicants in the United States, 3,951,026. There are 177,236 probationers, leaving in full membership, 3,773,790, which gives a verge, after subtracting 2,557,793 'actual members' of regular Baptist Churches, of 1,216,002 in favor of the Methodists. Our vigorous Baptist brethren have considerable work ahead to catch up. We bid them God-speed in seeking to do so. This is a much better way than in attempting to figure down carefully computed tables of church statistics."

Restitution.

BY REV. J. B. A. AURENS, D. D.

To make pecuniary or oral restitution is a sacred duty. In Leviticus vi it is specifically enjoined. The wrongfully acquired valuables, with one-fifth of their market value super-added, were to be restored to the legitimate owner. But, even independent of this express command, justice requires the surrender of possessions to whose acquisition the least dishonesty attaches. Not to do so is to convert the heart into what, in police parlance, is known as a "fence." We retain and hide what rightfully belongs to others.

It is self-evident that without scrupulous restitution forgiveness of sin and Divine favor can not be acquired. In the bestowal of mercy God occupies the heart, makes common cause with the one who receives mercy; hence God would become *particeps criminis* in the unrighteous wrong. Such supposition is sacrilegious. When men claim to have obtained Divine favor and to enjoy the indwelling of the Holy Ghost, without having previously made restitution, they grievously deceive themselves. God forgives us our sins, but requires at the same time that we shall pay our debts ourselves. What we owe we must pay, for iniquity inflicted we must make amends, our wrongs we must set right, our encroachments on the possessions, good name and peace of others we must conscientiously atone for ere we can expect to enjoy the benefit of the Divine atonement. True, in some instances it may be impossible to make restitution. In such an emergency God may be satisfied with a fervent desire to make it, with the strenuous, though futile, effort to bring it about, with the unaffected grief because of our inability to right our wrong.

Instead of being possibly merciful to those who do not make restitution, God is, indeed, angry with them. On account of Achan's sin, who had hidden golden commodities in his possession, Israel suffered severe defeat. It was only after the culprit had been stoned and the commodities disposed of according to law that the anger of God was allayed. This may be the reason why so many have for these many years prayed in vain for the bestowal of God's favor. They continue to write beneath his frowns. God can not bless a man who is at war with the strictest conceptions of honesty. Many have received their weekly or monthly wages without having honestly performed their work; others dishonestly deducted from the honestly earned wages. Some excessively extol their merchandise in order to secure an unduly high price; others depreciate the same in order to secure it below market value. Many avail themselves of the ignorance, confidence and friendship of their fellow-men to "fleece" them.

In all such and kindred cases we must make restitution if we expect ever to enjoy God's approval. This is the experience of every converted person. As soon as true repentance asserts itself the desire to make restitution becomes irresistible. This was apparent in Zaccheus. The half of his goods he was ready to give to the poor, and out of the remaining half he was prepared to make four-fold restitution to all whom he had wronged. Now, he encountered no difficulty in acquiring saving faith.

Not only peculiarly have we encroached on the rights of our fellow-men—men compared with whose value the fullest purse is trash. It is their good name. But that name is often defiled. Men are defamed, slandered, vilified. Because of villainous lies the best of men sometimes are suspected of great wrong; they enjoy no confidence because of infamous slander. What! and such liars, slanderers and robbers of confidence and good will should possibly obtain Divine mercy without having previously made restitution? Never! If such were possible, many true Christians would disdain to share such relation. But no danger that liars and slanderers obtain mercy without having previously made the *amende honorable*. Those to whom we feel must be informed of the true nature of our communication, and those about whom we feel must be asked to forgive us. The slander must be made inoperative by confessing that it was slander, and not founded in truth. But who can do that? No matter how bitter, the draught must be swallowed—restitution must be made if we expect ever to become the children of God.

I remarked above that in some instances it is impossible to make restitution. Death, the lack of funds, the widespread circulation and inextricable complications resulting from the lie or defamation deprives us often of the ability to right our wrong. May we not in such dilemma make restitution substitutionally? Yes. If the party or the party's heirs

to whom you owe restitution are dead, give what you owe them to the mission cause, to church enterprises, to the widows and orphans. Do not, oh! do not keep it in your possession, if those whom you have defamed have passed away, make restitution by being specially kind to the fallen, the erring ones, the poor, forsaken, helpless, the low, base and wicked, and with your labor of love win them for Christ. God will certainly accept the substitutional restitution, and you are in a condition to receive his forgiveness and favor.

"The Voice of a King Is in the Camp."

The royalty of the Hebrew family was slow in developing. In fact, it was not given to kingly modes of thought. None of the branches of the family, except the descendants of Lot, had assumed the title, and they, doubtless, little more. Esau's sons had become dukes, and Ishmael's about the same. Five hundred years had not yet brought out of Abraham's seed to a throne.

Balaam hears "the voice of a king." I suppose this may be interpreted: 1. The tone of authority characterizes the voice. Speech is wonderful; but the voice which inspires it with life is vastly more so. Voice alone may make speech sublime or ridiculous, imperious or supplicatory, laughable or tear producing, cheery or frightful. We know the servile voice instantly. 2. As yet the seed is undeveloped; but men have caught the idea. The nation has at least a faint conception of its mission and destiny. There is nothing to be achieved in battling with this nation which has possessed a people. It will reach its goal, or infinite mischief will be done. This conception of mission or destiny is the lion which crouches for its prey. Get out of its way! 3. The voice of a king—the utterances of the mount. "God is in the midst of her." The authority is unquestionable. 4. The promise of the Messiah. "The Star out of Jacob" is predicted by Balaam. His triumph and long reign are vividly depicted. This hope is inspired in every breast—"Who knows but that King may come of my family?"

Royalty is by the grace of God; but it is not limited to a few nobles. It is the heritage of the race repurchased in Jesus Christ. It is not of might nor power nor wisdom, but by the Spirit of God. Cultus has nothing to do with its prerogatives; wealth, wisdom and social status, nothing. These have their place in the kingdoms of this world, which come to nought; but not in the universal kingdom. In that rights are not the accidents of acquisition or discovery; they are inherent, inalienable. Even though the possessor be unconscious or refuse to claim his rights, woe to him who disregards them! God is their avenger.

"Spiritual Quackery."

A Virginia clergyman writes a letter to the Churchman, and declaims spiritedly against that "ecclesiastical nuisance known as the 'mourner's bench,' or the 'anxious seat.'" Dr. Lafferty has looked him up, and finds that he came into the church by way of the "mourner's bench," was a candidate for the Baptist ministry and had the advantage of a college education of that church, and that at a recent revival he preached zealously and talked to penitents at the "anxious seat." Our confro sharply characterizes him as "merely an estray runt among the monarchs of the Herd Book, belligerent and bellowing in inverse ratio of size and significance." His raving is rather ill-timed in view of the contemplated Episcopal protracted meeting in the City of New York. The following is an extract from his letter:

Something must be done to effect the work of Methodist and Baptist "protracted meetings." \* \* \* We believe that these people are doing a great deal of harm with their foolish superstitions and their spiritual quackery. It will take certainly a century, perhaps longer, for the Christian Church to get over the positively evil influences that gather around that ecclesiastical nuisance known as the "mourner's bench," or the "anxious seat." Still the "bench" is used and used to fill the Methodist Church with people who need the instruction that the Episcopal Church alone can give them.

Rev. F. M. Featherstun, D. D., our pastor at Braudon, Miss., thus reports a gracious work in his charge. We rejoice with our friends in that excellent, hospitable community.

We have just closed a good meeting at this place. Bro. T. L. McLean was with us and did noble work for the Master. Many backsliders were claimed and fifteen conversions. We have added thirty-two to our church here this year, and more of the An. Please say to the readers of the Advocate that I have no idea of going to the Pacific coast this fall. I know not how the Pacific Methodist got such news.



The Times-Democrat, of Friday last, contained an interesting letter from Hattiesburg, Miss., giving an account of the Methodist High School opened there under the principalship of Rev. W. R. Sims. We rejoice in the flattering prospects of that enterprise and most cordially endorse every word said of the school principal. He is eminently equipped for the work and will have large

children's service was held at 3 M., Sunday. The whole church was a state of revival, and will pay a hundred cents on the dollar on all assessments.

It was a most precious meeting the memory of which will long gladden many hearts. The brethren propose improvements that will accommodate more people, and yet lighten the care and burden of the self-sustaining families who tent there.

W. H. WALKER

—When a man drinks hard, blood boils over, and the passion rises and grows tumultuous. In such dangerous juncture the gun should be doublet, and twice much sense summoned in as would serve for an ordinary occasion. Not to part with one's reason, when he have need of as much more, if could get it, is like breaking compass, and throwing the point overboard in a gorm. — Collier.

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### THE BELLS OF THE SOUL.

BY MRS. C. A. E. POORE.

Within each curtain heart a bell

With golden voice aloft is hung;

Its sound is tones more richly swell

In hearts that are no longer young.

They gently mark the flight of years

That pass on joyous pinions by;

On youthful hearts and careless ears

Their echoes all unheeded die.

But when along Time's onward roll

We catch a muffled minor strain,

Till through the chambers of the soul

More clearly rings the sad refrain.

The bells ring low when lovers part,

And have a hope to meet again;

But when love dies they ring the heart

With throbs of agonizing pain.

Over ocean depths from distant lands

By grateful touch these bells are rung.

And yet anon by shadowy hands

Across the grave the cords are swung.

For friends departing beat their bound

To other bells within their hearts;

And so their knells more loudly sound

As one by one our loved depart.

Oh, wondrous power! oh, magic bell!

That vibrates through each human soul;

Its secret workings none may tell—

No hand its mystery unroll.

But to the land of life and light

Attuned in symphony sublime,

These mystic bells may all unite

In one grand harmony of chime.

—Good Housekeeping.

### Woman As a Reformer.

BY REV. W. O. BLACK.

Having already sent you copies of

The Tribune, containing reports of

the proceedings of the State convention

of the Woman's Christian Temperance

Union, I will not occupy

your space with a detailed report of

the convention's doings. I wish,

however, to make a few remarks

concerning the convention and the

work of the Woman's Christian

Temperance Union. In the first

place the convention was larger than

I had supposed it would be, as only

a few months have elapsed since the

Woman's Christian Temperance

Union took root in Mississippi.

Thirty-one delegates were present

from nineteen local unions, and a

number of other unions sent up

written reports. The places that

sent were Brookhaven, Port Gibson,

Natchez, Yazoo City, Marion, Clinton,

Fayette, Edwards and Aberdeen.

The personnel of the convention was

very fine indeed. They were an in-

tellectual, cultured, refined body of

Christian women. Several things

were noticeable in the proceedings.

In the first place every union that

was represented by a delegate was

represented in a written report. I

could not help thinking that if it

had been a convention of men several

members would have made an oral

report, prefaced by some flimsy

excuse for not writing. The reports

were in the main well written and

carefully prepared as to subject

matter, presenting details as to work

done, difficulties encountered,

etc. In most cases the written

report was supplemented by interesting

impromptu remarks. In the

consideration of the various ques-

tions that came before the conven-

tion there was full and free discus-

sion and yet there was absolutely

none of that wrangling and bad

temper and bad breeding that so

frequently characterize the proceed-

ings of a convention composed of

"the lords of creation." Not one

unkind word or ill-natured remark

marred the harmony of the occasion.

It was pre-eminently a religious con-

versation, a spirit of deep-toned

pleasure was manifested throughout.

The proceedings were interspersed

with devotional exercises. Reports alternated with prayer. Resolutions were sandwiched with the songs of Zion. And such singing! The songs were not a mere perfunctory performance for human ears. They came from the heart, and as they fell in majestic sweetness upon the ears of lookers on they told of faith in God, of heaven-born love for the souls of men and of a zeal that is willing to do and to dare in the cause of the right. This convention has been a priceless blessing to this city. It has not only strengthened the temperance cause and added largely to the number of our Woman's Christian Temperance Union workers; it has also enlarged the faith and inflamed the zeal and intensified the piety of our people. Some of our women say they feel as if they "been to a glorious camp meeting." We were so delighted that we tried to have the next session held here, but after discussion it was decided that "the city on the Pearl," where "the best men of the State" so often congregate in Legislature and convention had claims paramount to ours.

Public addresses were delivered during the convention by Mr. R. D. Gambrell, of Clinton; Mr. T. D. Marshall, of Edwards; Mrs. Ervin, of Columbus, (the president); Mrs. H. B. Kells, of Fayette, and Mrs. Mary Read Goodale, of Baton Rouge, La. The addresses of Messrs. Gambrell and Marshall were good. It is decidedly refreshing and encouraging to see our talented, educated young men joining in this holy crusade against that vilest of all abominations—the liquor traffic. The president presented, in a well-written report, an outline of the history of the introduction of the Woman's Christian Temperance Union into Mississippi and of its progress up to the present time. The address of Mrs. H. B. Kells I wish could have been heard by all of my sex who talk loftily about "woman's inferiority." Very few of these boasting masculines can produce such an address. Mrs. Kells was for a number of years principal of Fairmount Institute, near Sewanee, Tenn. Many minds in the noble ranks of Mississippi and Tennessee womanhood bear the impress of Mrs. Kells' genius. Mrs. Mary Read Goodale gave two addresses that were superb. They were learned without pedantry, logical without stiffness and ornate without meretricious finery of speech. And Mrs. Goodale is withal a very pleasing speaker. A fine face, a countenance that bespeaks a candid, honest soul within, a perfect ease and self-possession of manner, a voice soft and sweet and yet strong enough to fill any ordinary auditorium, a thorough mastery of the principles of the elocutionist's art, an intense glowing zeal in that noble cause which battles for "God and home and native land"—these qualifications make Mrs. Goodale, woman though she is, a foe to be dreaded by the hosts of Bacchus. She is the Frances Willard of the South. She has already dealt the rum traffic terrible crushing blows in North Louisiana. Through her instrumentalities, unions have been formed which have swept this hellish traffic from whole parishes. As I look upon such noble women I have a more exalted estimate of our fallen humanity. To do the work which she is doing requires in the first place a vast amount of arduous toil to acquire a fitness for the work, requires long absences from home, requires the worry and manifold inconveniences of constant travel, requires a hundred things that are not pleasing to a modest, refined, home-loving woman as Mrs. Goodale is. Yet all this she is willing to endure in order to save the souls of men from a drunkard's grave and a drunkard's hell. All honor to such noble, self-denying, cross-bearing, God-fearing, humanity-loving women. They will never be appreciated at their true worth until God comes to "gather up his jewels." If ever my soul has been with holy indignation, it has been when I have heard men denounce and ridicule these heroic women "of whom the world is so worthy." I as much believe these Woman's Christian Temperance Union women are divinely called to do the work they are doing as that I

am called to "minister in holy things." And not alone do I honor these leaders of the hosts of reform; I honor the rank and file as well. Not all can be leaders. Not all have speaking and organizing talent. Not all can be spared from the home circle for distant journeys. Yet these whose labors are more circumscribed manifest the same spirit of consecration that characterizes their more widely known co-laborers. For a modest, refined, sensitive woman to take an anti-rum petition and go tramping through the streets, into stores, offices, depots, shops, everywhere; to do this in the face of opposition, scorn and ridicule from what the world sometimes calls its best citizens; to do this while a hostile press huris its sneers and slurs upon them; to do this day after day with aching heart and wearied limbs, and then to see all these labors come to naught by means of names fished up from the dregs of society with the almighty dollar for a bait; then to start out in a new campaign of the same sort and with the same results; to go through a number of campaigns like this: Do you tell me there is no heroism in this? And this is only one department of the work of the Woman's Christian Temperance Union. In a great variety of ways the Christian womanhood of this land is working, working, working persistently, energetically, heroically to banish from our heaven-favored land this vile traffic in human damnation. I thank God that I live in this age when in fulfillment of ancient prophecy he has poured out his spirit upon his "hand maidens" and emboldened them to take their stand in the very forefront of this warfare between heaven and hell. Naught but the spirit of God could have put woman there, and naught but that spirit could help her there. None but the Searcher of all hearts can measure the true heroism, the self-abnegation, the soaring faith, the fervent piety and the pure philanthropy that are embodied in the Woman's Christian Temperance Union.

MEMPHIS, MISS., Sept. 21, 1885.

### Letter from Mrs. Judge Merrick.

The town of Greensboro is not far from the center of North Carolina, and six lines of railroads converge and meet here. Unlike Durham, which is wholly a tobacco-made town, this is characterized by other specialties and features, though of course there is a large tobacco manufactory here of necessity where so much of the filthy weed is bought and sold and shipped.

The Greensboro Female College was established in 1835, and is the oldest chartered school for girls in the State. While this is a denominational institution and patronized chiefly by Methodists, the Presbyterian, Congregational and Episcopal Churches are represented in the faculty and no interference with the church relations of pupils prevents them from attending the church of their preference.

The college buildings are located beautifully near the western limits of Greensboro on an eminence surrounded by grounds which afford pleasant walks beneath trees, the whole covering an area of forty acres. For several years Dr. Deems, now pastor of the Church of the Strangers in New York, was the president of this college. After a long absence Dr. Deems visited the institution this summer during their commencement and preached the annual sermon. The most interesting portion of the whole thing is the two hundred girls which I saw file into the church last Sunday in their pretty uniform with their uniformly good-looking faces and ruddy cheeks. A man might easily go farther with his girls and fare worse than to send them here to this lovely old Greensboro, in North Carolina, just three miles out of town. You will find the plantation called "Warrington" in his book, where Judge Tourgee lived just after the war and wrote "The Fool's Errand." The house stands upon a gently sloping hill surrounded by a noble oak grove, and there is a clear stream flowing at the base of the elevator. Here the judge enjoyed the delights of a winter in the South, and as he arrived at this very season

I really supposed it seemed quite warm to a Canadian, but if you could look in on me here in the Benton House in my cosy room, with my writing table very near a glowing hot stove, you would think there was cold weather in North Carolina even in October and you would not be making a mistake either.

On Sunday I heard a sermon preached upon the story of Ananias and Sapphira, in which crookedness in money matters among church members was handled fearlessly and plainly, and the equal responsibility of the wife in church giving was also taught by the equal punishment of the woman who had agreed with her husband to make a liberal appearance before men and lied to God. I had on a previous Sunday listened to a preacher in the mountains of Tennessee, where it was very interesting to see the congregation collect a little before the hour for morning service. A young woman in front of me took off her bonnet and let down a magnificent mass of long hair, which perhaps had become disarranged in a horseback ride, and then twisted it into a coil, secured it with a comb, unaltered by a single hair-pin and replaced her bonnet, calmly unconscious of time, place or the curious eyes regarding her. The church was just completed and was to be dedicated that day, and I felt sure its benign and civilizing influence in time would do wonders with the mountaineers who hitherto had been out of reach of such benefits. The preacher's text was from Genesis xxviii, 16, 17: "And Jacob awaked out of his sleep, and he said, Surely the Lord is in this place, and I knew it not. And he was afraid, and said, How dreadful is this place! this is none other but the house of God, and this is the gate of heaven." The preacher said it was God's power which had set these mountains and dug out these valleys, and he told a touching story of a drowned child and woman's faith showing Christ was the link between things seen and the invisible. He was the only way, and looking out upon the cars traversing the gorge cut between these stately mountains, he said heaven is near—there is no other railroad track which leads to the heavenly kingdom of the Everlasting Father. The blessed Savior is himself the line of communication. This, he said, was typified by the ladder by which the angels came down to Jacob. After all our misadventures—oh! God, let thy angels come and fan us with their white wings and take us home to glory. I wish I could really give some idea of this eloquent strain. Then all the congregation joined in singing, "Jesus, lover of my soul," after which the money was collected, which paid for the last finishing of our little church, which was a miniature gem being furnished inside with the native woods, cherry and ash, varnished after being put on in alternate stripes, the pulpit was carved and ornamented with cherry wood also, which is now exported and used in large quantities, having become once more a fashionable material for house decorators and furniture dealers. The architect who designed the church lives in Philadelphia, and I procured a photograph of the building which cost only fifteen hundred dollars, without the parlor organ which it contained! After this sum was paid the house was dedicated and then the excursionists and the mountaineers had a basket dinner.

The town of Greensboro has a Woman's Christian Temperance Union, and a monthly paper is published as the organ of that organization for North Carolina. One of the lady members is building a hall for the society, and regrets being expressed that they were not more alive to the work. I freely told them I should rejoice if the New Orleans Union was dying out in the same way. We had no newspaper of our own I said, and I had not heard of any lady or gentleman building a hall for us in the whole State of Louisiana where we had fifty unions. It has always been a surprising fact that when women had money for benevolent enterprises that they generally forget their own sex to whom they were ready to bestow it. Apropos of this a true story was

related to me of some kind old ladies who were anxious to do some good work before they died. They joined together and furnished from their frugal purses the means of educating a promising young man for the ministry. After some years they went together to hear the young man preach his first sermon and to exult in the result of their generous self-denial. The text selected on this occasion was the apostles injunction, "Let women keep silence in the churches."

GREENSBORO, N. C., Oct. 10, 1885.

### Some Words Misused.

Many use "Hily"—an awkward and ill-sounding word—which ought not to be used, since "Hil," as an adverb, is better authorized. Several editors and others have been known recently to write "sage grass," when they meant "sedge grass." "Resurrect" is often used, though there is no such word. We should say "resurge" if we wish to make a verb in harmony with the noun "resurrection," derived from the Latin *resurgo*. The Bible furnishes a beautiful and faultless illustration of the use of the words "rise," "raise" and "resurrection" in I Corinthians xv. "Un-exceptional" should not be used; "unexceptionable" is the word. Let us not say, "Slug the 'four first verses.' Rather say, the 'first four,' as in eight there would be a "second four." And "stanzas" instead of "verses," since a verse is a single line, so named because men once wrote forth and back, as they plow. "Avocation" is frequently used for "vocation." An avocation is something which calls us away from our regular vocation. "Creditably informed," says one. Rather say, "credibly" informed of a "credit-able" act. "If he had have gone" is a common form of expression, which should be corrected in every case by leaving out the "have." "Meet up with" is often heard, but is inelegant. "Meet with" is enough, and "meet" alone is generally best. "A one" is proper—not "an one," since "one" is pronounced as if it were spelled w-u-n. "A" should be used before consonant sounds, and "an" before vowel sounds. Among many adverbs often misplaced "only" is especially to be noted. "Graduate" is sometimes misapplied. We should not say a student "graduates," but "is graduated," or "graduated," by the trustees. The students are graduated, the college graduates them. It seems desirable to use the word "marry" in a similar manner, and to say Miss Martin "was married" to Mr. Allison, and the Rev. Mr. Jackson "married" them. Otherwise, when it is said that the Rev. Mr. Jackson married Miss Martin, it is uncertain whether he became her husband or united her in marriage to another. To avoid this ambiguity a distinguished Bishop of the Protestant Episcopal Church proposes and uses "marry" to signify the performing of the marriage ceremony, allowing "marry" to be used either in active or passive form of those who are joined in wedlock. Yet the passive form of "marry" would suffice in speaking of those who are married, while the active form of the same verb fitly expresses the work of the minister. "Marry" is neither euphonious in sound nor classical in form, and is wholly unnecessary if the above proposed distinction be observed in using the word "marry."

W. L. G. H.

### The Great Revival at Minden.

Minden, too, has had a revival, and such a revival! Three weeks ago Rev. J. J. Billingsley began a protracted meeting at the Minden Church, preaching the gospel pure and undiluted, with an eye single to the glory of God in the upbuilding of Zion and without fear of men. Throughout the meeting the sermons were pungent, pointed and sometimes exhorting. On the third day Rev. J. T. Sawyer, P. E., stepped in to hold his Quarterly Conference and remained long enough to preach eight sermons and to see some twenty-odd become applicants for church membership. After the departure of Bro. Sawyer the morning prayer meetings were turned over to the lay members so that the preacher might economize his

strength for the night services. The Holy Spirit was, indeed, with us. The house was crowded each night, and after the first few sermons it was a touching sight to see so many prostrating themselves before the altar as seekers of peace and pardon in the religion of our Savior. Many times during the meeting not only was the altar filled with penitents, but also was the front bench and the "amen" corners and all the available floor space around the railing. It is everywhere said that the Lord has not visited Minden in such power in very many years—some say not since the war. Twelve joined the church on one night and ten on another. The new converts number among them nearly all of the better element of the young people, of some of whom it may be truly said that they "came to scoff, but remained to pray." It is a healthful sign that the new converts went immediately to work to bring their fellows within the fold; and, indeed, much of the success of the meeting was due to the labors of the young men.

The Lord has done much for Minden. It is no small thing that "the meeting" is the all-absorbing topic of conversation on the street and in the stores. It is no trill that young people organize and traverse the town, Bible in hand, and strive to point sinners to Christ. It is no small matter that when called upon aged sisters, whose locks are fast whitening for a not far distant grave, cheerfully make their first public prayer. It is not an insignificant thing that when a voluntary prayer is called for the audience is not upon their knees before the fervent petition comes swelling from the lips of—not a strong man, but a timid, shrinking young lady. It is something that a Young Men's Christian Association is established with a large roll of earnest young men—no ladies; something that the church roll is doubled; something that the preacher has in cash and subscription nearly forty per cent. in excess of his Conference collections. This will serve as a key to what the Lord has done for us.

The exact number of accessions, I believe, is fifty-nine, and it was a noble sight to see these, in about equal numbers, taken into the church on two successive Sabbaths. Our gratitude is due to several of our Baptist friends for interest, good will and co-operation in the meeting. May the Lord bless and forward his cause everywhere! J. W. P.

MINDEN, LA., Oct. 5, 1885.

### American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, New York, on Thursday, October 1, 1885, the Hon. John Lay, vice-president, in the chair.

Devotional services were conducted by Secretary Hunt.

Letters were presented from various correspondents in foreign lands: from Rev. C. B. Newton, of Louisiana, announcing the transfer of Scriptures from the mission press to the Punjab Bible Society; from Rev. T. S. Smith, of the Ceylon mission of the American Board; from Miss West, of the Central Turkey mission; from Dr. Isaac G. Bliss, mentioning the baptism of a convert from Mohammedanism; from Mr. Loomis, about his proposed trip to Corea; from Mr. McKim, reporting success in the sale of Scriptures in Cuba, and from Mr. Prince, with cheering words of the results of colportage last summer between Irkutsk and Yakutsk.

Grants and consignments of books for colportage and for sale and distribution in the United States and in foreign lands were made to the value of about \$4,300. This includes 1,500 copies of the Ebon New Testament for the Marshall Islands. Funds were also granted to the amount of \$1,500, the same being a supplementary grant to the Russian Bible Society for colportage in Russia.

It having been announced that intelligence had been received by cablegram of the death of Lord Shaftesbury, the president of the British and Foreign Bible Society, the corresponding secretaries were requested, on behalf of the managers of this society, to prepare and forward a letter of sympathy with the British and Foreign Bible Society in their great bereavement.

Two auxiliary societies were recognized in Dakota Territory, one in the State of Missouri and one in Kansas.

The total receipts for September were \$22,551 01. The number of volumes issued from the Bible House during the same month was 60,980.



Christian Advocate.

THURSDAY, OCTOBER 22, 1885.

THIS SHALL BE IMMANUEL'S LAND.

BY MISS LAYN.

Native land, thy wondrous story  
Sounded abroad through all the earth,  
Thou art the home of freedom's birth,  
Teaching truth to every nation  
Welcome world to every land,  
Thou hast still a noble mission,  
This shall be Immanuel's land.

From thy broad Atlantic harbor  
Where the thronging thousands wait,  
To the West whose sunset glows  
Floods Pacific's Golden Gate,  
O'er the blooming plains and prairies,  
O'er the mountain summits grand,  
Every breeze the message carries,  
This shall be Immanuel's land.

Rivers from their distant sources  
On through forest wild and free,  
Sweeping to their mighty courses  
Bear the things to the sea;  
Echoed by the low waves dashing  
On the sunny Southern strand,  
Back to lakes in sunlight flashing,  
This shall be Immanuel's land.

Dusty hands from fetters lifted,  
Savage tribes that friendly live,  
Call to us so richly gifted,  
Tell us of a Savior's love;  
Bound in chains of superstition  
Slavish yoke and cruel hand,  
Break their bonds of dark oppression,  
Make this now Immanuel's land.

While the Christian footstep follows,  
Lo! they crowd our open doors,  
Vain shrines and heathen altars  
Rise upon Columbia's shores,  
Hate to tell the gospel story,  
Heed the Master's last command,  
He shall come to reign in glory,  
This shall be Immanuel's land.

Sunday-School Lesson.

Fourth Quarter—Lesson V.

NOVEMBER 4, 1885.—11 KINGS III, 14-26.

DEATH OF ELISHA.  
GOLDEN TEXT: "He being dead, yet speaketh."  
Hebrews 11, 4.

HOME READINGS.  
MON. Death of Elisha. II Kings xiii, 14-26.  
TUE. Death of Moses. Deuteronomy xxxiv, 1-12.  
WED. Death of Aaron. Numbers xx, 22-29.  
THUR. Death of Joshua. Joshua xxiv, 26-33.  
FRI. Death of David. I Chronicles xxii, 29-33.  
SAT. Death of Stephen. Acts vii, 54-60.  
SUN. Destruction of the Temple. I Cor. xv, 12-26.

This lesson considers the closing scenes of a remarkable career. Israel continued to sin under Jehoshaphat in the days of Jehu; but the new king did occasionally humble himself before God. At all events, he had some just appreciation of the virtue and power there was in a good man's life and ministry like Elisha. No doubt the condition of Israel would have been far worse but for his quiet labors and godly intercessions.

14 v.—The prophet's sickness.—At an advanced age—probably ninety years—and after more than sixty years of service as a prophet of the Lord, Elisha composes himself for his last sleep. He was "fallen sick," and passed away in the order of nature with bodily disease. This harmonizes with his natural, quiet, gentle ministry. And at his bedside a nation weeps, represented by the sorrowing king. He knew how the country had been blessed and saved by his prayers, and dreaded the result of his death. Even rulers feel more secure when they have humble prophets to pray. But this is another illustration of the fact that God's servants are more highly appreciated in death than in life. When about to pass away their true value is recognized.

15-19.—The prophet preaching on his death-bed. Elisha's dying thoughts were for the prosperity of Israel. The prophetic spirit was the last to fade, and his farewell words to the king were a promise of deliverance from the Syrians. The use of how and arrows in the king's hand was a symbolic act designed to indicate the victories Israel were to gain and, furthermore, to show that the Lord's presence would abide after the prophet's death. His own hands placed upon the king's hands was designed to show that it was not alone in the skill and strength with which the weapons were used that the success would be assured, but in the presence and power of God. On this passage Wordsworth moralizes beautifully as follows: "We put our hands on the how when we take the word of God into our hands, and we discharge arrows from the bow when we send forth missiles of that word against the enemies of our faith. Christ himself desires to put his hand upon our hand in order that we may draw the bow aright." The arrow was shot eastward to indicate the place of Joash's victories—the scenes of recent Syrian successes. They were to recover lost territory and regain fallen prestige. And so the dying prophet put life and courage in the armies of Israel.

After assuring the king of his overthrow of the Syrians the prophet directed him to take other arrows and "smite upon the ground." The fact that he did not use all his arrows, but only smote upon the ground thrice, betrayed the king's weakness of faith. His slack hand indicated an incomplete conquest. Our whole strength and energy must be put into the Lord's work to claim his guarantee of success. And so the prophet chided the king and showed him how his unfaithfulness had limited the Divine goodness.

20.—The prophet's death. He passed away, not as he had seen Elisha—in a chariot of fire—but by the slow processes of fatal disease. And so there are different ways for us to pass out of this world; but, if faithful, we shall go up to a common blessedness. He was buried with becoming respect. Josephus

says he was honored with a magnificent funeral.

21.—Miracle of the prophet's bones. The Moabites, robbing eastward of the Dead Sea, had greatly increased in strength, and began a predatory war upon Israel. So in the spring they poured their invading hands into the country. While a company were out burying a man they spied a band of these marauding Moabites, and, in order to escape them, hastily dropped the corpse into the wrong grave. The graves were not pits in the ground, but caves or cells in the rock. When the corpse touched the bones of the Prophet Elisha, he revived and stood upon his feet. This incident furnishes boundless field for speculation and homiletic teaching. Its primary significance doubtless was to show the eternity of truth and perpetual influence of a holy life.

The closing verses record the fulfillment of prophecy—how the Lord kept his word as spoken by the mouth of his prophet.

Alcoholic Heredity—A Few Quotations.

BY HON. W. H. GOODALE.

"Visiting the iniquity of the fathers upon the children, and upon the children's children unto the third and to the fourth generation." (Exodus xxxiv, 7.)

"Drunk women bring forth children like unto themselves." (Aristotle.)

"One drunkard begets another." (Plutarch.)

"Another potent agency in vitiating the quality of the brain is habitual intemperance, and the effect is far oftener witnessed in the offspring than in the drunkard himself. His habits may induce an attack of insanity where the predisposition exists; but he generally escapes with nothing worse than the loss of some of his natural vigor and hardihood of mind. In the offspring, however, on whom the consequences of the parental vice may be visited to the third, if not to the fourth, generation, the cerebral disorder may take the form of intemperance, or idiosyncrasy, or insanity, or vicious habits, or impulses to crime, or some minor mental obliquities." (Dr. Ray, Mental Hygiene, p. 44.)

"Dr. S. G. Howe, in a report to the Massachusetts Legislature, on 'Idiocy,' says: 'By pretty careful inquiry as to the number of idiots of the lowest class, whose parents were known to be temperate persons, not one-quarter can be considered. But this terrible fact is more significant in what it points to. If so many cases idiocy were produced, in vastly how many more is there reason to believe that degeneration, falling short of this recognized status, resulted.'" (Pittman, Alcohol and the State, p. 56.)

"Under the influence of these poisonous agents there have been produced perversions so great in the functions of the nervous system that in the result, as we have demonstrated, are the true degenerates of the present time, whether in influence direct from the poisonous agent or by the transmission of hereditary power in the child." (Morel des Degenerescences de l'Espece Humaine.)

"We have a far larger experience of the results of habitual alcoholic excess than we have in regard to any other 'nervine stimulant,' and all such experience is decidedly in favor of the hereditary transmission of that acquired perversion of the normal nutrition of the nervous system which it has induced. That this manifests itself sometimes in congenital idiocy, sometimes in a predisposition to insanity, which requires but a very slight exciting cause to develop it, and sometimes in a strong craving for alcoholic drinks, which the unhappy subject strives in vain to resist, is the concurrent testimony of all who have directed their attention to the inquiry." (Dr. Carpenter, Contemporary Review.)

"It is remarkable that all the diseases arising from drinking spirituous or fermented liquors are liable to become hereditary even to the third generation, increasing, if the cause be continued, till the family becomes extinct." (Darwin.)

"The facts and considerations just named make clear the sad truth that the children of parents whose systems were tainted by alcoholic poison do start in life under great disadvantage. While they inherit strong animal propensities and morbid appetites and tendencies constantly craving indulgence, they have weak restraining faculties. Their temptation is greater and their power of resistance is less than in children of purer stock. They are, therefore, more likely to fall into the pauper or criminal class." (Report of Mass. Board of State Charities.)

"It entails diseased appetites and enfeebled constitutions upon offspring." (Report of Nat. Med. Association.)

"Once in a while one overcomes the bad tendency he has received from drunken parents—once in a while one struggles up out of the poverty and degradation of a drunken home; but the tendencies of drunkenness are to keep right on multiplying their fatal effects from father to son." (Nobis Law and the Liquor Traffic, p. 15.)

"In communities where take wine, as a general custom, there exists a system of breeding the custom, which is not dispelled in one nor completely in two generations. This is a peculiarity of the action of alcohol on the nervous organization, or on that essence of nervous organization subtler than the mere nerve-matter into which the impressions are instilled, that the im-

pression it makes remains and is transmitted, like feature and taste and disease, from the parent to the child." (Dr. Richardson, Results of Researches on Alcohol, p. 7.)

"There lies behind it an hereditary crave, which makes the whole life of thousands one long scene of anguish." (Canon Farrar, Talks on Temperance, p. 171.)

"No vice is more hereditary than intemperance. I believe that the more habit of an individual rarely produces this condition (insanity), but that it is usually the result of the baneful heritage entailed on their descendants by intemperate progenitors, the vice of one generation becoming the weakness of the next, liable to be evoked at any time by (indulgence in) the parental vice, and thus bringing a double curse." (Dr. Fellowes, p. 80.)

"Not one of the transmitted wrongs, physical or mental, is more certainly passed on to those yet unborn than the wrongs that are inflicted by alcohol." (Dr. Richardson, Canton Lectures, p. 178.)

"With the single exception of hereditary predisposition, intemperance is by far the most fruitful of all the causes of brain disease, and even hereditary predisposition is often but another name for parental intemperance." (Dr. Fellowes, medical sup't Glamorgan Co. Asylum, before the Physiological Section of British Medical Ass'n, in London.)

"No vice is more hereditary than intemperance." (Ibid.)

"The offspring of the confirmed drunkard will inherit either the original vice or some of its countless protean transformations. \* \* \* As a rule, none can escape the inevitable law written in the most hidden recesses of our nature \* \* \* that the children do suffer for the sins of the parent even to the third and fourth generation." (Klamm's Physical Problems, p. 82.)

"To recapitulate: In the foregoing paper I have endeavored to show that inebriety in parents is a frequent cause of the insanity of their children, because drunkenness produces a transient insanity even in a healthy brain, chronic drunkenness produces organic brain diseases, bringing in their train impairment of the memory, inactivity of the reason, a weakening of the will and a loss of the natural affections, also moral perversions and vicious propensities, and, finally, unmistakable diseases of the mind and nervous system—all of which are capable of transmission to children; that the children of inebriate parents inherit diseases such as epilepsy, hysteria and idiocy, or, if not actual diseases, nervous systems which are abnormally responsive to every form of disturbing influence and are easily disordered; that between the ages of twenty and forty-five insanity is liable to be developed in the children of inebriates, and that insanity of this type is recovered from imperfectly or not at all; and, finally, that, however much people may differ as to the expediency of 'prohibition,' so called, in the present state of public sentiment, there should be no difference of opinion among thinking men as to the right and duty of the State to take strenuous measures to prevent the transmission of an inebriate heredity to children." (Hy. M. Hurd, sup't Mich. Asylum for Insane, pub. in Union Signal, for August 6, 1885.)

We may be permitted to suggest to all temperance workers—and may their number be greatly increased!—the propriety of saving this compilation of authorities for future use.

Baton Rouge, La., Sept. 21, 1885.

Breakers.

There is no object in the world that will awaken in the soul emotions of grandeur, and arouse the sense of the beautiful therein, more effectively than a view of the ocean. The rolling surf, light, quivering spray and vast expanse of water all tend to enliven the finer feelings of our nature. But the breakers! I always thought them attractive and interesting. Did you ever stand on the beach and watch them as they came landward crowned with foam and spray? Rushing madly after each other, like so many unbridled steeds, they toss, tumble, gambol "and fill the air with roar of mingled noises." Urged rapidly and heedlessly onward, as though animated by some restless spirit from the caves of ocean, they break in dashing reverberations on the shore of shell and sand, and here end their wild career. Should the day be fair, and the sun's rays fall upon the waste of waters, turning foam and spray into liquid diamond and pearl, and softening the rough outline of the shore by its magical touch, the scene is indeed beautiful. If clouds hang in a somber drapery above, then there is a strange, wild, almost savage aspect about the view, and the sound of wind and wave becomes monotonous and dreary. These waves from the grand old ocean, majestic and towering, now transformed into noisy, garrulous breakers, perhaps, may contain a lesson. Let us see. "Consider the lilies." "Lift up your eyes and look upon the fields" ripe for the harvest. "Not a sparrow falleth to the ground without your heavenly Father," etc. These were the Master's modes of teaching. Earth, air and ocean are filled with lessons; but in our blindness we heed them not, in our deafness nature's voices are dumb. But he spent his life mainly after his chief work began by the seaside among "fisher folk," and Galilee's waters and shores illustrated many weighty truths.

"Breakers ahead!" the mast-man's warning cry, has often been used as an admonition to "point a moral" or adorn something, perchance, not so entertaining as a tale. Surely there are shoals and shallows enough in the sea of life on which many a goodly ship has stranded to frequently raise this warning. But I can not stop here. Look ahead, brother man, sister woman, you can easily distinguish the foaming, dangerous breaker from the deep sea wave, where there is safe sailing. So, by the grace of Christ and the Spirit's light, a vision is given to see and love the good, to hate and shun the evil. Some church members are like breakers on a cloudy day. No light of a present, loving, abiding experience falls athwart their pathway, and by its effulgent glory turns dispensations of God and afflictions sore into spray of diamond and pearl. The clouds above are never lifted, the shadows never flee away, hollow murmuring, discontented, living on the dry husks of last year's experience, seldom or never using the means of grace, and wondering why there is so little depth among the shoals where they are floundering. If a real ocean billow, and only checked in its course by some reef afar from land, the wave may rush over the obstacle and still roll onward. But if the shore line is just beyond, it can only break on that and perish. So surmount the barrier if possible. If not, you, too, shall perish.

How these "land breakers" roar and sputter when the man of God, called and commissioned to spread the gospel, endeavors to impress upon their shallow nature the great duty incumbent upon them of doing likewise by giving to missions! Ah! what a touch-tone is this! How it reveals character! It will show the difference between a hilly and a breaker. It is "what I have known and felt" in the mighty depths of God's fathomless, boundless love—"what I have done" for preacher and church and missions in days gone by. As if any of these could live and thrive by benevolence a decade old! Neither shall the souls of these misguided ones live and flourish upon experiences long since passed away. Sometimes the earnest, direct words of the preacher arouse their indignation, and they become "raging waves of the sea, foaming out their own shame." Again, his words have as little effect as the

"Break, break, break! On thy cold gray stones, O sea!"

has upon the adamantine crags. Better an indignant, angry man than one asleep, for the former may listen to reason when passion subsides. The latter is too often a hopeless case. It requires a steady hand and clear head at the helm to steer amid these breakers. Patience, courage, with faith undimmed, with a vision that can soar above the dash and turmoil and see beyond the calm, crystal waters of the sea by the throne of God—these are the requisites to carry one through safe and sure. No breakers dash at the foot of the throne or die along the shores of the sea of life.

S. J. DAVIES.

"Mine Opinion" of the Change of Name.

Presumably, every brother who writes thinks that he has touched the key note to the question under consideration, and writes to set the vexed question at rest. This case, however, is exceptional. This question will not rest. It is worse than "Banche's Ghost."

The proposed change of name will be "left," but other propositions will take its place. "Methodist Church," "Methodist Episcopal Church, South," "Methodist Episcopal Church," "American Wesleyan Methodist Church," "Wesleyan Methodist Episcopal Church" and "Episcopal Methodist Church" might either suit the case of some, but neither is likely to suit all. The step "in the beginning" was on the word Episcopal, and our brethren in the North has kept it there. Their views of the office of a Bishop are very different from ours, and are rapidly leading them in the direction of that form of our heresim, known as diocesan episcopacy. "The Bishop of Atlanta," "The Bishop of New Orleans," etc., are beginning to be common forms of expression. And why not, since the Conference of 1781 exulted over the organization of a church having an episcopal form of government? Episcopacy was merely differential. The "Protestant Episcopal Church" was in existence, and since it was differentiated from another church having an episcopal form of government by the prefix "Protestant," so this new organization must be differentiated from it by the prefix "Methodist." (Refer to "Bangs, Ashbury's Notes and Stevens.")

If the church is distinctively Episcopal, then "Methodist Episcopal Church" should be the name, for it is an Episcopal Church—in every sense, and of the fullest proportions—organized by the Methodists. But if the church be distinctively Methodist, let it be so expressed in the arrangement of the adjectives. If it is a "Methodist Church" differentiated from another "Methodist Church" in its government, but identical in its doctrines, then it must be an "Episcopal Methodist Church" because the episcopacy is the chief difference. Take the other forms of episcopal government, and on comparison it will be seen that we have, as Mr. Wesley intended, rather "an itinerant general

superintendence" than an episcopacy. Our Bishops are such *ex-officio* and not ordinaries. They are Bishops for life or good behavior, not "lord's over God's heritage." While they are supreme in the matter of appointing preachers and "planning circuits," they are, in almost all else, utterly powerless. Why have a name so arranged as to show something on paper—episcopal dignity and power—which never existed in fact and which our church abhors as cordially as the Lord abhors sins? "Methodist Episcopal Church." What sort of a church is that? A "Methodist Church." What sort of a "Methodist Church?" A "Methodist Episcopal Church." Ob, I understand. It is an Episcopal Church, similar to the Protestant Episcopal Church, only it was organized by the Methodists. No, no. We attach no importance to the episcopal features of our church, only in so far as we think that form of government most scriptural, and it furnishes us an admirable itinerant general superintendency. "Then you belong to the Methodist Church?" Yes. "There are several Methodist Churches, e. g., the Wesleyan Methodist, the Protestant Methodist, the Canadian Methodist, the Congregational Methodist, etc. Do you belong to one having the form of government which these have?" No. I belong to one having an episcopal form of government. "Then you belong to the Episcopal Methodist Church." I move a change of phraseology to suit the facts in the case.

Baton Rouge, Louisiana. J. A. PARKER.

"Rights and Privileges of Laymen."

MR. EDITOR: The only subject for discussion between Bro. Sullivan and myself is as to whether laymen could be of any service to the church by being admitted into the Bishop's cabinet. I think they could. He thinks they could not. I believe the Bishop frequently needs information relative to preachers and charges which he can not obtain from presiding elders. I. Sometimes they do not know themselves, and it is exceedingly difficult to give information on any subject about which we know nothing. 2. I am not sure, but it is sometimes the case that presiding elders purposely withhold facts which the Bishop ought to know in order to make such appointments as will be most conducive to the glory of God, to the good of the preacher and people. Presiding elders are like other men. They have their likes and dislikes. Their sympathies for and prejudices against. These personal feelings I imagine are not always communicated to the Bishop. The appointments are made by the Bishop, he looking through the beloved spectacles of the presiding elder. Now I maintain that with a layman in the cabinet who is acquainted with all the facts, this state of affairs would be greatly remedied, and the appointments be much more satisfactory. Bro. Sullivan says, "Ours is a connectional itinerant system in which every part is to be served in reference to the best interests of the whole, and a layman is incompetent under such a system; he simply can not have the information and that freedom from local bias which will enable him to set for the whole." If the good of the whole body is to be subserved, why exclude much the larger part from participation? Is it possible that an intelligent layman in direct intercourse with the masses is incompetent to obtain as much needed information as a presiding elder who associates mainly with the preachers? If the layman possesses the fidelity admitted by Bro. Sullivan, would he not avail himself of the facilities for obtaining this information? I think he would. Bro. Sullivan seems to think he would not. The question can easily be settled by trying him out. If he should fail, invite him out. If he prove unworthy, he need trouble the church but four years. But Bro. Sullivan himself would desire his continuance, I think, just as all desire him to continue in the Annual and General Conferences.

Bro. Sullivan introduces the action of the General Conference on the subject of electing presiding elders to prove that the introduction of laymen into the Bishop's cabinet would require "a radical change in the fundamental law of our church." This, however, I think, is not apropos. But if it were, I submit that it has never been decided thus by our ecclesiastical courts, and those courts might decide against the views of Bro. Sullivan. And, indeed, I do not remember that the question of "lay representation" in the Bishop's cabinet was ever presented to the General Conference. If not, the vote on the election of presiding elders would hardly be regarded as an expression of the views of that body relative to "lay representation" in the cabinet. If Bro. Sullivan will produce one instance in which the General Conference voted directly against the representation for which I contend, I will acknowledge the fact; though that will by no means settle the question of the propriety or advantage to be gained by such representation. I still believe that laymen ought to be represented in the cabinet and am well satisfied that in ten years from to-day that "right" will be accorded them. And, further, that the change in our polity will be regarded favorably and highly appreciated both by the industry and laity, and will mark an epoch of great prosperity in our branch of Methodism.

If, however, it should not, I expect to hold on to the old church which I joined more than thirty-seven years ago. For what little I am, or even may be religiously, I am indebted under God to the Methodist Episcopal Church, South, and in that church I expect to remain. I love Methodism intensely, and am, therefore, anxious to have all the brakes removed in order that it may be more prosperous than ever, and I will patiently await the grand result. As the matter now stands, neither the preacher nor the layman has any representation in the Bishop's cabinet. I believe both should have representation there, and will ultimately have it accorded them.

THOS. J. UPTON, NATCHITOCHEE, LA., Oct. 9, 1885.

From the Work.

FOREST AND MORTON, MISS.

MR. EDITOR: We have had glorious revivals at four churches on this island—thirty-eight accessions and thirty children baptized. In two instances whole "households" were taken into the fold. Many lukewarm ones were warmed into new religious life. I have yet to hold a meeting at Forest and Morton, and I am hoping and praying for glorious results. O Lord, wonderfully revive thy work at those places. We have succeeded in closing the saloons at the places mentioned.

GEO. MANHOFF, P. C.

COLUMBUS, MISS.

MR. EDITOR: We closed our last Friday a good meeting at Andrew Chapel, which resulted in a glorious revival of religion in the church, the reclamation of backsliders and the conversion of three souls. Several young converts who had been received into the church previous to the meeting worked faithfully and often led the public prayer, doing a great deal of good. The revival spirit has been abroad throughout the circuit, and as a result we have six regular prayer meetings and several Sabbath-schools, which will be kept up throughout the winter. We have reasons to believe that the circuit is on a better basis spiritually. The collections ordered by the Annual Conference will be met in full. The Columbus circuit has the resources to make one of the very best circuits in the North Mississippi Conference.

HERSLEY R. TUCKER.

BRANDYWINE, MISS.

MR. EDITOR: "The Lord hath done great things for us, whereof we are glad." We closed our fifth and last protracted meeting for this year on Brandywine circuit last Tuesday. The visible results to date are: Seventy conversions, fifty accessions, thirty family altars erected, one lively class meeting and three additional prayer meetings. During the year we have licensed five men to preach the gospel. Three of them are from one church, viz., Rehobeth, in which community there has been a prayer meeting kept up regularly for about fifteen months. We were assisted in our meetings by Bros. Powell, Skipper, O'Quinn, C. W. Campbell, Jr., and C. W. Campbell, L. E. We expect to bring up all our assessments in full by Conference with several new subscribers for our beloved NEW ORLEANS CHRISTIAN ADVOCATE. I have more hope of a young convert when I can get him to subscribe for the ADVOCATE.

IRA H. ROBERTSON, P. C.

NEWTON, MISS.

MR. EDITOR: We think we can truthfully say that there has been some improvement in the spiritual state of this circuit this year. We are truly sorry that the improvement has not been sufficient to revivify the meetings. Several of the brethren have taken up family prayer. Those of the brethren at whose houses the are used to sound on the Sabbath prepare their wood now on Saturday for the Sabbath. We have prevailed upon a number of families to quit cooking on the Sabbath, and I assure you that it does my soul good to eat cold victuals on the Lord's Day that was cooked on the Saturday before. There is no cooking at the parsonage on the Sabbath. We have had several accessions to the church; twenty at Newton. Not many copies of the ADVOCATE are taken, but we hope this will not be the case long. Our protracted meeting at Hickory will come off the fourth Sabbath in this month, and we would be glad to have you with us then.

I. L. FRUEHLER.

MARVIN, MISS.

MR. EDITOR: We let our charges, Marvin circuit, on Monday evening after rather a fatiguing day's labor, having preached twice. Arrived at Byron on Monday evening at four o'clock, where we met Bro. Caldwell and other friends with whom we spent a delightful evening. Left on the o'clock train for New Orleans. I had the good fortune of finding the train on his way to Johnson station, make a couple happy by making the one. Seven o'clock brought us to the city. I found my family at No. 10 Carondelet street, in good health and spirits. We have had so far a good work on our circuit, a fine revival, three appointments on one hundred and seventy-five and one hundred and fifty-five, and a good number of additions. Everything is well except the finances. We have



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## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND  
NORTH MISSISSIPPI CONFERENCES OF  
THE METHODIST EPISCOPAL  
CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. O. HENNING.

THURSDAY, OCTOBER 22, 1885.

Sunday last was the bi-centenary anniversary of the signing, by Louis XIV., of the Revocation of the Edict of Nantes.

This from the mission field ought to arouse every sleeper in Zion and encourage every faint-hearted Christian who lacks faith in our foreign work: "The Rev. D. W. Carter, presiding elder of the Puebla district, in Central Mexico, baptized sixty persons during the last quarter."

In forwarding an obituary for our columns, Rev. D. C. Laugford writes a personal note to the editor, and makes reference to his work as follows: "We are getting on well on the Lauderdale circuit. Have had three good revivals. This is my fourth year on the work, so a move this winter is inevitable for at least two preachers."

Even the great publishers get occasionally a little unweakened dynamite. A wrathful correspondent of Harper & Brothers, who had an unaccepted manuscript returned to him, thus replied: "You are a mean set. I did think of naming my baby 'Harper,' and should have done so if my story had been accepted, but now no baby of mine will ever bear the name of Harper. You are all a mean set." Alas! editors have a poor chance for namesakes. One unpublished article will set a father against the proposed name of his child.

The Methodist Times, of London, vigorously defends Mr. Stead, editor of the Pall Mall Gazette, against the slurs of a hostile press and against the frivolous prosecution in the courts. Already considerable sums are pouring in as a "Defense Fund" to assist the editor in conducting his case through the courts. One man has proposed to give £5,000 himself, and the contributions are from the best classes, and express, as the Times vigorously says, "the moral indignation of good men at the spectacle of a government, which pretends to be Christian, using the public money and the authority of the State to crush a devoted philanthropist, while it does absolutely nothing to put down the vile traffic in little girls."

Some of our exchanges have indulged in elaborate editorial opinion and condemnation of "wire pulling" and other arts of the demagogue in Conferences. We have some knowledge of Methodist preachers and Conference elections, both in the Annual and General Conference, and have never seen this great evil. The offenses against perfect propriety in these matters have been so few and insignificant, we dare say, as to be unworthy of such sweeping unadvisedness. Readers are tempted to suppose the practice is common, whereas it scarcely has a name to live. We are not ready by unprovoked homilies to condone reflections upon preachers. The suspicions of some diseased imagination or sour stomach do not warrant an assault upon the ministry at large. There may be interchange of opinion as to the history and character of men in connection with official position, but only to assist the mind in forming a godly judgment. This is the rule and ruling spirit among Methodist preachers. The exceptions are few and insignificant.

The Playune prefaces a quotation from our article, last week, entitled "An Incentive to Hypocrisy," with these words:

"The fiery Boanerges of the CHRISTIAN ADVOCATE, the Rev. Dr. Galloway, attacks Judge Hoadly for his assaults on prohibition during the recent Ohio campaign. Dr. Galloway is never afraid to speak his mind on politics, and he always says something worth reading."

We are obliged to our confrere for the intended compliment; but these columns never discuss "politics" in the ordinary acceptance of that term. Our purpose has been, and is, to keep the great question of the legal suppression of the liquor traffic aloof from party politics. Around it we want to rally the moral sentiment of the country without regard to race, color, creed or political affiliations. Our "attack" on Judge Hoadly was not as a Democrat, but a demagogue, inveighing against a moral issue in order to capture the saloon and hoodlum element of the large cities.

## Civil Service in the Church.

Nothing is just now more discussed in political circles than the new and popular party shibboleth, "civil service reform." The President is conducting his administration on that line much to the discomfiture of impatient partisans. Each party claims to favor and to be its special champion. The idea is that only men of eminent fitness should be appointed to office. And to secure them an examination is conducted, and certificates of proficiency given to the successful applicants, commending them to the departments for appointment. From this list selection is made to fill vacancies. Then others who have held subordinate positions and evidenced conspicuous expertness are to be advanced to higher places and larger salaries. As much as the doctrine may be ridiculed by strong party men, it is the correct principle according to which governmental affairs ought to be administered. The fact that every clerkship is to be a reward for party service is the bane of popular government. The departments should be conducted in all their inflexible details with the same business methods and conscientious care that men carry into their private affairs. Fitness and proficiency should be the necessary qualifications for appointment. Unfitness and inefficiency should be promptly removed.

Somewhat of the same methods should be transferred into ecclesiastical administration. The church has fiscal and temporal affairs to be conserved, on which her very existence depends. If they are administered carelessly or inefficiently, the kingdom of God has to suffer. Preaching, however scriptural and able, pastoral service, though it be ever so faithful and unflinching, can not atone for lack of fidelity on the part of those appointed "to serve tables." And just there Zion suffers greatest lack. If prompt and approved business methods were introduced into the stewardship of the church, we might hail the millennial morning in the next fifty years. Pastors are embarrassed and fail on this account. Any congregation can soon be trained into liberality and to have a financial conscience void of offense, if in the hands of enterprising, broad-minded and large-hearted stewards. But the church can no more run by its own momentum than a banking house or a mercantile establishment.

It is all important, therefore, to secure the best men for this office. The disciplinary requirements of these brethren are great, and their duties are not easy to discharge. And now that the presiding elders are on the "fourth round," and the stewards for another year are to be elected, this question has an immediate, practical significance and suggestiveness. If any pastor has a steward who complains of the burdens upon the church and apologizes for the penuriousness of the people, he is a good man to leave out. Past position does not of itself entitle one to reappointment. If men are not in sympathy with our work and are lacking in zeal and efficiency, they are unfit for the preacher's cabinet. He wants constitutional advisers who love the church, understand her doctrines and are zealous to support her institutions.

These reflections have been suggested by reading the very interesting letter of "John Merides" in the Baltimore Methodist, of the seventh instant, and extract from which we reproduce:

Reference to the Discipline will aid preacher in charge in determining what men are suitable for the stewardship.

They should be men of sense—"of good natural and acquired abilities to transact the temporal business of the church."

They should be good men—"of solid piety."

Men who are informed respecting Methodist teaching and polity and approve them—"who both know and love the Methodist doctrine and discipline."

They should be men of divine sympathy, for they must "seek the needy and distressed in order to relieve and comfort them."

Men who are jealous for Christ's honor, for they must "inform the preachers of any disorderly persons."

Men who will fear no faces, for they must "tell the preachers what they think wrong in them."

They must make conscience of every duty, one duty being this—"to attend the official meetings and the quarterly meetings."

This is an incomplete catalogue of the qualifications for this office; but the incomplete list is sufficient to prove that not every member of the church is fitted for the office—sufficient to show that a man may well pause before he "entersprises" the work lest he should do so unwisely, indiscreetly, and, therefore, to the hurt of the church if not also to his own hurt.

The meeting at Craps Street German Church continues this week. There were three conversions last week, and the interest increases.

## The Law of the Sabbath.

A clergyman in an adjoining State recently preached a sermon on "The Proper Observance of Sunday," which was pronounced by some "very excellent," a synopsis of which was published in a city paper. We have read and reread the carefully prepared synopsis only to regret that such teachings should emanate from a Christian pulpit in these United States. Already our civilization, the glory of which has been a Christian Sabbath, is being menaced and undermined by the loose and false theories of Sunday observance that prevail in Europe. And every voice ought to be raised to resist these secret, subtle encroachments upon the very bulwark of good government and social order. It is true the reverend gentlemen said he would not like to see "the Sunday of Paris or Berlin," but, on the other hand, he did not desire "the Massachusetts Sunday of fifty years ago." Just what this latter was is not stated. We want, therefore, to say that many of the oft-quoted rigors of the New England Sabbath have existed only in imagination. References are frequently made to a certain Massachusetts law which was never a law. It was suggested by Cotton Mather, but never became a statute. And so with much of this idle declaiming against a Puritan Sabbath. Many persons believe that a satire inscribed on a house in Coventry, England, is real history, which said:

"This is the house where the Puritan did dwell,  
Who killed his cat on Sunday  
For killing a mouse on Sunday."

The clergyman suggests this as a proper observance of the Lord's day:

To me there is a way of keeping Sunday which fulfills the church's precepts, which is reasonable, which is refreshing to the body and soul. First of all, give the first and best part of the day to the worshiping of Almighty God. Then comes the family dinner, which, if I had a home of my own, should be the best of all the week. I would invite the young men to dine with me on that day, and strive in every way to bring out its festive character. After dinner good music should be furnished, and by so doing commemorate from week to week the great doctrine of the Christian Church, the resurrection of our divine Lord. We would advise that friends visit each other, let the hospitable homes rather a little company for their evening meals. Let the young men and women, who, on account of business, are shut out in offices, stores or shops all the week, take a walk, a drive or a sail—all, however, to be done quietly and respectfully, which in the end only help to make them better men and women, and enable them to perform their duties both to God and man in a more acceptable manner.

We are not surprised that a religious teacher who suggests the above as a model of spiritual Sabbath keeping would say that Christians in the time of James I., of England, who "played ball and cricket, danced on the green and, in fact, indulged in all the amusements we generally have confined to week days, on Sunday," were "undoubtedly as good as we." Against just such things and the spirit that prompted them the church of Christ has to contend. Sabbath observance is one of the tests of a true Christian life. We, therefore, repudiate the idea that such desecration as above described entitles the offenders to rank with others who have a higher appreciation of the day who are exhorted to remember and keep holy.

But not with the manner of observance, but with the law of the Sabbath are we most concerned. Whence comes the obligation? By whom is it imposed? And for what purpose? Everything depends upon a satisfactory answer to these inquiries. If the Sabbath was enacted in heaven and its obligations imposed by Divine authority, its proper observance is easily ascertained. But if it is a human arrangement and not a Divine statute—if it is imposed by mere considerations of physical, moral and social good—then my individual preferences or the law of the State can alone bind my conscience and conduct. The minister above quoted takes the latter view, as witness the following:

There is very little said in Holy Scriptures about keeping Sunday. It amounts to about this: That the apostles marked the first day of the week as a day for meeting together to "break bread," for communicating and receiving instructions, for laying up offerings in store for charitable purposes, for occupation in holy thought and prayer. There is not one word said in holy writ about not working on Sunday. The very first notice of anything of the kind is an edict of the Emperor Constantine, in the year 321 A. D., forbidding any other labor than that which was necessary on the Lord's day. We find in the writings of the early fathers a good deal of evidence that it was a day of very considerable feasting, relaxation and amusement. But methinks I hear some one of you say: "There is the fourth commandment—'Remember the Sabbath day to keep it holy.' In it thou shalt do no manner of work." Yes, I reply; but that is not Sunday, and is no more applicable to our case than if it spoke of Monday or Wednesday. "Why, then," come will say, "do you read the commandment on each Lord's day?" Certainly, beloved—not for the letter of it, but for the spirit; not that you are bound to keep the seventh day of the week any more sacred than the sixth, but because one-seventh of your time is absolutely needed for the rest of your body and the repose of your soul. Our Lord Jesus said, "The Sabbath was made for man," and that is the key to the whole question. I moment that the reason why there was a Sabbath was because the nature of man needed it—because we can not long go on without a period of repose and rest and change. It has been scientifically demonstrated that there must be a regular recurring cessation from labor if physical and mental health are to be preserved. Go into the streets of this city and ask the merchants, choosing, if you like, those who care nothing for religion, and they will tell you if it were not for Sunday they could not carry on their business for ten years; they would break down. The rest of one day is absolutely necessary.

1. The precept, then, to keep one-seventh part of the time as a time of spiritual rest and refreshment is a precept of nature enforced by God's word.

2. The precept to keep the first day of the week holy, and not the seventh, is a precept of the Christian Church, and not of the Bible.

That is what is known as the ecclesiastical theory of the Sabbath—enjoined by authority of the church, but not by Divine law. Of necessity it lowers the sanction of the Sabbath and cheapens its reverence. It is impossible on this theory to have any sacred basis for a holy day for all mankind. One church may bind the consciences of its own members, but not those of another communion.

The true doctrine of the Sabbath is that the Lord's day is founded upon the Sabbath established in Eden, enforced in the ten commandments and reaffirmed by Christ. Any other theory emasculates its authority and degrades it to the level of a human tradition. Our Lord reaffirmed the Sabbath law in language clear and emphatic. It was not a temporary institution provided for the Jewish people, but a Divine statute co-existent with the human family, incorporated into the Decalogue and declared to be authoritative for all time and among all people.

The statement above that the Sabbath law "is no more applicable to our case than if it spoke of Mouday or Wednesday" is dangerously misleading. It provincializes the command of God and destroys its essential significance and sacredness. If the Sabbath law depended upon an exact enumeration of days from the creation, no people or age could be satisfied that they observed the correct day. The calendars of nations differ beside the difference of time in the various degrees of longitude. But that does not affect the integrity and authority of the Sunday law. It was made for man everywhere and for all time.

Other questions suggested by the sermon can not now be considered. This much, however, assures us that every evangelical preacher must begin to thoroughly and practically indoctrinate the people on this subject. Such teachings must be neutralized, or the European Sabbath will be the humiliation of our country.

## Three Reasons.

Not in a great while have we found anything more clearly, concisely and convincingly stated than the following from the Christian Intelligencer. It is the whole argument in a nutshell, and is entirely satisfying. The writer was asked why he was not a Baptist. He said he had good reasons for not being one, but did not care to discuss the matter. But, being urged, he expressed his great respect for the Baptist Church, for their zeal in good works, their purity in practices and general enterprise; but he had a threefold objection to their peculiarities. These three reasons we reproduce, and urge their careful study. They are the key to the whole controversy that has too long and unnecessarily vexed evangelical Christians:

1. They give an unreasonable and unsupportable prominence to what is at best only subordinate, since it is a part of the mere ritual of Christianity. Hence we find that the Savior never performed the rite (John iv, 1); that the chiefest of the apostles said that he was sent not to baptize, but to preach the gospel (I Corinthians i, 17); and that when Peter opened the kingdom of Heaven to the Gentile world, and converts received the visible gifts of the Holy Spirit, he did not administer the ordinance himself, but "commanded them to be baptized" (Acts x, 48). If our Lord and his two great apostles came back to earth, they would hardly be Baptists.

2. Our brethren deny the continuity of the church, which yet is as certainly one as the Old Testament and the New constitute one book. By making the membership of the Christian communion radically different from that of the Jewish, they split the body of Christ into two parts, or rather deny that the ancient fellowship which produced Abraham, David and Daniel has any sub-

stantial unity with that which produced Peter and John and Paul. Hence they have been heard to say of a very good man after his death, "He was an eminent New Testament believer," as if the faith of Abraham, which Paul praises so highly, were something specifically different from that of modern disciples, and radically inferior.

3. The practice of baptism by immersion overlooks the essential nature of symbols—that is, their representative character. In view of this a few drops of water signify as much as a hoghead, just as anointing oil means no more when it runs down to the skirts of Aaron's robe than when it merely moistens the forehead, and just as the holy communion is the Lord's Supper as really when each partaker takes only a morsel of bread and a sip of wine as it is when all make a full meal. Quantity adds nothing to representative or symbolical character. A single pluck of salt binds a Bedawi oblige to hospitality as much as if he had eaten a bushel of the article. When this principle is disregarded there is no small danger of displacing the symbolical character of the ordinance by a realistic view which assigns to it intrinsic efficacy."

## Letter from Bishop Keener.

THE ILLINOIS AND WESTERN VIRGINIA  
CONFERENCE—MONTICELLO—  
UNIVERSITY OF VIRGINIA.

Our hold upon lower Illinois is far from illusory. From Ashley southward the Southern Methodists are stronger than any other church. We have suffered greatly from one or two bad men who found their way into the ministry several years ago; but from this misfortune our people and the Conference have fully recovered, excepting the loss of a school building of considerable value. Our church and preachers must satisfy a felt want in this region, for we move steadily forward, with an increase this year of 500 members, besides several churches and parsonages. No missionary money has been spent by us on Illinois. Let our Northern brethren mark that.

Young men of much available worth are coming into the Conference on trial each year. The town of Pana entertained us most hospitably. My home was with a generous-spirited Northern Methodist. Many blessings on the kind family! The town is a beautiful village embowered with oaks and maples in the midst of a fertile prairie. On Sabbath morning a collection was raised in the church—\$325—which secured a gift of \$1,800 from one of our own members, making in all \$2,125, which pays up an old debt upon the house of some years' standing. The church is a fine brick edifice, with steeples, very slightly, and had been furnished up for the reception of the Conference.

The outlook of the future is full of promise for this body of devoted Southern Methodists. Some of the old heroes have passed away; but Bro. Hester remains full of hope and fire, though at present only able to rally the faces by his call. The vote on change of name was promptly decided—37 against any change, and 3 for.

The time between the adjournment of this and the meeting of the Western Virginia was thirty-six hours; so by a rapid run through Indiana, Ohio and Kentucky I found myself at four A. M. in the depot of Ashland, Ky., on Wednesday, in company with Bro. L. D. Palmer, of Southern Publishing House. At Pana, Dr. McFerrin was with us long enough to stir the blood of the veterans and the admiration of the recruits. His talking and preaching equally throw an indescribable charm over his audiences difficult to analyze, but universally enjoyed.

The railway always seems direct to the inside traveler; but it was a roundabout trip which started in New Orleans for Illinois, then passed by Cincinnati, via Lexington, to Ashland, and thence to this place—all on one ticket. Eastern Kentucky and Western Virginia form the territory of this border work. It is a region of oil wells and iron ores, of furnaces and nail factories, of wheat and corn and apples. Here is variety of industries enough to secure its population against floods and droughts. But the Conference reports made frequent mention of failure in crops for the past two years. The educational collections were sadly behind. Yet the number of preachers and the general increase in material strength of churches and an increase of 1,200 in membership indicated a considerable advance since '82 and '83. I was able to fill all the work with men who had been raised up in the Conference, and fill it satisfactorily. Some four transfers and as many deaths, I feared would make it necessary to draw help from without; but such was not the case. I was surprised to learn that some of the circuits were composed of a

wealthy membership and worth over a million of dollars, even some that sent up a mere trifle for foreign missions. O Lord, how long! What a world of writing, preaching and praying is needed in that direction before our people will be half ready to die! The vote for changing the name stood 47 against, and 10 for; all else tabbed.

I enjoyed the singing, preaching and fellowship of the brethren in both these Conferences despite the care of the cabinet work.

The town of Charlottesville is the site of the University of Virginia. My rest here of two days scarcely afforded me a chance to accept the invitation to preach from the chapel of the university, the Rev. Mr. Taylor. Travel and the work before me, as well as that of the last two weeks, precluded anything by the way additional.

The preacher in charge of our work, Bro. Starr, drove me off to Monticello, the mansion of Mr. Jefferson. We walked around the summit of the hill on which stands overlooking the university and the town, and enjoyed one of the finest prospects I ever saw either in this country or Mexico. The house is a French chateau, and gives one an idea of Mr. Jefferson's career as well as taste. The front entrance is Corinthian in its expression, with columns, pediment, and around the top a balustrade—all in due keeping with the design of a residence. One or two of the trees I could imagine as those planted by him. I did not go in the mansion, though invited, having a horror of all travelling expenses and their obtrusive ways. Besides, I am no special admirer of the author of "that immortal instrument," etc., though I accept him as among the distinguished spirits raised up, it may be, for a great crisis in human affairs.

The University of Virginia is a present a very different institution from its founder's ideal of a university. It is a noble school, with many Christian men occupying its chairs, who honor both the State and their professorships. I had an opportunity to visit the observatory and saw the 26-inch telescope, the largest but one in the world, and its more wonderful mounting. The instrument came from Europe and was turned entirely round by one person in a minute and a half, sweeping the entire horizon. Mr. Stoue, the professor, was very courteous and patient in showing the instrument. I looked at the moon, all aglow in the clear sky, and thought of Calvary College. O, for such a telescope there! But no; never in my day. That honest, God-fearing college in sixty years' hard work has never called up such a response from one of its alumni and, I fear, never will. But we have opened up heaven as well as earth to many a poor student there, as in a reflective lens, and may well in that respect congratulate ourselves even in the presence of the superior advantages for studying astronomy which are here offered.

## North Louisiana Notes.

As at other points, so at the Promised Camp Ground our people rallied and gave in cash and subscriptions considered good more than the assessment for Sparta and Saline circuit for the six collections ordered by Conference. This amount to be realized Bro. Johnston feels confident will be something above \$150 by the time he goes to Baton Rouge. The camp meeting opened on Friday night with a very practical sermon by Rev. Gilbert McCoy, two preachers; was a season all through of solid comfort and great joy to God's people. There were no itineraries present except the preacher in charge and presiding elder. Leaving the encampment yesterday after dinner we can not report the results of the meeting. The prohibition question comes to a vote in Blueville parish on October 26. Pray for us on the issue.

OCTOBER 7, 1885.

At Mt. Moriah, on the Aracoon circuit, as at other points, a good election was taken, and we have strong hopes that Bro. Cornett will bring up his collections in full. Our next Quarterly Conference, to be held at Oak Ridge Camp Ground, will begin our fourth round; and looking back, we remember the many souls converted and the many sinners quickened by the Spirit, the increased collections subscribed—every dollar of which, we are told, is good—the apt-to-be-forgotten material blessings God has bestowed abundantly upon this Hower district Methodists—as we remember the things we are constrained to "take and take courage." Still we are ourselves the question, How will this pan out on the fourth round? Will the new converts and the increased membership be found at work in the prayer and class meetings?



131 Canal street, New, Orle







## Obituaries.



## Weekly Market Review.

(For Week Ending October 24, 1885.)

COTTON.	
Low ordinary	63 1/2
Ordinary	64 1/2
Good ordinary	65 1/2
Medium	66 1/2
Good middling	67 1/2
Middling	68 1/2
Fair	69 1/2
Galveston middling	69 1/2
Mobile middling	69 1/2
St. Louis middling	69 1/2

SUGAR.	
Superior	11 1/2
Common	11 1/2
Good common	11 1/2
Fair	11 1/2
Good fair	11 1/2
Fully fair	11 1/2
Prime	11 1/2
Strictly Prime	11 1/2
Choice	11 1/2
Seconds	11 1/2
Yellow clarified	6 1/2
Gray clarified	6 1/2
Choice whites	6 1/2
Granulated	6 1/2

MOLASSES.	
Syrup	31
Strictly Prime	57
Choice	57
Fancy	57

RICE.	
Fancy	54
Choice	54
Prime	54
Good	54
Fair	54
Ordinary	54
Common	54
No. 2	54
Rough	54

FLOUR.	
Minnesota bakers	5 00
Minnesota patents	5 00
Extra fancy	5 00
Winter wheat patents	5 00
Choice	5 12 1/2
Fancy	5 35
Extra fancy	5 50

CORN PRODUCTS.	
Cream meal	3 10
Corn meal	2 40
Grits	3 10
Hominy	3 25

GRAIN, ETC.	
Corn:	
White	56
Yellow	56
Mixed	56
Oats:	
Western	37
Texas rust-proof	37
Barley:	
Western	90
Hay:	
Choice	20 00
Prime	13 00

PROVISIONS.	
Pork:	
Mess	9 23 1/2
Prime mess	9 10
Kumps	8 75
Bacon:	
Pancake breakfast	9
Shoulders	63
Sides, clear	62
Sides, clear rib	62
Hams:	
Sugar-cured	102
Dry salt meat:	
Shoulders	41
Sides, clear	6
Sides, clear rib	6

FISH.	
Maokeral:	
Extra No. 1, in bbls.	15 00
Half bbls.	8 00
No. 1, in bbls.	9 00
Half bbls.	4 50
No. 2, in bbls.	7 50
Half bbls.	4 10

GROCERIES.	
Coffee:	
Rio, choice	94
Cardova, choice	12
Java, choice	22
Butter:	
Western dairy	16
Country	17
Lard:	
Choice	63
Trass:	
Choice	51
Fair	25
Oil:	
Coal, cases	17
Coal, bbls	12
Cotton seed	38
Lard	51

VEGETABLES.	
Cabbages:	
Western, per crate	10 00
Chicago, per 100	10 00
Potatoes:	
Louisiana	1 90
Western	2 30
Kent:	
Choice	5 50
Oysters:	
Louisiana	2 25
Western	2 40

BALING STUFFS.	
Baling:	
No. 1	104
No. 2	111
Baling twine:	
No. 1	15
No. 2	1 25

SUNDRIES.	
Poutry:	
Chickens, Western	4 50
Young	2 00
Chickens, Southern	3 00
Young	1 75
Turkeys, Southern	9 00
Eggs:	
Western	17
Southern	18
Wool:	
Lake	21
Louisiana	18
Burly	10
Hides:	
Green salted	8
Dry salted	11
Staves:	
Oak, keels	75 00
Oak, barrels	100 00
Oak, clare	130 00
Oak, hoghead	130 00
Hoop poles:	
Hoghead	50 00
Barrels	24 00
Half barrels	10 00
Fertilizers:	
Cotton seed	12 00
Neel	23 00
Pure ground bone	42 00
Muriatic acid	2
Sulphuric acid	4
Bone black	34

## NEWS OF THE WEEK.

## DOMESTIC.

New York, Oct. 13.—The storm in this city and vicinity has been unusually severe. The tide rose very high. Many cellars on the east side were flooded and rats were driven into the streets by thousands. The wind blew a gale and telegraph wires were prostrated in every direction. Seafaring men anticipate many wrecks along the coast.

BRIDGEPORT, Ill., Oct. 13.—Eight adults and four children left here yesterday for Payson, Utah, to become active members of the Mormon Church. Two of the party were young women and the children were about fifteen years of age. A great deal of feeling has developed against them and the missionaries. The converts have been egged and otherwise maltreated since their baptism into the Mormon faith. The heat men in the country are saying that it is time to stop the proselyting work and if the missionaries return they may be mobbed.

WASHINGTON, Oct. 13.—An important measure was adopted at the New York meeting of the Peabody trustees. It will be remembered that fully one half of Peabody bequests consisted of Mississippi and Florida State bonds, amounting to \$1,500,000 and the Florida bonds to \$300,000. For years past the States of Mississippi and Florida have been receiving their quota of the Peabody fund and applying it to educational purposes. Neither State has paid any interest on its bonds. At this last meeting, therefore, the trustees took the subject under consideration and decided to make no more apportionment for Florida or Mississippi. The Southern States now excluded from participation in the benefits of the fund are Maryland, Kentucky, Missouri, Mississippi and Florida.

Boston, Oct. 13.—The seventy-fifth anniversary of the American Board of Commissioners for Foreign Missions was observed this afternoon. More than 3000 strangers are in the city to attend the meetings. The total receipts during the year were \$51,750, and increase of \$120 compared with last year. The annual survey of the work of the American Board shows in fact that there were \$200,000 employed in mission work at 931 points, and that at educational institutions under the management of the board 305,112 pupils were being instructed.

CINCINNATI, Oct. 14.—The totals are, Feraker, 32,487; Hoadly, 80,654; Leonard, 886.

MINDEN, La., Oct. 14.—At the Prohibition election held here yesterday 533 votes were polled. The result is 130 majority for license. The election one year ago gave only twenty-four majority for license.

KITTANNING, Pa., Oct. 15.—Diphtheria and typhoid fever are raging with great severity 100 persons are down with these diseases, and fifteen deaths within the last ten days. In several cases whole families have been stricken down. Every precaution is being taken to prevent a spread of the diseases.

SAN ANTONIO, Tex., Oct. 16.—The dengue fever has seriously interfered with the public schools and printing offices of the city by prostrating teachers, editors and printers. It has been somewhat epidemic.

FARMERVILLE, La., Oct. 16.—The election for and against the sale of whisky in the corporation of Farmerville yesterday resulted in a majority by one vote for whisky.

CONCORD, N. H., Oct. 18.—The Chicago fast freight left here with a double header, and when it reached West Andover, where it was to be sidetracked for the down passenger train, it was discovered that the train had broken in two. The express stopped at Andover Centre to leave some baggage and pulled out again. About a half mile further on the collision between the passenger train and the section of the freight train occurred. Both were going at a high rate of speed. As soon as possible train men were sent to the scene. The engineer and the brakeman were found dead in the debris. The express messenger and baggage master were imprisoned in the wreck, and it was necessary to cut them out.

JENNEY CITY, N. J., Oct. 18.—On the meadows, four miles west of this city, a collision occurred this evening, which resulted in the death of five persons and the injury of several others. The Pacific express train ran into a western-bound emigrant train, which had stopped at the coal chute on the east side of the track bridge, knocking a portion of the latter across the track of the Lehigh Valley road. Shortly afterward a Lehigh Valley train, eastward bound, came thundering along and crashed into the wreck. The dead were all on the emigrant train, as were also the injured. The brakeman of the cattle train was among the victims. The wreck is the most frightful one on the road in years.

LITTLE ROCK, Ark., Oct. 19.—Rev. Dixon Williams closed his revival services in this city last night. The largest audience ever gathered in Little Rock assembled at the Presbyterian Church to hear his closing sermon. He spoke pointedly against prevailing errors and closed by praying for the mayor and city councilmen and others, whom he individually named. There were 225 conversions during the revival.

MEMPHIS, Tenn., Oct. 19.—Millions of squirrels are emigrating from the Mississippi side over to the Arkansas shore at a point commencing five miles below Memphis and extending down for twenty miles. They are swimming the Mississippi river and evidently making for more elevated ground in Arkansas. Thousands are being killed by farmers, who by reason of their great numbers, use sticks instead of guns. A similar emigration of squirrels occurred in 1872.

Bismarck, Oct. 19.—Joseph Riggs, who, with a party of friends, was hunting in the rocks, was killed in an encounter with a grizzly bear on Friday last. He shot the bear before he was killed himself. After Riggs had discharged his last cartridge the wounded bear rushed at him, and a death struggle ensued. Drawing his long knife, Riggs stabbed the animal in the heart, but not until he himself had been disemboweled. His body was found by his companions several hours after the fatal struggle and was taken through here last night en route to his former home in Canada.

FOREIGN.

LONDON, Oct. 13.—Lord Salisbury officially announces that Parliament will be dissolved Nov. 17.

OTTAWA, Ont., Oct. 14.—A telegram was received this morning from Lieut. Gordon, commander of the Hudson

Bay expedition steamer Alert, which was sent out last spring by the Marine Department to bring back parties of observers, left there last year and to put fresh observers there. Jules, of Hairy face, one of the station hands, died of yellow fever last June, but all the others are well.

ROME, Oct. 15.—The Italian government has received advice confirming the report of the death of Osman Digna. The battle lasted twelve hours. After the death of Osman Digna, the rebels scattered, but continued to fight bravely. Several Abyssinian generals were slain.

LONDON, Oct. 15.—The fall of exchange and the low price of silver are stimulating the exportation of wheat from India. Enormous shipments are pending. Vessels have already been chartered for the shipment of 100,000 tons.

LONDON, Oct. 15.—The Chamber approves free trade, and urges foreign countries to abandon the protective system, adding, "If they refuse the British government must impose duties on goods from such countries."

SOFIA, Oct. 17.—In regard to the collective note of the Ambassadors, urging Bulgaria to refrain from hostilities, the government, after mature reflection, has decided to reply that it will accept the advice of the powers in view of the decision of the government will recall a majority of the Bulgarian troops, leaving a small garrison on the frontier pending the decision of the powers in regard to the fate of Roumelia.

DUBLIN, Oct. 18.—At a meeting of tenant farmers at Westport, to-day, a resolution was adopted demanding that the government introduce in Parliament a bill similar to the American homestead law.

MELBOURNE, Australia, Oct. 18.—During the races here fifteen horses fell in one race, out of forty-one starters. One jockey was killed and seven were badly injured.

TORONTO, Ont., Oct. 18.—This afternoon while the wife of Jean Baptiste Rouilly, residing ten miles from here, accompanied by her two-year-old child, was feeding her fowls, a large hawk, the little one off in its talons. The neighbors turned out with shotguns, but the only effect of their firing was to accelerate the eagle's flight. The bird alighted on a barn a mile away and was seen to make several strokes at the child with its beak. The neighbors had got pretty close and succeeded in frightening the eagle away. The child's body was recovered, but life was extinct, a hole having been made in its skull and a portion of the brain devoured by the bird.

President Cleveland and His Cabinet.

I. S. Johnson & Co., 22 Custom House St., Boston, Mass., will send to any address in the United States or Territories, for fifty cents in stamps, with the order, a beautiful, life-size stone engraving (size 24 x 30) of President Cleveland and his cabinet, and two boxes of the famous Parsons' Pills, both by mail post-paid. This engraving is handsome enough to hang in the most elegant parlor in the land. It has no advertisement or anything upon it to mar its beauty, and is practically given away, as every druggist, physician and general trader knows that the uniform price of Parsons' Pills is 25 cents per box.

This engraving is copyrighted and no one on the plate. No one in this or any other country can get the engraving except through us. The price of the engraving alone, if on sale at any art store, would be \$1.00 or more. Our object in making this great offer is to acquaint people with the use of these marvelous Pills. All who should mention this paper, with their own name and post office address plainly written. Address: I. S. Johnson & Co.

AN ORNAMENT FOR COLD WEATHER.—Take a large turnip and scrape out the inside, leaving a thick wall around. Fill the cavity with earth, and plant in it some long vine or morning glory. Suspend the turnip with cords, and a little time the vines will wind around the strings, and the turnip, sprouting from below, will put forth leaves and stems that will turn upwards and gracefully curl around the base.

## MISCELLANEOUS.



**ROYAL BAKING POWDER**

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This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can be sold in competition with the multitude of low test, short weight, alum or phosphate powders. Royal Baking Powder Co., New York.

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**COFFEE,**

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Family supplies delivered free. Send for samples and price list.

100 ENVELOPES, 8 inches long, with Name, Business and Address, on upper and lower corners, and a note blank, at ADVOCATE'S CAMP ST. N.O.

"My boy got his arm badly mashed. I objected to having it amputated, and commenced bandaging it with Darby's Compound. It flew. The arm commenced to heal rapidly, the fluid keeping it clean and inoffensive and in a short time was entirely well. I have used it in cases of burns and sores and found it to act instantly and unfailingly.—Alma Hollifield, Auburn, Ala."

## CAMP MEETINGS.

The camp meeting at New Prospect, Vaccaville circuit, Seaboard district, Mississippi Conference, will commence on Friday for the fourth Sunday in October, 1885. There will be convocations at Bellefontaine Station, on the Louisville and Nashville railroad, for ministers, on the arrival of each train, Friday the twenty-third. There will be a public tea on the grounds, where all who desire to defray their own expenses can be amply accommodated at reasonable rates.

The camp meeting at Union Camp Ground, twelve miles east of DeSoto, commenced on Friday night before the third Sunday in October. Ministers are invited, and will be conveyed out from DeSoto if they let me know they are coming. My address is Shubuta, Miss.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

EUFAULA DIST.—FOURTH ROUND.

Euclid circuit, at Euclid, Oct. 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Feb. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Mar. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Apr. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, May 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jun. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jul. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Aug. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Sep. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Oct. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Nov. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Dec. 1, 2, 3, 4, 5, 6, 7, 8, 9, 10, 11, 12, 13, 14, 15, 16, 17, 18, 19, 20, 21, 22, 23, 24, 25, 26, 27, 28, 29, 30, 31, Jan. 1, 2, 3, 4, 5, 6, 7, 8,



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## RE TRIUMPH.

Thou must be true thyself.  
If thou the truth wouldst teach;  
The soul must overflow if thou  
Another's soul wouldst reach;  
It needs the overflow of heart  
To give the lips full speech.  
Think truly, and thy thoughts  
Shall the world's famine feed;  
Speak truly, and each word of thine  
Shall be a fruitful seed;  
Live truly, and thy life shall be  
A great and noble deed.

—Bonar.

The Literary, Scientific and Theological Institute of the North Mississippi Conference.

On the day after the adjournment of the last session of the North Mississippi Conference, a meeting was held, composed of members of the conference, to consider a proposition to establish within the bounds of the conference an educational institute, modeled somewhat after the order of the Chautauque Schools. A committee of five was appointed at this meeting to mature and formulate a scheme and to select a course of study for said institute. This committee met in the lecture-room of the Grenada Collegiate Institute, on September 8 and 9. Members present, Dr. T. C. Wier, Dr. W. T. Sullivan, Rev. T. J. Newell, Rev. M. Thanes and Rev. John McChesney, the two last named brethren supplying the places of two absent members. The committee was assisted in its work also by Rev. Y. Ramsey, Jr., pastor of Grenada.

The meeting was called to order by the chairman, Rev. Dr. T. C. Wier, Rev. T. J. Newell, secretary. The following points were considered and adopted by the committee as setting forth the general plan and design of the institute:  
1. It shall be styled, The Literary, Scientific and Theological Institute of the North Mississippi Conference.  
2. The aim shall be the establishment within the bounds of the North Mississippi Conference a school without the expense of buildings or large for tuition which shall procure habits of reading and study, thereby securing a store of useful knowledge to all who may avail themselves of the prescribed curriculum. While the prime object of the institute looks to the intellectual improvement of the preachers of the North Mississippi Conference, it invites all persons who may desire to avail themselves of its benefits to become members.  
3. The curriculum shall comprise a course of reading and study, entertaining, useful and profitable, to be divided into four schools, as follows:  
The school of language, embracing English and a limited course in Latin and Greek;  
The school of science, embracing moral and mental philosophy, natural science and a limited course in mathematics;  
The school of literature, embracing general literature and history;  
The school of theology, embracing general theology and ecclesiastical history. The course of study shall extend over a period of four years and shall be so arranged as to enable the student to complete the studies for each year by one hour's reading every week-day for ten months. The reading may be done at the homes of the members and with but few interruptions to the routine

duties of every-day life. Members will be required to fill out a furnished memoranda or examination papers from year to year, indicating that the course for the year has been studied.

4. Membership in the institute may be obtained without preliminary examination on the promise to complete at least one year's course and on the payment of the annual fee of fifty cents, which is the sole expense to a member, except, of course, the cost of books. On the completion of the course of study prescribed for any one school, a student shall be awarded a certificate of proficiency in said school. On the completion of the entire four years' course, a student shall be awarded a diploma and shall be accredited as a graduate of the institute.

5. The faculty of instruction shall consist of two teachers for each of the four schools. It shall be the duty of this faculty to select the text books and arrange the course of study; to give such assistance by correspondence and otherwise as may be practicable to the member of the institute, and to receive and pass upon the memoranda of examination of each student.

6. The institute shall be under the direction of a Board of Trustees composed of the faculty of instruction and three additional members of the North Mississippi Conference. The Board shall have power to elect its own officers to fill such vacancies as may occur and to enact laws for its government and for the management of the institute.

After providing for the selection of text books the arrangement of the course of study for each year and the transaction of further important business, the committee adjourned to meet at Kosciusko, at nine o'clock A. M., December 1, 1885.

Persons desiring further information will please write to the secretary at Grenada, or to the chairman at Sardis.

T. C. WIER, Chairman.

T. J. NEWELL, Secretary.

OCTOBER 15, 1885.

## Thoughts on Giving.

BY REV. R. H. MAHON, D. D.

It is as much a duty to give as it is to pray or to sing. "Give," says the Savior, "and it shall be given unto you; good measure, pressed down and shaken together and running over shall men give into your bosom: for with the same measure that ye mete withal, it shall be measured to you again." Getting along well does not depend altogether upon praying. As we ourselves are dependent, much depends upon giving. It ought to be a pleasure to one to give. With many, however, it is actual distress. No part of religious service is so difficult to them. To sing, pray, shout; in fact most anything is easier than giving. Such ought to study that side of their Christian character and seek to develop a spirit of liberality. It can be done by honest effort and by prayer. In this way one who is exceedingly stingy may come to abound in liberality. Few people know how to give, because a call on their generosity is always unwelcome and a surprise. To give without distress, make up your mind to it. This is half the battle. When the determination to give is once formed, ways and means are easily devised. Church dues are like security debts; the obligation to pay them is acknowledged only at the last extremity. If people would study how to give to the Lord half as hard as they study how to keep from it, nothing would be easier or more delightful than giving.

What is determined to be done should be done at once or as soon as possible. The temptation to reconsider may come, yea will come, and the mind will soon begin to cast around for release from the obligation. A determination to do a good thing once formed and then recanted is a positive evil. It is a species of backsliding and leads to final apostasy. A very little thing sometimes makes men repent of their purpose to give. A little parley with the flesh always does it. Therefore do what you purpose to do while the thing is uppermost in your heart. This, besides strengthening your

conviction of right, will enable you to do twice as much as could otherwise be done. Who does not know that the man who paid his assessment in the early part of the year found pleasure in it and was able to do as much more at the close? Do not be afraid of giving. There are few men, if any, who ever got broke or came to want in that way. You may be sure people are cautious about what they give and how it goes. The object must be a very worthy one to enlist any charity; but in ordinary life investments are made with half the discretion. If a man spends five hundred dollars for a pair of horses to drive about and take pleasure with, no one thinks anything; but if he gives five hundred dollars to missions or to some benevolent work, his friends feel uneasy and fear that he is going to break. He himself thinks that one such gift is enough for a life-time. Few do so even once. High life, speculation, futures and so forth break people. Giving does not.

"There is that scattereth and yet increaseth; and there is that withholdeth more than is meet, but it tendeth to poverty." In giving we should never be determined by the ability of others, but by our own. If others neglect their duty in this respect, it is no more than may be expected of them, but it really becomes the more important that we should do our part promptly. Do not wait to see how much some one else will give. You know your own ability, therefore act, and act at once. Be liberal. Take the lead. Your generosity and promptness are needed to stimulate others. One stingy rich man in a church can spread the evil through the entire membership, while one plain poor man who gives liberally, though it be not much, will often awaken the charities of a multitude. Others will see that it does not kill one to give, but after all his gifts come back to him as the Scripture says according to the measure that he measured his gifts by. If we have to practice some self-denial in order to give, no matter. Even that is healthful. There are so few that do it that it is hardly esteemed a duty. Still if a man would be Christ's disciple he must deny himself, and I suppose self-denial would come in right here. It is marvelous to see how much a man can spare in the way of charity who practices economy and does his best, and it is equally marvelous to know the depth of joy that springs from the constant denying of one's self in order to give. A poor man spends two dollars to take his family to the show to enjoy a little recreation and nobody cared. When they assessed that same man two dollars for missions, or even to sustain his own pastor, he and his neighbors thought it oppressive. The opinion is now prevalent that none ought to give but such as have plenty, and by that is meant that nothing ought to be given to the Lord until every want of our own is met. The man who gives out of his abundance and never misses it does not know the joy that arises from a little self-denial in order to give. Until we learn to practice economy and to deny ourselves in order to give we can never be said to have come unto the likeness of him "who was rich, yet for our sakes became poor that we, through his poverty, might be made rich."

## Infidelity.

BY REV. ANGELO DOWLING.

By degrees and through centuries the Roman Catholic Church approached the doctrine or dogma of infallibility. Although asserted from time to time, yet it was reserved to the nineteenth century to witness its formal and official declaration. When the six hundred and more Bishops assembled in St. Peter's, Rome, gave their votes for the infallibility of the Pope, the God of heaven and earth decreed his overthrow. From that time forth the power of the church began to give way. All civil powers upheld by the Roman Catholic Church were overcome. Nothing in the history of the centuries is more striking than the rapid fall and overthrow of France. Prussian arms were vic-

torious on almost every battle-field. Soon the victorious forces envied the proud and beautiful city of Paris, whose fall was amid the crash of shot and shell. Even in Italy Roman Catholic power went under and the Pope himself was imprisoned at home. On this side the Atlantic the church power of Mexico was overthrown when the noble Maximilian was captured and shot.

The power of infallibility was exercised in the Roman Catholic Church long before it was officially declared. Consequently when the church taught that the bread and wine in the Lord's Supper underwent a real and substantial change by the ceremony and intention of the priest, and thereby become the actual, living body and divinity of Jesus Christ, it was a sin of high degree for any person to refuse to believe it. Many who could not believe this absurdity were excommunicated and cursed. Racks, chains, fagots and fires maintained the dogma. At last, however, groans, sighs, tears, blood and prayers prevailed in the court of high heaven, and the dogma and devil were overthrown together. It is a strange fact that just as the dogma gained ground sin and corruption gained ground. It is really shocking to read the character and conduct of the general council of Nicaea, by whose decrees Huss and Jerome were burned. This council was composed of "one thousand learned divines." Also "fifteen hundred common women were in attendance." "The reverend debauches enriched the prostitutes and burned the reformers." Wickedness gained ground in strongholds and the devil reigned in high places. All ripe for destruction.

While it is true that no other church has formally laid claim to infallibility, yet it is amusing and sometimes distressing to see the outcropping and growth of the sentiment, at least. Here is a church, for instance, that heartily and severely condemns the assumptions of the Roman Catholics as wholly unscriptural and then turn right round and preach that they are "the church of Jesus Christ," and all out of their belief and practice are of the world that they only have the sacraments. They hold and enjoy this high privilege because they are of the "apostolic succession." On what a slender thread hang such weighty things! Up rises another church, less hoary with the frost of ages, and declares its own sentiment of infallibility upon the most important feature in the whole circle of Bible doctrine. With them everything partakes of value, as it approximates the paramount doctrine of baptism—baptism, as they infallibly understand and teach that doctrine. At this point all other churches are fallible but themselves. At this doctrine of immersion, or dip, they demand more and yield less than at any other doctrine found in the entire word of God. Although members of other churches are counted by millions on millions, and themselves not more than four millions the world over, yet this comparative handful claim that they only are right, infallibly right, and the hundreds of millions of other churches totally wrong. Here they hold simply by the grip of grip. Yet another church declares and preaches ably and effectively against all and singular assumptions as belonging to the region of human ignorance, and therefore unworthy of respect and confidence. Still this other church intimates its sentiment of infallibility when the Bishop says: "Brethren, your appointments have been made after carefully and prayerfully considering every man's case. Brethren, we have done the very best for you and the several pastoral charges that it was possible to do. Go in the obedience of sons in the gospel; for the older I become the more I believe that God makes every appointment. Under this belief every worker must go; and go without a complaint escaping his lips." One feature proves all this to be right, and that feature is the success that crowns the labors of the itinerant ministry. But is the success the result of the belief or of the law which holds every true itinerant firmly bound to his vows of the min-

istry? Faithful work is the law of success. "Be thou faithful unto death, and I will give thee a crown of life."

OAKES, ALA., OCT. 14, 1885.

## Tennessee Conference.

### APPOINTMENTS.

NASHVILLE DISTRICT.—Robert K. Brown, P. E. McKendree station, James D. Barbee, Elm Street station, John P. McFerrin, Tullip Street station, Joseph B. West—John B. Hamilton, superannuated; West End Church and chapel in Vanderbilt University, Wm. M. Leftwich; Carroll Street station, Robert R. Jones; North High Street and city mission, Geo. W. Whinn; Foster Street station, James D. Scott; Hobson Chapel, Wm. Burr—Wm. B. Warren, superannuated; Alex. Green station, Edward K. Denton; Woodbine circuit, L. C. Bryan, Wm. H. Cotton; Arlington circuit, Wickliffe Weakley; Hermitage circuit, Wm. T. Dye; Centenary circuit, Sterling M. Cherry; Edney's and Bellevue, James H. Early; Park Avenue station, Hugh C. Packer; Richland mission, to be supplied by J. C. Stevens; Book Agent, J. B. McFerrin; Secretary Board of Missions, R. A. Young; Treasurer Board of Missions, D. C. Kelley; missionary to Brazil, J. J. Hanson; missionary to China, W. R. Lambuth.

MURFREESBORO DISTRICT.—P. A. Howell, P. E. Murfreesboro station, Jas. A. Orman—Greenville T. Henderson, superannuated; Stone's River circuit, G. W. Anderson; Concord circuit, Joseph J. Pitts—Chas. B. Faris, superannuated; Lebanon station, Joseph B. Erwin; Lebanon circuit, Jno. J. Pittman—Jesse J. Ellis, superannuated; Holmdale circuit, Thos. H. Woodward; Calmesville circuit, John R. Reagin—Starford Lassiter, superannuated; Gallatin station, James M. Wright; Bethphage and Castalian Springs, John G. Ray; Cairo Bend circuit, Jos. C. Roberts; Saundersville and Midway, W. G. Dorris; Summer circuit, Burkhart Ferril; Pleasant Grove circuit, Geo. M. Sanders; Goodlettsville circuit, Wm. W. Graves; El Dorado circuit, Wm. R. Keabley; Fountain Head and Richland, Jasper Nichols; Coatsworth circuit, John M. Alexander; Santa Female College, J. R. Thompson.

CARTHAGE DISTRICT.—T. H. Hinson, P. E. Carthage circuit, Matthew N. Ford; Alexandria circuit, B. G. Ferrell; Livingston circuit, Henry J. Kyle; Goose Creek circuit, John L. Bellum; New Middleton circuit, Joseph Webster; Cookeville circuit, to be supplied—Wm. N. Moore, superannuated; Wartrace circuit, Isaiah S. Napier; La Fayette circuit, Martin R. Tucker; Gainesboro mission, Henry S. Kennedy; Celina mission, to be supplied by Jesse S. Moore; Birdstown mission, to be supplied; Liberty circuit, Nicholas A. Anthony; Woodbury circuit, Zachary W. Moores; Cumberland circuit, John G. Malloy.

MCMINNVILLE DISTRICT.—T. L. Moody, P. E. McMinnville station, Azariah T. Crawford; McMinnville circuit, to be supplied by A. L. Cramer; Sparta station, Green P. Jackson; Sparta circuit, Thos. S. Culbun; Manchester and Tallahoma, John C. Putnam; Smithville station, James T. Blackwood; Hickory Valley circuit, to be supplied; Hillsboro circuit, John N. Handlie; Beech Grove circuit, David L. Thompson; Short Mountain circuit, Jno. C. Myers—Abraham H. Reams, superannuated; Hickory Creek circuit, Gervase B. McPeak; Manchester circuit, John G. Blanton; Spencer mission, Jas. G. Blackwood; Tracy City station, Robert A. Reagan; Monticello mission, Geo. D. Gannin; Colosse mission, to be supplied (by John W. Gilbert).

SHELBYVILLE DISTRICT.—J. E. Hughes, P. E. Shelbyville station, A. G. Dinwiddie; Winchester station, Wm. T. Haggard; Salem circuit, Wm. T. S. Cook; Elk River circuit, John F. Beasley; Fayetteville station, Anderson P. McFerrin; Fayetteville circuit, to be supplied; Bellbuckle station, Wellborn Mooney; Petersburg circuit, Robert M. Haggard; Lynchburg circuit, Sam'l J. Shateen; Rossville circuit, Geo. W. Cooke; Macedonia circuit, to be supplied (by J. C. Miles); Medlin and Moore's, John P. Funk; Elch Valley circuit, Wm. A. Turner; Dryden mission, Wm. P. Owen; Lynchburg and Mulberry, Thomas L. Darnell; Marble Plains and Bethel, John W. Massey; Graham Springs mission, to be supplied; Wartrace and Mt. Moriah circuit, Samuel M. Parks.

COLUMBIA DISTRICT.—T. J. Duncan, P. E. Columbia station, Wm. M. Green; South Columbia, Wm. H. Wilkes; Mt. Pleasant station, James F. Tunon; Calico station, Wm. J. Collier; Bigbyville circuit, Jeremiah W. Cullom—Joseph H. Strayhorn, superannuated; Lynnhaven circuit, John G. Gibson; Forest Grove circuit, Wm. A. Lusby; Diana Valley circuit, Geo. W. Blanton; Pleasant Valley circuit, Nathan B. L. Owing; Olive and Pleasant Hill, Geo. D. Byrne; Pleasant station, Ben. F. Haynes—Jerome B. Anderson, superannuated; Mt. Pisgah circuit, Rufus W. Seay—Adolphus M. Ezell,

superannuated; Trinity circuit, Lewis R. Andra—Henry L. Booth, superannuated; Prospect circuit, John H. Nichols; Richland circuit, Thophilus Lee; Elkton and Smyrna mission, Samuel W. Bransford—Wm. H. Idgin, superannuated; Bee Springs and Shiloh, Geo. S. Byrom; Blanche circuit, Wm. A. Leath; Cornersville and Lewisburg, Jno. M. Jordan.

FRANKLIN DISTRICT.—T. E. Kelley, P. E. Franklin station, John E. Harrison; Douglas circuit, Wm. B. Lowry; Spring Hill station, Lewis Powell; College Grove circuit, John A. McFerrin; Chapel Hill circuit, T. B. Fisher; Brentwood and Johnson, Wm. H. Doss; Bethesda circuit, Henry O. Moore; Harpeth, Richard P. Ransom; Pope and Mt. Zion, Geo. W. Barnett; Berlin circuit, Edward C. Marks; Kedron circuit, Robert P. Gray; Nolensville circuit, Wallace T. Rowland; Spring Hill circuit, Albert T. Goodlow; Bethlehem and White's, Rufus E. Travis; Unionville circuit, J. J. Comer, Thos. B. Marks—Wm. M. Shaw, superannuated; Fernvale circuit, John W. Hatcher.

SAVANNAH DISTRICT.—S. L. Peden, P. E. Savannah station, Jas. T. Curry; Savannah and Cerro Gordo mission, Wm. H. Gilbert; Belhel and Fyburn mission, to be supplied (by L. E. Covey); Waynesboro circuit, Wm. M. Queen; Flatwoods mission, John S. Curtis; Linden circuit, John W. Hooker; Lowryville circuit, Berry S. Haggard; Waverland Springs circuit, Jas. W. Fairies; Lawrenceburg and Belhel, to be supplied by W. R. McKenney; Oakland mission, to be supplied (by J. L. Chennault); Laurel Hill station, Robert M. Chennault; Summertown and Swan mission, Jas. R. Harris—W. P. Warren, superannuated; Hampside and Pisgah, Moses J. Mahory; Williamsport circuit, John G. Bolton.

CENTREVILLE DISTRICT.—Herschel B. Reams, P. E. Centerville station, Chas. S. Gahard; Centerville circuit, Isaac W. Keathley; Piney circuit, John W. Register; Santa Fe circuit, Benjamin H. Johnson; Liberty circuit, Wm. T. Harl; Waverly circuit, John W. Hensley; Standing Rock circuit, Ulysses N. M. Berry; Dover circuit, Henry S. Ledbetter; Erin and Cumberland City, John K. Lee; Dayton circuit, Jas. M. Oakley; Yellow Creek circuit, Jas. G. Hinson; Dickson circuit, Ephraim W. White; White Bluff and Paint Rock, Wm. D. Cherry; McEwen and Sugar Creek mission, Wm. P. Hickman; Warner mission, Joseph E. Cole.

CLARKSVILLE DISTRICT.—J. W. Hill, P. E. Clarksville station, Wm. R. Peebles; New Providence and Bethel, E. M. Morrill; Montgomery circuit, James E. Allison; Robert P. Gannaway—Richard W. Bellamy, superannuated; Palmira circuit, to be supplied (by Jas. M. Stamper); Ashtand City circuit, Thos. B. Reams; Red River circuit, Wm. G. Hensley; Springfield station, Robert J. Craig; Cedar Hill circuit, Henry S. Melville; Port Royal, Geo. L. Hader; Ashby circuit, Orville G. Chaffin; Salem circuit, Jas. L. Smith; Antioch circuit, Jesse G. Rice; Saline circuit, Chas. E. Heriges.

TRANSMISSION.—W. W. Pinson, to Texas Conference; Henry M. Stephens, to Northwest Texas Conference; Henry B. Blue, to West Texas Conference; Gross Alexander, to Louisville Conference, and appointed professor at Vanderbilt; J. W. Bell, to North Mississippi Conference; A. R. Farris, to Southwest Missouri Conference, and stationed at Independence.

To the Members of the Mississippi Annual Conference.

I proposed at our last session to publish and distribute the minutes promptly after each future session. This is the plan: The preachers will get subscribers at fifteen cents per copy, put the money and a list of the names and postoffices in an envelope, write on back of envelope "Subscription for Minutes" and his own name, and hand it to me at Conference, or send it by mail in registered letter. I suggest that if it be a country postoffice, the name of the county or parish be given.

The minutes of the next session will contain more matter than usual. I want to get the copy out promptly and in good style, and I may add some interesting statistics; hence I put the price at fifteen cents.

H. F. JOHNSON.

BOOK-BUYER, N. O., OCT. 15, 1885.

## Mississippi Conference Notice.

The presiding elders of the Mississippi Conference will please send me at an early day the names of the lay delegates to the Annual Conference, and of local preachers and applicants for admission who will attend our next session.

W. C. BLACK.

To thee, my God, to thee, alone I'll live,  
After thy grace and thy exampleative,  
That nurtured in my life, a glimpse of thine  
To all may shine.



I've brought it here myself, ah! I'd trust no other hands—  
But those that held him dying, to fulfill his last commands.  
'Tis worth pain, he told me, where I'll lose this weary pain,  
To live and battle for some helpless one again.  
I feel pasture fair and quiet, are rising to my view  
Maybe there's work up yonder that the Lord will let me do.  
Good-by, good-by, remember! O God, my dear ones bless—  
Deal gently with the widow, and guide the fatherless!  
Yea, wife, the hand that brought me from out the maddest flame  
Omnipotent sudden—through every change the same,  
Though I struck down in vigor, at prime of manhood laid,  
There's One still left to comfort—the strongest One of all!  
And when his voice has called me to service laid afar,  
Then take my broken helmet crushed in with many a scar,  
For down at our Bre-station they hold such trophies dear  
In memory of the firmest whose work is over here,  
You're seen the room, my lads, wherein the helmet hide,  
Unpolished, scorched and dented and unuse, side by side—  
There's Jim's who rushed so bravely through four defiance, fierce and wild,  
And lost his life in saving a little crying child;  
There's Jack's, who saved a mother, amid the crowd's despair,  
And brought her back, unhurt, unto her child;  
And your old Tom—he saved a household one by one  
but a falling turret killed him when his work was done  
My dear old mates! our captain will grant me, too, a space  
To lay my worn-out helmet within that quiet place.  
Don't fear, my dear heart, come closer; let's thank the Lord awhile  
For those young lives he gave me from out the blazing tile!"

So I've brought his battered helmet—un, sir! I could weep  
Had you but seen my husband as he gently dropped asleep,  
Had you but watched my hero as he neared his heavenly crown,  
You would understand how grandly he laid his armor down!

Sometimes I hear his whistle and his sleep across the door,  
Sometimes I, shuddering hunger for his hand upon the door;  
But I think of those fair infants that he snatched from out the fire  
How can I grudge my darling to the Coquette deathless choir?

Only—our boys are lonely, and the tears are in the eyes  
She, may the gods come somewhere where the father's helmet lies,

And read the blows and bruises and the fury flames  
As shall his little children grow worthy of his name—  
The Quiver

## The Question.

The penalty of sin is death. Of the forbidden fruit it was said, "Ye shall not eat of it, neither shall ye touch it, lest ye die." The soul that sinneth shall die, for "the wages of sin is death." Why this severe penalty? Because sin is high treason. It acts at naught the supreme authority; it is a transgression of the law of God. Law and the constituted authority to maintain and execute it is the security and the protection of every man's life, property and character. A stab at the supreme law is a stab at the well-being of all, and, therefore, must be prohibited by the strongest and severest penalty. Any less sanction would be disloyalty to the State, the guardian of all. So the Divine authority is the security of all the subjects of the Divine government, and must be maintained inviolate.

The Holy Scriptures declare that all have sinned. All history confirms this statement. The chronicles of nations and the biographies of individuals are to a large extent filled with the narrations of public and private wrongs inflicted and endured. So our observation has taught us. See the millions invested in locks and keys; see the courts and legal apparatus for the arrest, the trial and punishment of crime. So, alas! our experience gives its humiliating testimony. Who can say on an honest survey of his heart and life that there was never pride, envy, covetousness or malice in his breast; that his feet never made a crooked step, or his hands were never lifted in violence or anger; that his eyes never gave a wanton look, or his lips never uttered an untrue, uncharitable or violent word? Alas! none of us can say, touching these things, "I am blameless." As the penalty is death if some provision for pardon had not been made, the question, "Why wilt thou die?" would have been but a cruel mockery. But, God be praised; a great and gracious provision has been made whereby God can be just—just in the sight of all created intelligences—and yet offer a free and full pardon to all penitent, believing sinners.

The question, then, is most pertinent to be asked, and asked with surprise: "Why wilt thou die?"

1. It is not the fault of the Triune God. 'The Eternal Father has sworn by himself, because in all the universe there is no higher appeal -- "As I live, I have no pleasure in the death of him that dieth." And in proof of this he has so loved us that he has given his only and well-beloved Son to die that we might not perish. God, the Eternal Son and Savior, so loved us that he became poor that we might be rich, made himself of no reputation, and took upon him the form of a servant that we might become sons of God and joint heirs with himself to the fruition of immortality. He says to every sad, laboring heart, "Come unto me, and I will give you rest." He arose for our justification, and ever lives above for us to intercede.

God, the Eternal and Blessed Spirit, so loves us that he helps our infirmities, teaches us how to pray, makes intercessions for us with groanings which can not be uttered. He quickens us, enlightens and helps us to repent and believe. We do not die because God does not exhort us to turn and live, and calls us by a thousand voices to seek his face and be saved. He makes to us exceeding great and precious promises: "Ask, and ye shall receive," "Let the wicked forsake his way, the unrighteous his thoughts, and let them come unto me, and I will abundantly pardon," "Look unto me, all ye ends of the earth, and be ye saved," God gives us abundant opportunities all along our march. A thousand Sabbath anna have smiled, a thousand Sabbath bells have called us to the house of prayer, a thousand sermons have instructed, warned and invited us to be saved. God has invited and appealed to us by motives high as heaven, deep as the grave and vast as eternity, and dear to us as our own eternal welfare—motives of which no numbers can tell the value and no language overstate the greatness. The question recurs to us with increased emphasis and wonder, "Why will ye die?"

2. Why *will* he die? Morally and spiritually, we have been so circumstanced that we can not die unless we will to die. As we have seen, God does not will our death. We dare—but with reverence—go further, and say, under the gospel constitution, God can not will us to die. It is morally impossible he should if we will to avail ourselves of the freely offered salvation. It may not have occurred to you that if we die, and die forever, it must be an act of our own will. The man on the stream with his boat, with oars and ample strength to pull up the stream, and fully informed as to his situation, and yet refuses to row up, does will to go down and accept all the perils of being swept over and down the fatal cataract. The man that refuses to take the remedy, the only remedy that can cure him, wills to remain sick and to die. The man condemned to die, refusing to accept a pardon, does will to die. Just so it is with men who will not consent to use the only means of salvation. They do will to die. How this will intensify and embitter our doom!—the crushing and remorseful thought, "I am lost because I would not will to be saved." Heaven's gates

are shut against me, and I turned the  
key and shot the bolts. I am in hell  
because I would not go to heaven. I  
am dead to God because I refused to be  
made alive in Christ. How sad and  
how destructive of all rest of soul are  
these remorseful memories! How  
dread is our power and how awful our  
responsibility and how appalling the  
dire results.

3. *Why will you die?* It is to be feared millions have lived in sin, heaping up wrath against the day of wrath, have died impenitent and unpardoned, unsaved, and are now in outer darkness forever banished from God. And it is to be feared millions now living in sin and impenitence will die as they are living, and in hell will live as they eyes, being in torment. But it is written, "Thou shalt not follow a multitude to do evil." It will be no mitigation of your endless woes to be surrounded by countless thousands suffering the same hopeless doom. The rich man who had spent his life in mere sensuality and luxurious forgetfulness of God, lifting up his eyes in hell, begged that Lazarus be sent to warn his five brethren, lest they come to that place of torment. He knew the life he had lived and the example he had set, and he dreaded the effect on his brethren. He feared to meet them in that dread place of torment. Their coming would multiply his hopeless sorrows. Remember you have but one probationary life to live—but one soul. Will you be lost? *Why will you die?*

4. Why will you die? There have been thousands willing to endure sufferings and toils for others: as parents for their children, as soldiers for their country, and as thousands of ministers and missionaries have done and are doing now. There are men who have sacrificed their earthly and temporal life for patriotism, for philanthropy and for friendship. But to die forever—to be separated from goodness and God—to dwell in the dark regions of hopeless despair. Oh, what moral insanity, what dead suicide, to die, and to die by one's own obstinate and perverted will, to die in a bad cause, to die without benefit to others and without benefit to oneself, and to die forever!

5. This need not be life. Eternal life is set before us, is offered to us, is put within our reach and grasp. We, like the prodigal, may be in "a far country," but we have but to say, "I will arise and go to my Father." He is waiting to receive and ready even now to forgive and we may live forever blessed.

**PRESBYTERIAN WOMAN'S BONDS.**—It is worthy of note that the Woman's Board, at the time of the closing of the year, had contributed the sum of \$224,598.55, as noted below. Since that time the Woman's Board of New York has added \$138.25, and the Woman's Board of the North-east, \$52.58, for the convenience of \$21,815.59. For the receipts of last year and gives a total of \$225,599.69. Woman's Foreign Missionary Society, Philadelphia, \$119,287.84; Woman's North-west Missions of the same Society, \$14,809.55; Woman's Board of Foreign Missions, New York, \$7,438.31; Woman's Board of Foreign Missions, Northern New York, Albany Branch, \$5,554.32; Northern Board of Foreign Missions, Northern New York, New York Branch, \$3,892.43; Woman's Board of Missions of the South-west, \$3,014.55. Total, \$224,598.55.

MR. EDITOR: Having been very busy, spending protracted meetings and otherwise performing the duties incumbent upon an itinerant preacher, has prevented my sooner noticing the recent developments upon this subject.

First comes Bro. Hearn, in monologuing of the "twiddle-doe and twiddle-dum" style, with his *redutio ad absurdum*. Inasmuch as the plan advocated by myself "will cut both ways," and while it legally introduces a few laymen into the Bishop's cabinet, will by implication, at least, shut off the many, or "the godly number" spoken of by his brother, "whose business it is to advise the Bishop," I think this secondary result will more than offset his implied intimation that some laymen have "axed to grind." So much for Bro. Hearn's article.

Bro. West has next an endorsement of the general idea, subject, however, to the Bishop's desire for such aid; hence "no need of troubling the General Conference with the matter." The General Conference must not take action unless in the matter if said laymen are to have any legal or official rights or privileges even in the matter of advice (it seems to me), and it certainly would become necessary to secure uniformity in action that the Bishops agree among themselves as to the number of laymen desired and the manner of selecting them. For a Bishop (a comparatively stranger) to select the most suitable laymen among all the membership of a large Conference, without consulting freely with the whole Conference, would be difficult. Again, the laymen as yet should know for a year in advance that they were expected to be posted, as far as possible, upon the needs and demands of both pastors and works. This much being granted, an election a year in advance by the Conference would seem to be the most practical and satisfactory way to secure such light aid as might be needed or considered advisable in this quarter.

Now for Bro. Sullivan's "fugal word." First let me say, the spirit of Bro. Sullivan's article has endeared him to me. "Whom having not seen we love." And I wish here to disclaim any intimation as to wrong motives or methods in using the term, "axa to grind." I simply used that expression as descriptive of those who have personal interests involved. Bro. Sullivan's historical *resumé* is to this point so far as the election of presiding elders is concerned, and I suppose the church is thoroughly at rest upon that point. I, for one, can freely say that I have no wish to deprive the Bishops of any power conferred upon them now by law. Bro. Sullivan's conclusion that—(I give his own words) "If the simple election of presiding elders by the Annual Conference would be violence to the episcopal function, much more would such violence be done if the law made the appointments dependent on the will of presiding elders. To divide this power still further by adding laymen to the appointing college would certainly be a radical change in the episcopal function in our church and a destruction of the plan of our itinerant general superintendency"—might be freely granted. But how this history or this conclusion militates against his proposed plan, as suggested in my article, I fail to perceive. Had not my name been coupled with Bro. Upton's in his opening sentence, I should certainly have concluded that my article had no place in his mind when his reply was written.

A few words now as to the plan proposed so far as endorsed by myself. Says Bro. Sullivan: "The Bishop seeks information from his cabinet." Say I: Let the law recognize and ratify the usage of our Bishops, and state that the presiding elders are such cabinet, leaving them with neither more nor less power than by usage they now possess. Says Bro. Sullivan: "The lay delegates to the Annual Conferences have a kind of official access to the Bishop and to the presiding elders during the sessions of the Conference." Say I: Let certain chosen laymen have a real official access to the Bishops, etc., during the sessions of Conference, with no more authority or power over the appointments than the other advisers by usage of the Bishop possess or exercise now.

This plan proposes to give the historian much light and help from the lay members as may justify him in rejecting gratuitous advice, and still enable him to feel satisfied that the pastors and people, being both interested in the result of the investigations, have both an equal opportunity for a hearing and equal privileges in the way of advising him as to how he can best arrange the works and station the preachers for the largest measure of success. The glory of God and the salvation of the world are certainly the ends aimed for by Methodism. "The wisdom of the serpent and the harmlessness of the dove are both needed for the accomplishment of this result, and nowhere are these peculiar gifts and graces needed more than at the centre, from which these influences should radiate to the extremities.

F. D. VAN VALKENBURGH  
KRECHIN, LA., Oct. 16, 1885.

There is no honest work that a man does for another, which he will not do as unto the Lord and not unto men.

Mr. Editor: The general tone of all that I have ever read or heard on the subject of pastoral visiting seems to imply a prevalent delinquency on the part of pastors in this part of the work. That it is the duty of pastors to visit "from house to house" is generally admitted. It has been said that a house-going presbyter makes a church-going people; but Mr. Moody, I think, has said that the laity ought to visit more, and the church ought not to expect the preachers to spend too much of the time in visiting from house to house. This sentiment cordials with the prevailing opinion on this subject, and it is mentioned in this connection simply to call to mind this fact that there are two sides to this question; and while this writer would not, in any respect, depreciate the work of pastoral visiting, something in the line of experience suggests that a recognition of duty on the other side is necessary to success in this work. In the midst of the silence that has so long prevailed concerning a matter in which the church is so closely connected, it may be a surprise to many to hear it stated that the members of the church have their duties to perform in the work of pastoral visiting.

pastoral visiting.

Methodist preachers are disposed to do their duty in this respect, and, with a few exceptions, they are noted for their diligence in hunting up the wandering members of their flocks and feeding all over whom they have the care in the household as well as in the congregation at the church. "Oh, how the members of the church could help the pastor in this work! He goes among them a stranger. They see him and hear him preach. He introduces himself to them. He is desirous to know all the members of the church and learn all about their needs. He is among them to do them good and to seek the lost and bring them to Christ. He is there to save souls as a minister of God." The pastor is the servant of all, though in authority in the church. How easy it would be for Bro. A. to tell the preacher where he resides, invite him home with him, or insist on a visit as often as practicable! And so with Bro. B. and Sisters C. and D., and all. How it would encourage the pastor for all his members to be in their places in the church to receive their portion in the ministry of the word and do their part in the work of the Lord. Some of the members wonder why it is the preachers visit some families more than others. The reason is there is an open door to some places and not so to others, and some members never prepare the way for the pastor's visits.

One of the most important duties of a pastor is to have to go and "hunt up" absent members who never go to church and invite them to church, *their church*, to hear him, *their servant*, preach. Something seems to say to the hunter of church members, They do not wish to have the services of a minister of the gospel. In this work the preacher feels like a father whose son without cause has left home and wandered away in dangerous places and cares not for the solicitude of loving ones at home. There is a possibility of expecting too much of pastors at this point. When persons who are able to attend public worship habitually absent themselves from the house of God, expecting to have their ministerial needs all supplied by pastoral visits, it has a tendency to weaken rather than strengthen the church for aggressive work. That there are such cases there ought to be no reasonable doubt. There are many persons who make but little preparation to attend church. If the pastor will visit them occasionally, they can get all they desire in that way. As a denomination, the Methodists have been, and are still, very accommodating in the work of supplying the people with the gospel, and the consequence is our people demand more of their preachers than almost any other people. There is a growing tendency in the church to develop a religion without the principle of self denial.

It is evident to all who have honestly studied the question that God intended the church, as a body, to be the powerful organization in the world for the promotion of his glory. To accomplish the work of the church the cooperation of the members is necessary. To have this there must be a union of the members in the body; they must be one in Christ. This implies a relation of members of the church to each other, and the existence of obligations that they are under to each other, distinct from anything implied in the idea of pastoral visiting. We may not be able to comprehend all that is implied in the union of the members of the body of Christ; but we can understand that it is necessary that each member should perform its office in the body. There is need of every member. The members must be in sympathy with the body and with the different members of the body. Taking the view of the matter, it appears that there is an undeveloped power in the church which can not be brought into exercise by pastoral visiting, but requires an assembly of the saints and communion with the people for its fruitful employment. If, instead of one in five, the members were regular attendants at the public and social meetings, their visiting had more religion in it, though pastoral visiting would be more profitable.

Clinton, La., Oct. 1, 1893.

A straight line is the shortest  
moral, as in mathematics.

MOUSTER CITY, MISS. ✓

Mr. Editor: We have just closed an eight days' meeting at this place, which resulted in the accession of twelve new members, in addition to a good number of members who have moved in from other parts of the country; in all, twenty-one. I can say that Gloucester City is the only religious road town I have run across yet. We moved our church, which stood out from the road about a mile, into town and had it ready for use at our fourth Quarterly Conference. We had a pleasant session; four good, strong men made application for recommendation to the Annual Conference for admission into the travelling ministry. After a close examination they were all recommended. We protracted the meeting until we captured some of the most substantial men in the place. Bro. Little, our presiding elder, preached for us until Tuesday. On that day he rounded up with a farewell sermon that was answered by showers of tears and many a "God bless you." We did not have time to pass a resolution of thanks or anything of that sort in the Conference, but our love and sympathy will be none the less deep and lasting for so noble a man and so good a presiding elder as the Methodist Church has got within her borders. Bro. Skipper, of Meadville, came down just in time to take the place of Bro. Little. He, with the help of Bros. M. Whitehead, George Anders and Nathan Roberts, held the fort until Sunday night. The church is greatly revived. This makes the third meeting held on Antie circuit since my last report. Total number of necessities since my last letter, thirty-eight.

to H. DRADFORD.

MORTON, MISS. V

Mr. Editor: The Shiloh Camp Meeting began on Thursday night, the eighth instant, and closed on Monday night. The weather was delightful and the attendance large. We had full corps of preachers, viz: Festus Stunt, Sibley, Kendall, Nicholas Miller, Long, Clark, Robinson, L. and our presiding elder was at his post although still in feeble health. There were only a few accessions, yet the meeting was spiritual, resulting some twenty-five conversions. It was a rejoicing time to Christians. The best order prevailed that I ever saw at a camp ground. Gov. Lowry was present one day mingling with many friends in this, his home county. A marriage under the tabernacle Sabbath evening was a novel scene at a camp ground. We think Shiloh destined to be a noted camp. This

the fourth meeting since it was revived. This first camp meeting ever held in the county was over fifty years ago. This is a hallowed battle-ground, and visitors are still follows the Lord's banner.

C. M'DONALD

do

NATCHEZ, MISS.  
MR. EDITOR: Sunday night, Oct. 4, I closed a most excellent mass here at Wesley Chapel. I was assisted by Rev. W. W. Hopper, whose pungent, practical sermons and the careless sinners, startled the bold sinners, fired the lukewarm quickened sinners. The good was done principally among the membership, but we had twenty-eight conversions and sixteen accessions to church. Bro. Hopper is now assisting Bro. Mounger at Jefferson Street, a favorable prospect of a revival.

there J. V. RE

BIG ROCK, MISS. V  
 Mr. Editor: I am requested by  
 preacher in charge, Rev. L. J. J.  
 to report the financial and spiritual  
 condition of the Winchester circuit  
 follows: The assessments to date  
 been very nearly paid, and the pros-  
 pects flatter us that payment will  
 be made in full before the close of  
 Conference year. The Board of  
 Stewards are active, energetic and  
 zealous in the work assigned.  
 The spiritual interest of the  
 work is good. Of the seven  
 meetings already held all gave evi-  
 dence of renewed spiritual strength.  
 A quickened zeal was manifested  
 in many instances. Although the  
 seasons of the present year have been  
 comparatively few, we account it a  
 fact that nearly all are in the  
 work. The last Quarterly Conference  
 work was held at Big Rock, on  
 the first Sabbath in October; the  
 singing was continued several days  
 presence and labors of the pres-  
 byter during the meeting was ap-  
 preciated in the church and  
 homes of the people, and as this  
 his fourth year in the bounds of  
 Meridian district, we may expect  
 him again in these bounds, and  
 memory will over-remain a bless-  
 ed boon to us in the future.

sympathy NED, M.

different thing that there is a church exercise requires the communion employ-five, all attendants, sings, and in to it, could be

ALEXANDRIA, LA.

Mr. EDITOR: I have been rejoiced to state that the Spring Creek Meeting was a success, and in fact I can bear personal testimony. The exercises beginning on a night lasted three days, during this time there was a steady shower of the harvest all culminated Monday night in a cloud burst of the most powerful meetings writer ever witnessed. The many radiant conversions, and respect at least, like Pentecost church revived. The president of this district, Bro. Cooper, control by virtue of long and

acquaintance and many neighboring ministers were present and laboring in the spirit of the Master. Bro. Wilson Moore, in the bounds of whose work the meeting was, and who is in his first year, is much beloved.

J. M. UARD,

BERWICK, LA.

Mr. ENRIST: "The Lord hath done great things for us" at Berwick - one of my side appointments on the Morgan City and Pattersonville work. Last night brought to a close the very best meeting of ten days' continuance I ever enjoyed. We have no church at this point. We held the services in a school-house. Results: The whole town blessed, twenty-five members joined the church, about the same number or more soundly converted, six infants and five adults baptized - all of us filled with the Holy Ghost. About forty or fifty witnessed for Jesus last night. One good brother says we shall have a church, and I am just in receipt of a letter from another brother offering us a lot on which to build the same. "We" are "as them that dream" Glory be to God! The Lord Omnipotent reigneth! To-morrow we begin in Morgan City. We shall gain the victory.

A. E. C.

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The Christian has a hope, but this can not be end of the wicked, as the objective point of their hope is "the empty vanishing things, glided over with the thin appearance of good," and because the basis of their hope is impotent and perishable. The Christian's hope is distinguished from this worldly and vain hope because of the excellency of its object and the stability of its foundation. Is it true that the

Christian has a hope? If so, what is the nature of it, and what are its characteristics? Hope is both mental and moral. The first is not so much an implantation—an impartation and inspiration as the second, but is a result merely of man's own securing—a consequence of having obeyed the commandments of God and is based upon external evidences which reside in mental consciousness. This is very beautiful and good as far as it goes, but it is all the man side of religion and is not connected with the God side and just here many souls are hindered because they have not united the two—the man side and the God side. Those who rejoice in this hope claim that it is properly founded, and point you to the foundation offered to mankind in the Scriptures, but fail to appropriate it to its proper and virtuous application. The true and only foundation of hope fails to become hope without the proper application of its virtue and power. Unfortunately, this application is not made by many who look at the whole matter of salvation as a mental process. Man may of times very easily proceed thus far without the agency of the Holy Ghost; but, indeed, there can be no real or genuine hope without the agency of the Holy Ghost, making personal application of the blood of Christ, in the work of regeneration. The hope of the Christian is, therefore, a moral hope, or a hope in the moral nature or soul. It is hope within. But what is this hope? It is desire and expectation mixed and faith and properly founded, for with the proper foundation desire and expectation may exist without hope, the desire being fixed in the heart, the seeks until expectation is planted in the heart through the agency of the Holy Spirit. The Apostle Paul testifies upon this point, "Now the God of all joy will you with all joy and peace in believing that you may abound in it *through the power of the Holy Ghost*." Hope we here find is an impartation of the Holy Ghost, and here is a eternal or soul consciousness, "the hope we have as an anchor in the both sure and steadfast." We find that the apostle clearly demonstrates the fact that the Christian's hope is moral—a hope within as an implantation of the Holy Spirit. This hope is several beautiful characteristics, a "good hope," a "lively hope," both "sure and steadfast," it is "not ashamed," it is encouraging in triumphs over difficulties. It is "called to this hope" and "abound in" it, "not be ashamed of it," and "not be moved from it," should "hold fast to" it, "continue in" it, and "rejoice in" it; but hope of earth's pleasures. This leads to patience and purity of happiness, and here is the why we should seek the fruit of the Holy Ghost to the end.

But what is the ground or the Christian's hope? It is Jesus Christ. "Other foundation no man may than that is laid, which is Christ." We claim that the hope of the Christian's hope is in Christ, once crucified, dead and dwelling in the heart, which he purified by his blood. "The reason, therefore, of man's moral improvement, by an application of the vicarious power of the blood of Christ, is through the agency of the Holy Spirit, who is the 'reason' and proof of it," St. John says; "Which were of blood, nor of the will of man, nor of the will of man, but of God." The Apostle Paul says, "Be ye again, not of corruptible seed, nor of corruptible, by the word of God." "By no human generation, or means; but of incorruptible, and heavenly principle, which is liable to decay nor to be effected by change and chances to which many things are exposed."







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

Rev. T. A. S. ADAMS, D. D., Rev. J. T. SAWYER, Rev. W. L. O. HUNNICUTT.

THURSDAY, OCTOBER 29, 1885.

Our church schools are well attended this year. We have no fears of their success if true to the spirit of their origination. Secular education, however cheap, will not purchase or pervert the conscience of Christian parenthood.

The war cloud in Europe thickens. It is difficult to understand the political horoscope and forecast this event of a day. One thing seems evident and imminent—the decadence of Turkish power on the map of Europe. Which consummation is devoutly to be wished by every intelligent Christian.

A pastor said to us a few days ago: "The Advocate readers on my work are my most reliable and almost only contributors to the pastor's salary and other church enterprises." Just so. And every observant preacher will give like testimony. If so, is it not self-interest—to plead no higher motive—to circulate the church paper. Brethren, help us to help you.

Attention is called to the excellent article of Dr. M. on our first page. His points are well taken and presented with the clearness characteristic of the man. These words of his ought to be read and reread and written upon the doorposts of the heart: "A determination to do a good thing once formed, and then recanted, is a positive evil. It is a species of backsliding and leads to apostasy." But few look at the matter that way; yet it is sound philosophy and correct theology. On that subject the church needs line upon line.

This from the Central Christian Advocate is "mighty interesting reading," and is respectfully commended to brethren in a lower latitude: "Bishop Foss said at the recent session of the Des Moines Conference that in a Norwegian Conference which he once held, although there were only 2,200 members under its pastoral care, the pastors reported 2,400 church papers taken. We know that the German Methodist pastors report nearly the same results. In many charges they obtain a subscriber from each family of the congregation. There is but one way to produce such results—personal solicitation from house to house. The aim of the publishers is not simply to secure so many subscribers, but to furnish the intelligence that helps to produce a faithful, energetic and intelligent membership that will work hand in hand with the pastor.

"Since writing the above a letter from the pastor of a small charge in one of our patronizing Conferences brings us twelve new subscribers, and he says the canvass is not yet complete. He says: 'I take a paper into the pulpit on Sunday, and present the matter to the congregation when I make my announcements. Then I say that I will call upon them in their homes during the week. On Monday morning I take a paper and go from house to house. And I always meet with success.'"

The intolerance and aggressiveness of the Romish Church is asserting itself more and more with the increase of numbers. Whereunto this thing will grow unless arrested by an aroused public sentiment is readily seen by a glance at Roman Catholic countries or a slight examination of history. The latest is from the Western Watchman, the official organ of the Romish Church in St. Louis. A correspondent inquired if it was proper for a Catholic to listen to the prayers of a Protestant on any public civic occasion. The Watchman makes reply in a spirit at once silly and malicious. We quote some sentences as follows:

"The Catholic position can be summed up in a nutshell: Catholics can not take part in heretical services. The reason is given in answer to the question in the catechism: 'How can we become partakers in another's sin?' Every heretical service performed in this world is a sin—a formal sin if done in defiance to the church's authority, a material sin if done in ignorance and without malice. \* \* \* Preachers are bad company. If you have no business with them, stay away from them. But if they obtrude themselves and you can not escape, listen to their preaching and their prayer as you would to the utterances of a hypocrite or a drunken man under like circumstances—respectfully, because of the Being addressed."

## A Church Dedication.

We had the pleasure of spending Sunday last at West Station, a flourishing village on the Illinois Central railroad, about seventy-five miles north of Jackson, and in the bounds of the North Mississippi Conference. The excellent pastor, Rev. G. W. Brown, had our promise for six weeks or more to be present on the interesting occasion of his church dedication, otherwise we could not have been absent from the great revival yet in progress in our pastoral charge. Reaching West about half-past eight o'clock on Saturday night, we found Bro. Brown in waiting to extend a cordial welcome and conduct us to his parsonage-home. Often have we traveled up that superb road, but never did fields and woods look so glorious. There was not a fleck of cloud in the sky, and the full moon waved her silvery banners with unchallenged splendor. The snowy cotton fields glistened with moonbeams, while every autumn leaf and blade of grass wore a robe of burnished silver. The evening air was crisp and exhilarating, at once a fit preparative for nature's "sweet restorer" and a prophecy for a bright, beautiful Sabbath day.

Sunday morning dawned cloudless and glorious, and from far and near the people called Methodists and their friends, early began to prepare for a day in the courts of our God. Before eleven o'clock the beautiful little temple was filled to its utmost capacity, and some were compelled to remain outside or go away. The building is quite a gem of a village church, and is a worthy memorial of the liberality of the community and the indefatigable zeal of the painstaking pastor. The roof is half Gothic; the windows, high and narrow; the ceiling of proper height for acoustic effect; the pews, comfortable and admirably arranged, and all the appointments about the pulpit and chancel according to approved Methodist purposes. We want specially to commend all building committees who have an eye to comfortable pews. What martyrdom has been suffered on account of narrow, straight-backed seats in a church! Bishop Kavanaugh said on one occasion that he had no doubt souls had been lost because of miserable, heathenish church pews. They were kept away from preaching on that account, or, if present, were too uncomfortable to listen to profit.

At the conclusion of the sermon a collection had to be lifted to pay off a balance of indebtedness against the Building Committee. Three hundred dollars was called for, and about three hundred and thirty subscribed to a little while. It was cheerful giving, and all seemed delighted at the result, and none so much as those who gave most. This concluded, the house was formally set apart from all unhallowed or common uses. It has cost about twelve hundred dollars, and was dedicated free of debt. An address to the Sunday-schools in the afternoon and another sermon at night filled up the measure of a day's blessed labor. What preacher, called of God to stand between the living and the dead, can enjoy a Sabbath without the privilege of preaching at least once! We do not, however, recommend *three* as a necessary preventive of backsliding.

The occasion was the more enjoyed by the writer in meeting friends and parishioners of his early ministry. Thought traveled back over those fifteen intervening years and the clear manifestations of Providence noted here and there. Bright and happy years have they been, albeit full of labor, not unmixed with trial. We never met the loyal, loving Methodists of old Black Hawk circuit, who sustained and cheered their boy pastor, without displaying somewhat of the apostle's feeling in his interview with the Ephesian elders. If they received little of edification and instruction from him, he caught much of the spirit and power of a true Methodism from them.

Bro. Brown reported well of his charge. The collections will all be full, with a substantial advance along the whole line of church administration. He is a man of books, great and small. We mean *collecting* books, with the names of subscribers to the various connectional claims, and the debits and credits carefully balanced. He keeps an exact account with each fund, and knows to a nickel its present condition and future prospects. We made this observation without his knowledge.

Our home was at the parsonage, where the honor of the Lord dwelleth, and whose abelter we hope again to enjoy.

We take pleasure in inviting North Mississippians to consider the movement in their bounds in the interest of home education, an account of which is given on the first page of this issue. It is localizing the Chattanooga idea, with some important modifications.

## "Race Prejudice."

This is the subject of a very readable article in the North American Review, for November, by Gail Hamilton. She is one of the sprightliest of American writers, and in this paper discusses a subject of never-failing interest to Americans—particularly to Americans in the Southern States. We have not found ourselves able to agree with her on prohibition altogether, nor with some of her theological knight-errantry; but we are very nearly of one mind on this living question. She very properly argues that the social mixing of the races is a matter of no concern to the churches. And the more it is tampered with and dogmatized about, the worse for both races and the peace of the country. It is true that the Negro hugs his race instinct as closely as does the Caucasian, and to legislate against it is as futile as unphilosophical. We reproduce the following from the article in the North American:

"If the races are providential, the race line is providential. If it is God who made the white man white and the black man black, it is God who made each choose to consort with his own. To say that Providence intended the race line to be perpetuated is not to lay to Providence the bondage, injustice and anguish which have attended its perpetuation. It is abundantly worth while to throw life and treasure and national existence into the resolution that no human being shall be enslaved. It is better to die a thousand deaths than to do this great wrong against man and sin against God. But it is not worth while to put even the contents of one contribution box into an attempt to secure by external pressure what is much better left to the working of natural cause, the adjustment of social relations. It is kicking against the pricks when there is no occasion to kick at all."

"Nor will it be had discipline for the Congregationalists to tarry in Jericho until their beards be grown, and they have learned that while we have the right and are under obligation to demand in the South absolute political equality and civil rights for all, we have no right whatever to meddle with the social relations or the ecclesiastical affinities in the South; that we might just as reasonably refuse to help to educate their ignorant masses unless the white will wear a three-cornered hat instead of a derby, as refuse it unless the white and black will go to the same church; that, in short, the pigments of Providence are not obliterated because we stubbornly prove ourselves to be color-blind."

## Liberal Demands.

A convention of infidels, composed of representatives from the United States and Canada, has been in session at Cleveland, Ohio. They indulged in the usual tirades against the Christian religion, and resolved upon the overthrow of her peculiar institutions. The following from a press telegram indicates the spirit and aims of the reformers:

The Liberal League, composed of infidels from all the States and Canada, held a session yesterday, having changed its name to the Secular Union, and elected Robert G. Ingersoll president. Mr. Ingersoll, in thanking the union for electing him, said that the union demanded the repeal of the Sabbath, the taxation of church property, and the abolition of chaplains in the army and navy, and in Congress.

Mr. Ingersoll's infirmity is omniscience. He has long since overshadowed the Almighty—in his own estimation—and has been paid for it by gaping, curious Christians at the rate of \$20,000 a year. But he has ceased to be a sensation, and lecture receipts will begin to decline. How the unseemly vagaries and blasphemies of that man, whose mind, logically, "is a vast howling wilderness," and whose writings are singularly destitute of one plausible argument, should ever affect a person of the least discernment, we can not imagine. The number of infidels in this country to-day in proportion to population is doubtless less than in the time of Tom Paine. These heretics corrode for awhile and then go out in darkness. They can never harm the church of the living God. Its foundations are deep-laid, and the assurance is infallible and eternal that the gates of hell shall never prevail against it. The lesson of such conventions, however, is an appeal to Christians to exhibit greater courage and an unbroken spiritual unity.

Sam Jones has begun his labors in Birmingham, Ala., assisted by Sam Small. The usual crowds attend the three daily services. The great tent, which was used at Nashville, capable of seating 4,000 people, has been secured for the occasion. One telegram stated that a thousand or more persons were unable to find standing room in the tent on Sunday.

## Little Things.

BY REV. J. H. A. AHRNS, D. D.

A few years ago I heard a friend philosophize and say that a man could not for any length of time be occupied with little things without becoming little. That friend has since that time attempted many great things without becoming great. A truly great man is great because he appreciates the importance and utilizes the many little things pertaining to his situation and circumstances. On the other hand, the man of great pretensions, but of little practical worth and value, is he who always designs to accomplish something great, contemplates great enterprises, expects to put great agencies in operation, looks for great results and talks "big." The great has its constituency in many little things. The hour contains sixty minutes; the dollar, one hundred cents; the edifice, many little stones, planks and nails.

The Christian character—the highest good beneath the sun—is not acquired solely by attending great revivals, hearing great discourses of great preachers, but rather, after having been converted, by the renewing influence of the Holy Spirit, by conscientiously heeding and scrupulously obeying all the commandments of God. The least sin is a sin unto death, and the apparently unimportant Divine injunction is of great moment. We can not be too scrupulous; it is impossible to be too exact. A small leak will sink a great ship, a small break will bring about a disastrous inundation, a little poison will result in death and destruction. When the apostle asserts that whosoever offends not in word is a perfect man he designs to teach that perfection requires rigorous abstinence from all sin, however insignificant and harmless it may be deemed by the world. Many never attain to Christian perfection because they do not exclude the "little foxes" which devastate the vineyard of the converted heart. These foxes are envy, hatred, covetousness, sensuality, worldliness, pride, pugnaciousness, vanity, misanthropy. These sins are not avoided because they are scarcely deeded sins. They are foibles, weaknesses, about which God would not deign to be concerned.

In the business man it is also the close attention paid to little things which ensures success. Should he not close that small leak in the roof, the whole house will go to decay. If the rotten sill is not repaired, the whole house will settle and fall. If he be reckless in making useless little outlays, he will certainly fail in business as if overtaken by a severe loss. Refusing to pay little debts, we are dishonest—the same as if the debts were large. Giving, in selling, fifteen ounces for a pound is roguery—the same as if the loss incurred was great. Telling a little lie makes us a liar. Appropriating to ourselves what belongs to others, if it were but to the value of a copper cent, makes us a thief. Jesus assures that whosoever hates his brother is a murderer. Small moths create and have in the valuable carpet; a small mouse-hole in a grocery will entail great loss; those little, but terrible little "velocipedes" will keep even a great man awake all night. A good business man who handles daily thousands of dollars will not refuse to pay a just bill to the amount of five cents, but he will also, if need be, enforce the payment of ten cents due him. This exactness—penny-pinching they call it—astonishes many mortals of great designs. They do not perceive that it is this very trait of character which made that business man what he is—a tower of strength. Besides, if the payment of small debts is not insisted on, large debts can not be paid, nor would the ability ever exist to make large donations to the cause of God.

Sometimes I have thought that preachers often fail to ensure success in their important avocation because they appreciate not the value of little things. Fathers and mothers have been won for the church by the loving attention paid by the preacher to their little ones. Many dream dreams of greatness. They want to be great men and preach great sermons, but seem not to know that such sermons are not the product of great effort, but developed little by little. They are the outcome of close observation, diligent and constant study, habitual and prayerful meditation. They require incessant work—reading, thinking, writing, rewriting, expunging superfluities and insipidities, correcting, and finally, a delivery with fear and trembling. They want a great revival, but seem not to think that those who come to the mourner's bench at night are those who during the day had been visited by the faithful pastor, beseeching them to be reconciled with God; that those who present themselves for membership had previously consented to become members upon treaty by the man of God. The preacher who

is diligent as a pastor, making the acquaintances of young and old in the families to which he has access, interesting himself in each, even the poorest member, arranging for good ventilation of the auditorium in the summer, for good stoves and fires in the winter, who has a good word for each and all—who is often found at the bedside of the sick, not disdaining to nurse the sick all night, weeping with them that weep—who looks after the little ones in the Sunday-school, providing them with a healthy literature—who will not rest until every family of his charge has been supplied with a copy of the CHRISTIAN ADVOCATE, and every child with a Sunday-School Visitor—the preacher who attends to these and other little matters will meet with great success, though he be not a great preacher.

## The Lord's Money—How Spent.

It is absolutely remarkable how much of the Lord's money is spent for other than the Lord's business. I find many men, members of the Methodist Church, who can not pay their quarterly tithes this year because they spent the Lord's money in going to the Exposition at New Orleans, and two or three of them have said: "Well, I would give twenty dollars to missions this year, as I have been doing for years past, if I had back the money I spent at the Exposition." "But, my brother," I said, "was it your money or the Lord's money you spent at the Exposition. If it was yours, why, then, it is all right; but if you drew on the Lord for twenty dollars, you ought to pay it back. It is not right, not fair, not honest to take the Lord's money without asking for it, and then refuse to return it. Doubtless you promised yourself at the time to return the money with interest. You have held back the Lord's money all the year, and God has been forced to borrow money and pay interest on it. Suppose some man—one of your neighbors—were to treat you in a business transaction as you have treated God, what would you think of him? Would you think him a trustworthy, honorable man?"

One man said: "Oh, yes; but God is not pressing me as my other creditors are doing." "Is that any reason why you should take advantage of him? (God has put you on your honor in all these matters as no other creditor has done. He takes no deed of trust on your property, asks for no security, demands no collateral, draws up no papers, does not ask you to sign a note, but takes you on your honor, and now you are about to forfeit that. What would you think of a similar transaction between man and man? Really, my brother, is there any difference between the principle of common honesty that underlies transactions between men and that which underlies transactions between a man and his God—between a son and his father. If your son were to tinker and trifle with you and your money as you propose to do with your heavenly Father and his money, what would you think of him? Would not such a son be a grief and disgrace to you?"

Another brother said: "But my land, my money and my property are my own, and I will do with them just as I please."

"Oh, no, my brother; you, yourself, are not your own. God bought you with a price, even the blood of his Son. This is God's world—God's land on which you are surviving. He has loaned it to you. This house was made out of lumber sawed from God's trees. The clothes you wear were made out of God's wool and cotton. The bread and meat you eat are God's bread and meat. You drink God's water, you ride and plough God's horses, breathe God's air and live on God's bounty every day. What you give you ought to give most cheerfully, as an act of gratitude for God's great mercy and goodness to you. If you show yourself trustworthy with what God has loaned you, he will give you more. If you are unfaithful in the little you have, you would also be unfaithful in much if you had it. God knows you. He knows the secrets of your soul. He has tried you and proved you. He knows how unfaithful, how unreliable you are.

GILDEROY.

VERONA, MISSISSIPPI.

## A Conference Book Agent.

BY REV. T. C. WIER, M. D.

Some time ago there appeared in the ADVOCATE, over the signature of Rev. G. W. Bachman, of the North Mississippi Conference, a suggestion in accordance with the above caption. Formulated into a proposition it might read thus: "Let the Bishop appoint some one member of each Annual Conference to act as book agent, whose duty it shall be to travel throughout the Conference and sell and distribute the books and periodicals of the Publishing House." For

several reasons the proposition seems wise and good.

1. Bro. Bachman is one of the most successful book sellers of his Conference. For some months past he has been engaged specially in this work. He has a practical knowledge of the work—its difficulties and its methods of success. His opinion, therefore, carries weight with it, and is entitled to favorable consideration.

2. Not many preachers have a talent for selling books, and few acquire a tact for this kind of work. The writer puts himself down as a sorry book seller, and in doing so puts himself into line with not less than three-fourths of the preachers of his Conference. Perhaps I would be safe in saying that nine-tenths of the itinerant preachers of Southern Methodism are sorry book sellers!

But it is made the duty of every preacher to "see that all the people are supplied with our books and periodicals." True. If all our four thousand itinerant preachers were good drummers and assurers for the Publishing House, hundreds of thousands of books could be sold annually. The conception is a grand one; but so far it is comparatively a practical failure. Our authorities and book agents have exercised a marvelous patience in the process of incubation upon the idea that our preachers should and would sell our books. But as yet little result appears commensurate with the time and patience bestowed. Let us, then, try some other plan. The appointment of a book agent, or colporteur, for the Publishing House in every Annual Conference.

3. The appointment of such an agent would concentrate and individualize responsibility and secure better skill and greater success. A responsibility like this distributed among the preachers of a Conference bears with little weight upon any one man. But let one man, judiciously selected, be appointed to this work, and the result would be greatly increased efficiency and success.

4. A book agent for the Annual Conference would be in harmony with the principle of division of labor, as taught by political economists. "Jack at all trades and good at none," "too many irons in the fire," and some of them will burn, are rough old "saws," but they do execution along the line of our argument. A preacher in the pastorate has many and diverse duties to perform. Let these diverse duties be wisely distributed, and we shall reap whatever benefit comes from a judicious division of labor.

5. Finally, the appointment of a member of Conference to this special work need not do away with the responsibility of the several pastors to distribute our books and periodicals; but, on the contrary, it might aid the pastor at this point and render the old plan more effective. Moreover, the preacher so appointed, and traveling at large throughout the Conference, would be of great assistance to the preachers in their protracted meetings and revival efforts, contributing thereby to the success of the regular pastoral work. The services of Bro. Bachman in this particular, as rendered at various points, have been greatly appreciated by the brethren.

## Louisiana Educational Society.

MR. EDITOR: This society in the promotion of the purpose of its creation has been endeavoring to organize auxiliary societies, reading clubs, literary and library associations in order to create and foster a sentiment in favor of public education throughout the State.

It also at the last session of the Legislature presented several laws providing for the better education of the school-aged children of the State, and for obtaining means for increasing the educational resources of each parish.

These measures were only partially successful. It has, therefore, been deemed wise to push the work with increased zeal next winter and spring. Indulging the hope that complete success will crown the combined efforts of all good citizens interested in this laudable cause, this society has engaged the Rev. A. D. Mayo, of Boston, Mass., to lecture throughout the State during the months of February and March next on the subject of "Public Education." This distinguished educator, so well known throughout the land, having for years taken the deepest interest in our Southern education, is fully worthy of your confidence and support. He is personally and favorably known to most of the members of this society, as well as to many in this city. In this effort we naturally seek the co-operation of the press, and trust you will aid in this good work by publishing editorially on this subject and doing all you can to arouse a deep interest in this matter.

Requesting your earnest attention to this subject, and soliciting an early reply, I am, Very respectfully,

I. L. LEVINT, Sec.

NEW ORLEANS, Oct. 19, 1885.



## Pulpit Habits.

MR. EDITOR: I have just scanned "Astar's" article on "Shocking Pulpit Habits," and am glad there is one who has the courage to frown down this modern clerical profanity. It has always reminded me of the swelling importance felt by the small boy when he first learns to swear big words. How humiliating and disgusting it is to all Christian people to hear, from the pulpit all sorts of irreverent and coarse appeals to the deity—sometimes coupled with jests to excite the mirth of the young!

Bishop Andrew in his last hours warned the young preachers against this thing; but time has only added to the growth of this sinful habit, and I sometimes think we excel the Northern pulpit in irreverent and hilarious worship. I believe a great deal of infidelity and callousness of feeling in the young has been the result of these thoughtless, wicked manners in our generation.

LEA WILLIAMSON.

## "KNEELING STOOL"—"ASTAR"

MR. EDITOR: The most excellent and timely article on "Shocking Pulpit Habits," by "Astar," has my hearty approval, and many more bad habits might be mentioned; but, perhaps, enough for the present, except one. A presiding elder, at eleven o'clock, on Sunday, at quarterly meeting, in one of our handsomest churches, and before one of our most refined congregations, took up the glass pitcher from the board, turned it up and drank, leaving the drops of water dripping from his tobacco-stained moustache, although a silver goblet was at hand. How are we to excuse such as that?

But I took my pen to write about that "kneeling-stool." That would do damage, I dare say, in some of our best churches unless all the pews were provided with them. Strange as it may sound, I knew a most popular minister to be criticized for kneeling on his handkerchief while there was a nice, clean carpet on the floor. Once more: While in camp in Virginia a very distinguished minister came to our regiment to preach for us. We had a flour barrel for a pulpit and a camp-stool for him to sit upon, while "we soldiers" sat on the ground. When we were called to prayer a soldier, who was watching more than praying, perhaps, observed that the preacher used the camp-stool as a "kneeling-stool." The effect was not good. Said he: "If we can sleep on the ground, and sit on it while he preaches, he might afford to kneel down on that pine straw when he prays. It wasn't much kneeling down, no bow." Better not have the "kneeling-stool," but rugs and carpets, nice and clean, and then there will be no trouble.

## SOLDIER.

The Missionary Student in College.

MR. EDITOR: It will be recollected by many of your readers that about this time last year I made an appeal for means to educate a young lady for the foreign mission field, to which a most generous response was given, by which the young lady in question was enabled to pursue her studies through the whole of last session. She proved to be an apt scholar and achieved high distinction in her classes. Her noble Christian character, her devotion and faithfulness in the discharge of her duties, won for her the admiration and confidence of all who had watched her course.

Her noble spirit of devotion to the great object of her life is not only unabated, but deepened. She desires to continue more ardently her preparations, while she appreciates to the highest degree what has so far been done for her. It is still more and more evident that the hand of Providence is in everything connected with her not only in impressing her mind as to her duty, but in calling so many generous spirits to her aid.

The success that has so far attended my humble efforts to assist her has given me so much pleasure and satisfaction that I have received her back into the college, assuming cheerfully the responsibility of securing, as before, the additional means necessary to carry her through another year, which will finish her course; and I do so as confidently as if the money was already in the bank, subject to call. Those who contributed last year felt it such a privilege, and the money has done so much good, that they will gladly renew their contributions. Others who did not respond will welcome another opportunity. Contributions were received last year from one dollar to ten dollars. Some even contributed to her personal expenses. A little more will be required this year, fully \$200, to cover all her expenses. One lady from Louisiana has already contributed five dollars on this year's expenses. A gentleman in Vicksburg promises to provide liberally

for her clothing. I do not feel that any urging is necessary. All I have to do is to make this statement and the money will come. Please send as last year to my address—Meridian, Miss.

A. D. M'VOY.  
EAST MISSISSIPPI FEMALE COLLEGE, OCT. 26, 1885.

## Pacific Conference.

The thirty-fifth session of the Pacific Annual Conference, of the Methodist Episcopal Church, South, met in Sacramento, Cal., October 7, 1885, with Bishop Hargrove in the chair. L. C. Renfro was elected secretary, with Revs. A. R. Reams and M. C. Field as assistants. We notice that Rev. Richard Boyns was received on trial. He is a superb preacher all the way from Cornwall, England. Two years ago we met him and welcomed him to his first American pulpit. Dr. David Morison was present and represented the cause of church extension. T. J. Alexander and W. H. Townsend were discontinued at their own request. Rev. George B. Winton was received by transfer. The vote on the change of name is quite significant. It stood as follows: Ayes, 4; nays, 70.

The following were elected delegates to the General Conference: Clerical—T. H. B. Anderson, C. B. Riddeck. Alternates—O. P. Fitzgerald, George Sim. Lay—T. H. Bell, C. C. Clay. Alternates—W. B. Brown, G. W. Fentress. The finances showed an advance in everything except the preachers' salaries. The membership was increased about ten per cent. The following are the

## APPOINTMENTS.

SAN FRANCISCO DISTRICT.—W. F. Compton, P. E. San Francisco station, C. B. Riddeck; Sacramento station, H. C. Christian; Oakland station, Samuel Brown; Stockton station, R. Boyns; Galt circuit, T. D. Bauer; Elliot circuit, M. J. Gough; Gilroy circuit, J. C. Pendergast; Mountain View circuit, M. B. Sharbrogh; Santa Clara circuit, to be supplied; San Jose station, R. F. Allen; Holister station, W. M. Winter; Salinas station, J. C. Hyden; Tres Pinos circuit, supplied (by A. Martin); New Hope and Isleton, J. S. Hutton; Peach Tree mission, D. M. Rice; Nashville advocate, O. P. Fitzgerald.

SANTA ROSA DISTRICT.—E. T. Rankin, P. E. Santa Rosa station, T. Atkinson; W. H. Howard, supernumerary; Santa Rosa circuit, S. M. Godbey; Cloverdale circuit, J. M. Folsom; Petaluma station, J. W. Atkinson; Potter Valley circuit, J. T. Roberts; Lakeport circuit, H. Neate; Ukiah circuit, G. M. Winton; Healdsburg circuit, J. B. Winton; Rockville, P. E. Page; Elmhurst station, F. M. Staton; Winters circuit, W. P. Andrews; Anderson Valley mission, J. M. Ward; Pacific Methodist College, S. M. Godbey and G. M. Winton.

COLUSA DISTRICT.—George Sim, P. E. Colusa station, T. H. B. Anderson; Guba City circuit, W. J. Mahon; Wheatland circuit, Joseph Kelsey; Diggs mission, E. H. Robertson; Chico station, J. C. Simmons; Princeton circuit, C. O. Steele; Penn Valley circuit, W. A. Booher; Lincoln mission, W. A. Booher; Arbuckle circuit, A. L. Paul; Maxwell circuit, L. C. Renfro; Knight's Landing circuit, R. H. Russell; Woodland, H. M. McKnight.

SHASTA DISTRICT.—J. G. Shelton, P. E. Red Bluff station, J. G. Shelton; Orland mission, J. M. Brown; Williams circuit, B. F. Burris; Millville mission, supplied (by D. Parrisham); Anderson circuit, M. V. Howard; Cottonwood circuit, G. W. Cannon; Adiu circuit, E. Palmer.

MERCED DISTRICT.—J. K. P. Price, P. E. Merced station, T. L. Duke; Plainsburg circuit, R. A. Sawle; Modesto station, J. M. Alanson; London circuit, T. C. Bartow; Sonora circuit, M. C. Fields; Mariposa circuit, Joel Hodgketh; Los Banos circuit, G. H. Newton; Madera circuit, J. H. Neal; Fresno station, A. L. Hunsaker; Fresno circuit, A. Odum; Kingsburg circuit, D. T. Belvol; Lemoore and Hanford, P. N. Blankenship; Visalia circuit, A. L. Reams; Woodville circuit, W. H. Cooper; Merced and Turlock mission, J. M. Overton; Traver mission, J. M. Overton; Lakeside mission, W. F. Meeler, T. D. Bauer.

## A Preacher Pounded.

It took place at Lake Charles, La., a few days ago, in the lessening sunshine of the closing day. Neither the preacher nor his family anticipated any such assault, and, of course, were not prepared for it. It commenced very unobtrusively, and before we had the scales of ignorance knocked off our eyes the enemy (?) in force was inside the outer and inner walls, and there was no other course but to surrender unconditionally, and then the decision was that we should be well pounded, and so it was. And, sir, the different sorts of pounds we got would surprise you. The whole thing was handsomely done, and we bow thanks and blessings to all who served so well in this pounding brigade.

JAS. F. BRADLEY.

LAKE CHARLES, LA., Oct. 19, 1885.

Public opinion is a weak tyrant compared with our own private opinion; what a man thinks of himself, that it is which determines, or rather indicates, his fate.—Thoreau.

—We are sorry to see that Rev. Dr. M. S. Andrews, of Mobile, has been quite sick.

—The fourth Presbyterian Church in New York City, in East Thirty-Fourth Street, celebrated its centennial anniversary on Sunday last.

—The nine Methodist Episcopal Churches of Denver, Colorado, have agreed not to publish in Sunday papers the notices of their Sunday services.

—Dr. Pope, the great Methodist theologian and educator, is in very feeble health. The indications are that he will have to relinquish active work, perhaps, forever.

—A note from Rev. H. D. Kimball, pastor of Moreau Street Church in this city, but at present visiting relatives in North Louisiana, says, he expects to fill his pulpit on the second Sunday in November.

—Mrs. Johnson, the beloved wife of Col. Wm. Preston Johnson, president of Tulane University, died last week after a brief illness. The sympathy of this entire community is extended to the bereaved husband.

—We learn with pleasure of an interesting revival meeting in progress at Jackson, La., conducted by Dr. T. A. S. Adams, president of Centenary College. Several conversions have been reported, and some accessions to the church.

—The semi-centennial of the introduction of the tariff into New York has been observed. It would be interesting to calmly calculate what real moral and spiritual good has resulted from its introduction. The denial of the divine Sonship of Jesus emasculates Christianity and leaves it a lifeless theory and meaningless history.

—Rev. H. R. Singleton, our pastor at Canton, Miss., has been on two weeks visit to St. Louis and New York City. Glad our young friend has enjoyed a respite from labor and had generous brethren to furnish the "slices of war" for such a helpful trip. He has returned to engage in a meeting, assisted by Rev. J. A. Bowen, of Koscusko.

—In another column will be seen the advertisement of Mrs. C. F. Thompson, who has opened a boarding house at 159 Carondelet Street. She is the wife of Rev. Geo. F. Thompson, of the Mississippi Conference, and has large experience in this line. Her success last winter will insure liberal patronage. Persons coming from the country will find there a real home and board at moderate rates.

—The 119th anniversary of the old John Street Methodist Church in New York City was celebrated on Sabbath last. Bishops Harris and Fowler were present and took part in the ceremonies. What sacred associations linger around that venerable structure! It was a cradle of American Methodism, and has witnessed the heroic march of more than a century. Each recurring anniversary ought to be appropriately recognized.

—We have received the following request for prayer, and cheerfully give it space: "The Christian people of Cincinnati, represented by the members of the Noon-day Prayer Meeting Committee of that city, send forth to the Christian world, a request for their prayers for Cincinnati, its ministers and people. Several evangelists will occupy the field and evangelize the work of the pastors during the coming fall and winter. Let every child of God breathe a prayer to heaven, for Divine favor upon this city and its special work."

—The revival at Brookhaven continues with unabated interest. Immense congregations crowd the church at each evening service, and give earnest heed to the gospel message. As many as seventy-five penitents have come to the altar at one time, a number of whom have been happily converted. Up to Saturday night thirty-two had been added to the membership of the church, with the prospect of a much larger gathering. Almost the entire community is interested, and other churches will probably reap substantial fruits.

Rev. J. T. Nicolson, of McComb City, has rendered the pastor faithful, efficient service during the past week, and will remain to the close of the meeting. He has preached in the spirit of the Master, and his works will follow him. Dr. Johnson rejoices in the fact that a large number of his pupils have been the subjects of saving grace. It was, indeed, refreshing to hear so many bright, gifted young women give a clear ringing testimony of the power of redeeming love. That is as it should be. Church schools must be religious schools. We know not as yet whereunto the Holy Spirit will lead in this great Pentecost.

—Were you building a monument to remain for the ages, how majestic and substantial would be its construction! How much more august and solemn is life!—Rev. Dr. R. S. Storrs.

Bishop Keener spent last Sunday week at Knoxville, Tenn., preaching in the morning at Church Street and at night at Broad Street. Of the Bishop, as a preacher, and his sermons on that day, the Holston Methodist speaks as follows:

Bishop Keener is a poet by nature—a poet of the order of Coleridge—and could have made a reputation as a novelist, and possibly as a poet. Indeed, Post Oak circuit, of which he is the author, is a fiction of high rank.

He is not an impassioned orator. He is clear, strong, and lofty; but lacks the passion that makes preaching take with the lower classes. His exegesis on this occasion was ingenious and interesting; although we did not fully endorse it.

We speak the more freely, because the Bishop is of an order of preachers that are not much flattered by the public prints. Reporters go wild over fast talk. The sermon reminded us of one of Bishop Palmer's, when he swung loose after a half dozen failures. It was an avalanche of intellect, a cyclone of thought, a tempest of spiritual power. The grandeur of thought, the dignity of language, and the burning earnestness produced by faith in the word and love for the hearer, bore everything before it. There was little weeping, no shouting, but profound thinking and deep conviction in the mass of hearers.

The Democrat-Tribune, published at Minden, La., where the great revival was held, has this to say of that town. It is a generous tribute to the genuineness of the work done in the meeting:

Dancing parties and balls are a thing of the past in Minden; nearly all of the young ladies and gentlemen have joined the church. Still society in Minden is livelier than ever and on a higher standard. Monday night the Young Men's Christian Association meets; Tuesday night we have prayer meeting at the Baptist Church; Thursday night at the Methodist Church, and the Social Reading Club meets Friday night. All of these gatherings are enjoyed by our people and they improve the head and the heart and keep alive and active the higher sentiments of the human mind.

## Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

BARVER & JAMISON,  
Publishers.

One of the best evidences of the hard work is the fact that a footpad tried to rob an editor, the other day.

In another column will be found the advertisement of Harper & Bros., "Young People," a delightful little magazine that brings joy and gladness to the little men and women of the household, fifty-two issues a year.

Professor looking at his watch: "As we have a few more minutes, I shall be glad to answer any question that you may wish to ask." Student: "What time is it, please?"

The best Ankle Boot and Collar Pads are made of zinc and leather. *Test them.*

Guest at the Interval House to waiters: "Nut-crackers, please." Waitress (returning with a plate of soda-crackers): "This is the only kind we have, um'am."

P. WERLEIN.—As the fall trade opens, so the already immense stock of pianos, organs, and musical instruments, increases at the Werlein Music Palace, 135 Canal Street. The wonder is where will the custom come from to absorb the line of stock. The terms offered with satisfactory prices and safe guarantee offered by Mr. Werlein, gives the purchaser every advantage to secure just what is wanted. Other inducements are offered to all alike, whether new customers or old friends and patrons. With this plan of doing business, trade is constantly spreading out in every section, and receding rapidly. A large and well selected stock of musical and musical instruments of every description. Call and see. Courteous treatment is assured. Catalogues and prices furnished on application.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails, has adopted the standard gauge with a well ballasted track, and increased speed. It offers the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

Send fifteen cents in stamps for a copy of Kendall's Treatise on the Horse.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, they should payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

## Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, colic, bronchitis and tubercular consumption, scrofula and general debility. The most solid, bland and nutritious form in which Cod Liver Oil can be used, and which has been recommended to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TRUAX, New York.

ADVICE TO MOTHERS. Mrs. WINSLOW'S SOUTHWEST SYRUP should always be used for children's teething. It soothes the inflamed gums, allays all pain, cures wind colic, and is the best remedy for diarrhoea. 25c a bottle.

## MISCELLANEOUS.

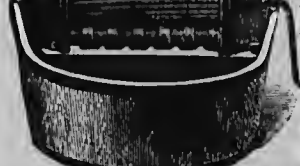
## SOUR BREAD.

Sour bread is caused by poor yeast, or an excessive fermentation in the dough. Sour biscuits are caused by the use of an adulterated, impure, or improperly compounded baking powder. Both are unwholesome, producing intestinal derangements, indigestion, etc.

The sour or alkaline taste attending the use of cheap, low-grade baking powders is due to the fact that such powders are not properly combined, and that the ingredients used in them are impure. The cream of tartar of the market used by their manufacturers is adulterated from five to twenty per cent. They do not know how much lime it contains, and hence are unable to mix it with the alkali or soda in proper proportions. As high as 11.85 per cent of lime has been found by the chemists in some of these powders, due to these causes. The result is an imperfect action which renders the bread, biscuit, or pastry heavy, sour, and disagreeable, or a residuum of lime and dirt, imparting a bitter taste to the food. Any baking powder that does this is unfit for use.

There can be no heavy or sour bread, biscuit, or cake where a perfectly made pure baking powder, like the "Royal," is used. In the use of the Royal no residuum is left, and the loaf raised by it is always sweet, light, and wholesome, and noticeably free from the peculiar tastes complained of. This is because it is composed of nothing but absolutely pure materials, scientifically combined in exactly the proper proportions of acid and alkali to act upon and destroy each other, while producing the largest amount of raising power. We are justified in this assertion by the unqualified statements of the Government Chemists, who, after thorough and exhaustive tests, recommended the "Royal" for Government use because of its superiority over all others in purity, strength, and wholesomeness. There is no danger of sour or bitter bread or biscuit where the Royal Baking Powder alone is used.

## WALKER--THE BEST WASHER



Warranted 5 years, satisfaction guaranteed or money refunded. The Best, most Efficient, and Durable Washer in the world. Has no rival, the only machine that will wash perfectly clean without rubbing. Can be used in any sized tub, or shifted from one tub to another in a moment. So simple and easy to operate the most delicate lady or child can do the work. Made of Galvanized Iron, and the only Washer in the world that has the Hubber Bands on the Rollers, which prevent the breaking of buttons and injury to clothes. No Excessive Jarring. Total price, \$8.00. Agents' sample, \$3.50. Also the celebrated KEYSTONE WRINGERS at Manufacturers' lowest prices. Circulars free. We refer to editor of this paper. Address: ERLE WALKER CO., Erie, Pa.

## AGENTS WANTED STOCK-DOCTOR

FOR THE PICTORIAL COMPLETE STOCK-DOCTOR. Including Horses, Cattle, Sheep, Swine, Poultry, Dogs and Bees. By Dr. J. P. BAKER, V. M. D., D. V. M., D. C. V. M., D. E. V. M., D. F. V. M., D. G. V. M., D. H. V. M., D. I. V. M., D. J. V. M., D. K. V. M., D. L. V. M., D. M. V. M., D. N. V. M., D. O. V. M., D. P. V. M., D. Q. V. M., D. R. V. M., D. S. V. M., D. T. V. M., D. U. V. M., D. V. V. M., D. W. V. M., D. X. V. M., D. Y. V. M., D. Z. V. M. Book, absolutely without competitor. For circulars and terms, address N. D. THOMPSON PUB. CO., St. Louis, Mo., or New York.

## NEW ADVERTISEMENTS.

PRIZE.—Send six cents for postage, and receive free a copy of the book "The Art of the Artist," by J. P. BAKER, V. M. D., D. V. M., D. C. V. M., D. E. V. M., D. F. V. M., D. G. V. M., D. H. V. M., D. I. V. M., D. J. V. M., D. K. V. M., D. L. V. M., D. M. V. M., D. N. V. M., D. O. V. M., D. P. V. M., D. Q. V. M., D. R. V. M., D. S. V. M., D. T. V. M., D. U. V. M., D. V. V. M., D. W. V. M., D. X. V. M., D. Y. V. M., D. Z. V. M.

ROOMS AND BOARD, AND ALSO MEALS FURNISHED.

Mrs. J. D. KILLIAN AND Mrs. N. H. HAWTHORN, No. 175 St. Louis Street, New Orleans, La. Cuts and churches very convenient.

100 ENVELOPES, 4 inches long, with Name, and Station Address, PRINTED on each corner, cost 30c. ADVOCATE'S COMP. N. O.

FOR SALE.

Registered Devons.

Ball, Taney, 2 years old, price \$100. Ball, Lady May's, 18 months old, price \$125. They are of the best stock in the country, and fully equipped. THOMAS MOUNT, Vicksburg, Miss.

FOR SALE.

Juvenile Herd of Jerseys; Registered, A. J. C. Thoroughly acclimated. Home raised. 3 Heifers, 1 Bull, at Farmers' prices. Cheap. W. K. STUART, OCEAN SPRING, MISS.

MAT. MAHORNER, JACON, MISS.

Breeder of Jersey Cattle.

SERVICE BULLS.

FORBENTON 2nd, 2125, Grandson of Reddy, F. 185, H. C. (Sire of Prince 2nd-402, 12, 67; Dan 2nd, 125, 17, 5; 1500 (dam of Varietta 35, 70 in one day) and full sister of Duchess of Bloomsbury 2nd, 9, 22, and Justice 12, 5, 66.

KIFFER 185, 6, Grandson of Coonassie through her father, King Koller. Born a daughter of the 1230, tracing to Lady (Grandson Stevens) and King 2nd of Mauden—92 5, 6, 22, better in 12 months and 15 days.

PHILIP HALLARAN, MANUFACTURER OF Plain Tin and Japan Ware, ALSO DEALER IN COOKING AND HEATING STOVES AND RANGES, Sole Agent for New Goodwyn Range and Cottage Stove, 31 CAMP ST., BELOW PUDRAS, NEW ORLEANS.

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## Weekly Market Review.

(For Week Ending October 27, 1885.)

## COTTON.

Low ordinary	6 9 16 @
Ordinary	7 9 16
Good ordinary	8 11 16
Low middling	8 11 16
Middling	9 11 16
Good middling	9 11 16
Fair	10
Middling fair	10
Galveston middling	10 1/2
Mobile middling	10 1/2
St. Louis middling	10 1/2

## SUGAR.

Interior	—
Common	—
Good common	—
Fair	—
Good fair	—
Fully fair	—
Prime	—
Strictly Prime	—
Choice	—
Seconds	—
Yellow clarified	6 1/2 16
Gray clarified	—
Choice whites	—
Granulated	—

## MOLASSES.

Syrup	31
Fair	—
Strictly Prime	—
Choice	—
Fancy	—

## RICE.

Fancy	—
Choice	—
Prime	—
Good	—
Fair	—
Ordinary	—
Common	—
No. 2	—
Rough	—

## FLOUR.

Minnesota bakers	5 00
Minnesota wheat	5 00
Extra fancy	5 37 1/2
Water wheat patents	6 00
Choice	5 12 1/2
Fancy	5 37 1/2
Extra fancy	5 10

## COIN PRODUCTS.

Cream meal	3 10
Corn meal	2 35
Grits	3 00
Hominy	3 25

## GRAIN, ETC.

CORN:	
White	—
Yellow	—
Mixed	—
OATS:	
Western	36
BRAN:	
W. cwt.	90
HAY:	
Choice	20 00
Prime	18 00

## PROVISIONS.

PORK:	
Mess.	9 02 1/2
Prime mess.	9 00
Rumps	8 75
BACON:	
Fancy breakfast	9
Shoulders	—
Sides, clear	—
Sides, clear rib	—
HAMS:	
Sugar-cured	10 1/2
DRY SALT MEAT:	
Shoulders	—
Sides, clear	—
Sides, clear rib	—

## FISH.

MACKEREL:	
Extra No. 1, in bbls.	15 00
Half bbl.	8 00
No. 1, in bbls.	9 00
Half bbl.	4 50
No. 2, in bbls.	7 50
Half bbl.	4 10

## GROCERIES.

COFFEE:	
Rio, choice	9 1/2
Cordova, choice	12
Java, choice	22
BITTER:	
Western dairy	16
New York dairy	16
Country	—

## LARD.

Choice	6 1/2
--------	-------

## TAS.

Choice	57
--------	----

## OILS.

Fair	25
------	----

## COAL, CASES.

Coal, cases	17
-------------	----

## COAL, BBS.

Coal, bbs.	12
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## COTTON SEED.

Cotton seed	35
-------------	----

## LARD.

Lard	61
------	----

## VEGETABLES.

CABBAGES:	
Western, per crate	10 00
Chicago, per 100	10 00

## POTATOES.

Louisiana	1 75
-----------	------

## KROUT.

W. bbl.	5 00
---------	------

## ONIONS.

Louisiana	—
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## WATER.

Western	2 75
---------	------

## BALING STUFFS.

BALING:	
10 b.	10 1/2
20 b.	11 1/2

## BALING TWINE.

10 b.	15
-------	----

## TIES.

10 b.	1 25
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## SUNDRIES.

POULTRY:	
Chickens, Western	40 0
Young	1 50
Chickens, Southern	3 00
Young	1 75
Turkeys, Southern	9 00

## EGGS.

Western	17
---------	----

## WOOL.

Lake	21
------	----

## LARD.

Louisiana	18
-----------	----

## BURY.

Bury	10
------	----

## NEWS OF THE WEEK.

## DOMESTIC.

PITTSBURG, Pa., Oct. 26.—Ex-First Assistant Postmaster General Lay died at 6:30 o'clock this morning of consumption.

WILKESBARRE, Pa., Oct. 21.—A terrible explosion of gas took place in No. 2 slope of the Delaware and Hudson Coal Company at Plymouth this morning. The explosion was caused by a miner who entered an abandoned portion of the slope which was marked "dangerous" with a naked lamp upon his head, thereby firing the gases and causing a terrible explosion. When the gas was ignited all the men in the slope were violently thrown to the ground, or against cars, or against ribs of the gangway. The lights on the heads were extinguished by the shock of the second explosion, and all were in confusion making their way through the flames, and mangling with great difficulty, the rescuers a place of safety.

The following is a list of the dead thus far: Anthony Spinetti, John Levitsky and Dennis Titus, laborers. The wounded are thirteen. They are horribly burned, and breathe flames to such an extent that their injuries are considered fatal. The slant at which the explosion took place is one of the largest operated by the Delaware and Hudson Company. The average daily hoist of coal is from 350 to 400 carloads. Over 400 men and boys are employed in preparing this coal for market.

STOCKTON, Cal., Oct. 23.—A meeting of 300 citizens last night, presided over by Supervisor Ingalls, adopted resolutions for the removal of Chinatown from the city limits, and containing a pledge to vote against all nominees at the city election, on Nov. 3, who are not pledged for the removal of Chinatown.

RICHMOND, Va., Oct. 24.—It is stated that steps have been taken by the Catholics to bring to the attention of the Spanish government the offensive denunciation of Catholics indulged in by Rev. Dr. J. L. M. Curry, the new minister to that country. The language at which Catholics here have taken exception has not been denied by Dr. Curry, nor, so far as known, has he attempted to explain it.

NEWPORT, R. I., Oct. 25.—The semi-centennial anniversary of the introduction of Unitarianism into Newport was celebrated in the Channing Memorial Church here to-day.

CLEVELAND, Ohio, Oct. 25.—The order of the Chief of Police, closing all saloons on Sunday, was generally observed to-day, and no arrests have yet been reported. One man closed his doors and tapped a keg of beer on the sidewalk and dispensed refreshments to all who passed, free of charge. A policeman knocked the faucet out of the keg and dispersed the crowd. This is the only disturbance reported.

PITTSBURG, Oct. 25.—For the first time in twenty years there is a famine in us, the result of the long strike of the miners. Prices have advanced to \$3 10 on assorted qualities, and even at these figures it is impossible to get them. The few small lots that are being handled are shipped here from Williamsburg and Newcastle, Pa. Within the past week it has been impossible to get more than from twenty-five to fifty keg lots from the Wheeling district.

BIRMINGHAM, Ala., Oct. 25.—The great tent was crowded to hear the Rev. Sam Jones and Sam Small, of Georgia, at the morning, afternoon and evening meetings. The evening service had the greatest crowd of people ever gathered in Birmingham. Mr. Jones preached in the morning and evening and Mr. Small in the afternoon. There will be three services a day hereafter.

NEW YORK, Oct. 25.—Canon Farrar preached in Trinity Church to-day a large and fashionable congregation. Hundreds were unable to gain admission. The distinguished clergyman preached from the text: "Little children, keep yourselves from idols."

The Fourth Presbyterian Church, in East Thirty-fourth street, to-day celebrated its centennial anniversary by appropriate religious services.

The 119th anniversary of the old John Street Church was celebrated to-day in the old church, at Nos. 44 and 46 John street, three services being held. Rev. Bishop W. L. Harris, of this city; Bishop G. H. Fowler, of San Francisco, and others officiated.

Evangelist Moody has suffered his first defeat since he became famous in revivalism. On the East Side is an area of a square mile, that is said to be the most populous in the world. The blocks are solid with six-story tenement houses, in which large families commonly dwell in three or four rooms. Protestant churches became scarcer and scarcer in this part of town, until at length not one was left in what one city missionary termed the Godless mile. There were many Jewish synagogues and two Roman Catholic churches, but the majority of the people did not worship at all. This state of things became somewhat of a scandal to the Protestant Christians of New York, and a fund was raised to build and keep open the Broome Street Tabernacle. The intention was to inaugurate the house with a revival so remarkable as to rouse the quarter and arouse a permanent congregation. To that end Moody was enlisted, with Sankey once more associated with him as vocalist; and by them the tabernacle was opened last Sunday, with a programme providing for meetings three times a day for a month. The undertaking has already been abandoned so far as the revival is concerned, and the Moody and Sankey meetings are suspended. No appreciable impression was made; the audiences were not large, and not a single conversion was effected, though the two revivalists labored at their best.

ST. LOUIS, Oct. 26.—A reign of terror is now in progress among street car passengers. The chief of police to-night offered a reward of \$500 for information that would lead to the arrest of the men who placed the explosives on the Jefferson avenue car track last night. Twenty-two passengers were in the car when the explosion occurred, but luckily no one was seriously injured. The car was shattered. The explosions are almost exclusively confined to the lines which refuse to take any strikers back. At 11 o'clock to-night a car on the Mound City line was shattered by an explosion near Lindell Park. Only two passengers were on board when the shock occurred. One was badly burned and thrown violently down an embankment. The car wheels were broken and the car thrown from the track and badly demolished. As soon as the news of the outrage reached the mayor he increased the reward to \$800 for the arrest of the dynamiters.

MERIDIAN, Miss., Oct. 26.—The Meridian fair opened to-day. By to-morrow the exhibits will be in place. There is every indication that the fair will be a success.

## FOREIGN.

GENOVA, Oct. 22.—A train on the railway while ascending the Righi Mountain from Lake Lucerne, fell into a ravine yesterday. One person was killed and twenty-five were dreadfully injured.

MOSCOW, Oct. 22.—A great fire broke out here to-day and caused enormous losses. Seven persons were killed and four injured.

SOFIA, Oct. 24.—The Servians are invading Bulgaria, advancing by way of Kilsaura. They crossed the frontier at 10 o'clock to-night. A force of Bulgarians is advancing to meet them.

ROME, Oct. 25.—A furious water spout burst to-day in the vicinity of Carrara, and was followed by heavy floods. The roads and railways were torn up, and much property was destroyed.

PARIS, Oct. 25.—Dispatches from Portugal, capital of the Department of Dordogne, state that a frightful accident has occurred at the Charade quarry, in that town. While a quarry of workers were engaged in taking out stone the quarries suddenly fell in, destroying a village situated on the ground above the pits, and killing a number of persons. Many are buried in the ruins, and it is doubtful if any of them can be rescued in time to save their lives.

LONDON, Oct. 26.—Dr. Moore, of Dorchester, who recently ran off to East Saginaw, Mich., with a domestic, creating the impression that he had been murdered, has again made himself notorious. After coming back and being received by his family he induced his wife to sell her Dorchester property, on the plea that he intended to buy a farm in Delaware. As soon as he had received the money he again departed for Michigan, leaving his wife and family destitute.

## NEW ADVERTISEMENTS.

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There is always a presumption that a pure-hearted will be a right-minded man; and it is delightful to see such a man stand up before the tribulations of life, and, in the face of his own physical frailty, and of the opposition of a clear ray of conscience that scatters them like mist. The divine light of a good mind is too much for the myriads of gulls. —Martineau.

Dr. Davis's Compound Syrup of Wild Cherry and Tar is strongly recommended for the speedy cure of Throat and Lung complaints, as there always exists a great necessity in every family for such an invaluable remedy. For Constipation use Dr. Davis's Liver Pills.

COMFORTS, THEN LUXURIES.—In making plans for the fall and winter expenditures, consider first the comforts of life, and then the luxuries. Those of fashion and taste—warm under clothing, comfortable wraps all around, conveniences for the bedrooms, including some method of heating. Attend to these, even if the old-fashioned furniture in the parlor must do awhile longer, and the new dress he wool instead of silk.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

## RUFALA DIST.—FOURTH ROUND.

Beulah circuit, at Spring Hill	Oct. 10
Skipperville circuit, at Spring Hill	Oct. 10
Ozark circuit, at Spring Hill	Oct. 10
Beulah circuit, at Spring Hill	Oct. 10
Skipperville circuit, at Spring Hill	Oct. 10
Ozark circuit, at Spring Hill	Oct. 10
Beulah circuit, at Spring Hill	Oct. 10
Skipperville circuit, at Spring Hill	Oct. 10
Ozark circuit, at Spring Hill	Oct. 10
Beulah circuit, at Spring Hill	Oct. 10

## GREENSBORO DIST.—FOURTH ROUND.

Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10
Greensboro station	Oct. 10

## PENSACOLA DIST.—FOURTH ROUND.

Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10
Pensacola station	Oct. 10

## MOBILE DIST.—FOURTH ROUND.

Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10
Franklin Street Church	Oct. 10



# Christian Advocate.

VOL. 31.—NO. 45.

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WHOLE NO. 1527.

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## Christian Advocate.

CHAS. B. GALLOWAY, D.D., Editor.  
CARVER & JAMIESON, Publishers.

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### MANUSCRIPTS.

BY ADLAI E. FROST.

I hold him great who, for love's sake,  
Can give with generous, earnest will,  
To him who takes for love's sweet sake,  
I think I hold more generous still.  
  
How before the noble mind  
That freely some great wrong forgives:  
Yet nobler is the one forgiven  
Who bears that burden well and lives.  
  
It may be hard to gain, and still  
To keep a lowly, steadfast heart;  
Yet he who loves has to fill  
A harder and a truer part.  
  
Glorious it is to wear the crown  
Of a deserved and pure success;  
He who knows how to fall has won  
A crown whose lustre is not less.  
  
Great may be he who can command  
And rule with just and tender sway;  
Yet is diviner wisdom taught  
Better by him that can obey.  
  
Blessed are those who die for God,  
And earn the martyr's crown of light;  
Yet he who lives for God may be  
A greater conqueror in his fight.

### The Two American Centennials.

BY REV. W. H. ANDERSON.

At once we recall the centennial of American independence and the centennial of American Methodism. Each of these celebrated its hundred years at its birth-place, the dear old homestead. American liberty went back to Philadelphia to hold its grand patriotic thanksgiving; American Methodism carried her songs of gladness and thank-offerings to God to old Baltimore, where constitutional, Episcopal Methodism was created and baptized. Around each of these two most important events of the past century the patriot and Christian each gathers delightful memories, learns valuable lessons and new and grateful reasons for trust in the providence and mercy of our heavenly Father. We devote this paper to the consideration of the centennial of American Methodism.

Methodism has been well named "the child of providence." It seems readily to adapt itself to all soils and ends with equal facility. It has a hardihood of resistance to African heat or Polar cold. It flourished amid the different governments readily, and has the largest facility for adopting customs and for acquiring language in which to preach Jesus, translate her hymns and teach her precious experience of the grace of Christ. American Methodism is the Episcopal form of the same doctrines and usages which mark the whole family all round the world. While Wesleyan Methodism, the mother of us all, has been a most wonderful success on continent and island, almost world wide, and has been most wonderfully impressed with the power and approbation of the great head of the church, the Episcopal form has demonstrated its wisdom and excellence, in a pre-eminent degree, to diffuse the gospel, to convert sinners and to train, utilize and employ the church of Christ.

When the centennial met at Baltimore, in 1884, it was the first distinct reunion of the representatives of entire American Methodism. The white, the red and the black races met as Christian brethren engaged in the same holy work, cherishing the same honored parentage and prize the same blessed truths and united by the same holy ties to the grace and cross and family of our blessed Lord. The meeting was a

spiritual "world's fair." Commodities were exchanged, valuable information interchanged, new and more complete estimates of value formed or increased and new ties of fraternal affection were formed or enlarged. A common Christian sympathy was strengthened, and each, in his distinct social sphere, cherished a deeper interest in the success of his brethren in the Lord. After the tests and demonstrations of a hundred years, doctrines, principles of action, agencies and appliances could be impartially examined by the eye of correct criticism, their excellencies appreciated and direct attention given to amend whatever appeared defective or imperfect.

The session, though short, developed a large amount of religious truth, of intellectual and spiritual forces. The extent of the culture and talent and learning exhibited in conducting the history of our beloved Methodism, as well as the zeal and Christian heroism and entire consecration to God, manifested in her efforts and success, gladdened the hearts of the entire family and excited wonder in the beholders. The growth of the church startled even the most careful and earnest student of church statistics. Her success under God was properly attributed to her doctrine so beautifully accordant with Scripture and to her self-sacrificing itinerant system, prudently and properly modified as to terms of ministerial relations, to suit the wants and claims of a church called, in its infancy, "the child of providence." More than ever was the profound impression present that the presence and grace of God seen in the pious zeal and holy living of the past century, were the great main spring of church efficiency and her triumph over many, great and accumulated difficulties. While education and learning in the ministry and the membership were accepted in all their high value, and joy filled every heart at the extent and growing facilities for diffusing and securing correct religious education, the call of God to the ministry and the abiding necessity for the union from on high, the power of the Holy Spirit shone in parallel lines of holy light with the enjoyment of the witness of the Spirit and the power of faith of a consecrated church walking in the light of the Lord.

The wisdom and plety of our fathers were distinctly seen in the use of the class meetings and love-feasts, where babes in Christ were steadily and carefully trained and developed into Christian manhood and womanhood. No more valuable co-workers than the earnest, pious, faithful class leaders of the earlier medieval history of our Methodism. The proper training and early conversion of the children and the best means of attaching them to the church of their fathers had prominent place. The hymnology of the church received careful attention.

It is no idle boast to say, that our church hymn book embodies more lofty poetry, with purer theology adapted to every phase of religious life and character, than any other hymnal since David ceased to be a composer of sacred music. It has not only sublime thought, the Bible teachings and the sweetest music of the Wesleys, but has played the part of the industrious, skillful honey bee and gathered the best honey in the best hymns of our English-speaking poets. These have been suitably collected and appropriately arranged. Every plaintive note of penitence for sin, precious repose of the soul on Christ, joyful gratitude for revelations of grace and blessed hopes of heaven, each finds in our excellent hymn book words ready coined for lip and heart. Departure for any other form of spiritual songs is an injury to correct, religious impressions, convictions, sentiment and conduct. Of course that was not a law-making body, they had neither power nor authority, but their wise advice and Christian council, in many regards, came with more religious force than a church canon issued under most authoritative surroundings. The occasion was rich with blessed memories and vocal with deep-toned praise to our heavenly Father. A hundred years had given their approval to truths taught, Christian requirements,

general religious plans and agencies. Our grand success in gathering numbers and in the conversion of souls should silently, but mightily, excite deepest humility and sublimest trust as kindred graces of gratitude and joy. What an impressive lesson is taught us to walk in the same old paths, around which for a hundred years God has written such marked approval! Attachment to our church should direct consistent Christian action and inspire proper church patriotism, yet this should never degenerate into blind prejudice or selfish bigotry. Love should always be ready to recognize defect when discovered and to correct it; to admit deficiency and to supply it. The truth fears no honest, rigid scrutiny, but great care should be exercised to guard the ark from the unholy touch of restless desire "for something new," a disposition to forsake the old and tested and proven for new experiments either in change of doctrine, polity or usage.

The centennial will awake earnest, attentive study of the biographies of the fathers, founders and propagators of American Methodism. Here are full galleries of the grandest heroes ever consecrated to truth and honored of God in their efforts for his glory. The nature, design, spirit, purpose, effort and success of Methodism will be studied and understood. New and deeper interest and pleasure will be given to the fireside and family circle, new topics of thought and framers of character will influence the young in the facts, figures, names and deeds in the history of our church. The beauty of principle, the power of faith, the excellence of holiness will strongly impress us as we read the trials and toils, the sufferings and the successes of those who have secured forces and bequeathed to us so rich a heritage. Our children will learn to love Methodism through the names, virtues and labors of those who lived and died in her service.

Our excellent Discipline will be more carefully read and understood, appreciated and enforced. Church literature will shed its pure and elevating influence more fully around the home circle. Individual sense of responsibility and of pleasure to work for God will be more general and impressive. While the soul shall record all over the past hundred years "what hath God wrought," the eye and the heart will more tenderly look on the pillar and the cloud still guiding to future and sublimer triumphs in the name of the Lord Jesus Christ.

There are no novelties in our holy Christianity. The proper union of the divine and the human agencies must be present in every effort for individual or associated good. The Holy Spirit must guide into all truth and regenerate and sanctify the soul. Regeneration by the Holy Ghost is indispensable as a preparation for earth's duties, trials and triumphs, as well as for the hymns and homes of heaven. God's glory must be above all mere denominational aims; the salvation of souls higher than any estimate of church propagandism. Goodness is the loveliest and most comprehensive of Christian virtues and associates around it the approbation of man and the blessing of God.

CARLETON, Kentucky.

### "Shocking Pulpit Habits."

MR. EDITOR: I arise to move a vote of thanks to "Astar" for his suggestive article in your issue, of October 15, under the above caption. I do not know who he is, whether a conscientious steward who, according to the Discipline, wants "to tell the preachers what they think wrong in them," or a private member who has had his sensitive nature outraged by the "shocking" violations of good taste pointed out. But no matter who he is, the kindly offices he performs for the brethren deserve acknowledgement, and will, doubtless, result in good. Preachers of all men in the world ought to have all the asperities toned down and to be as nearly faultless as possible in manner and matter. The trouble is that the brethren are sometimes so sensitive that they will not take personal appeals in a kindly spirit; hence the only way to

reach them is through the paper. It would be well, therefore, for "Astar" to continue his good-begun work and in a kind and loving manner to point out not only all the "shocking pulpits habits" which he sees, but also the offences against good taste which the clergy commit out of the pulpit. Indeed, if more of us were to follow "Astar's" example and tell our neighbor of his faults, we would be doing only our scriptural duty. Mr. Wesley has a searching sermon upon the text, "Thou shalt in any wise rebuke thy neighbor and not suffer sin upon him," in which he makes good the point that anyone, who sees in his neighbor an error which might be corrected and fails to tell him of it, is guilty of a sinful neglect. Those of us who fail to follow "Astar's" example may well say, "We are verily guilty concerning our brother."

In order to clear my skirts in part and to prevent a recurrence of pain to many good people as well as scandal to the church, I want to tell of some things I have seen done by the clergy. There is a certain distinguished minister, a constant reader of your paper, who has the most shocking habits when he happens to be in the pew. If the sermon does not suit him, he has a way of manifesting the most excruciating agony; he will twist and screw in his seat, distort his features, frantically thrust both hands through his hair and finally, as if it was absolutely unbearable, he will bury his face in his hands and sink his head so low behind the pew as only to leave visible a little bald spot on the crown. Think of it! This habit of his has caused many a timid preacher to stumble and falter and well nigh fall altogether. Oh! Mr. Editor, please mark this place in your paper so that the worthy brother may see it and in future give mercy on his less-gilted brethren.

Another thing which happened in a station in one of your patronizing Conferences I want to relate, so that every preacher, traveling or local, may avoid a similar error. A most gracious revival meeting was in progress. A talented and sweet-spirited Presbyterian minister had preached a melting and persuasive sermon, the congregation were moved to tears and it only remained to make a few words of invitation to crowd the altar with penitents when the local preacher, who was to conclude the services, spring to his feet and, with a stage-struck air, exclaimed, "Who was Cyrus W. Field?" and continued as a *Bombastes Furiosus* to glorify the Atlantic Cable, which had just been completed. Think of it! A local preacher having so little sense of the proprieties of an occasion on which the salvation of souls was depending. Oh, it was pitiful! Mr. Editor, can you not do something to prevent our local preachers from such gross offences?

Another thing I want to refer to, and it is more in sorrow than in anger. Two eminent divines were once engaged in a newspaper controversy which waved quite warm, and one repented to the effusion of the other about on this wise, wrote he: "The weather is hot and bad smells are disagreeable, dust is a capital deodorizer. Moses recommended it under certain circumstances; so, therefore, let me make a little paddle of my pen and cover up with dust the offensive emanation." Alas! alas! and this, too, was written by one who could not in the least degree tolerate any indecency in others. "Oh! wad some power the gifle gie us to see ourselves as others see us. It wad from many a blunder free us."

Another thing very much to be deplored is the efforts of some ministers to discount the sermons of others. The following circumstance absolutely happened once at a District Conference, viz: A comparatively young, but rising, minister had preached a very elaborate sermon, full of figures and fancies, of rhetoric and pathos, and a venerable and honored member of the District Conference scarcely waited for the sermon to be cleverly ended before he seized his hat, stalked out of the church and stood at the door violently gesticulating for another to follow him. Mr. Editor, do please

use the columns of your valuable paper to warn your brethren not to be jealous of each other's gifts and not to disparage each other's efforts.

Let "Astar" continue to point out the errors of his brethren; it may be that some one may be able to return the kindly office to him some day; that is, provided, of course, that he ever needs it.

By the way, there is only one part of "Astar's" advice that I might venture timidly to modify a little; that is, when he writes, "If a preacher asks a Bishop or a stranger to preach for him, and he has no kneeling-stool, it is a downright act of discourtesy." I know a preacher who is six feet, three inches long, and it might be that a kneeling-stool would hold him up uncomfortably high—Besides, I know of another preacher who actually slipped off of a kneeling-stool. Therefore, I desire to suggest through you to "Astar" not to require every preacher to provide a kneeling-stool until he finds out how long the Bishop is or whether the stranger preacher is accustomed to the pesky thing.

CHINA ASTAR.

### A Review of Drummond's "Natural Law in the Spiritual World."

BY REV. W. SPILLMAN.

I have just finished a careful reading of "Natural Law in the Spiritual World," and have come to the conclusion that *multum in parvo* and *truth free from error* might, with great propriety, be placed in letters of gold at the head of its title page. I esteem this book as far as it goes next to the Bible, for the truth, the whole truth, and nothing but the truth. The author, by his close observation of natural laws and his knowledge of the organic kingdom from the lowest order of animal life and through all grades of life up to man, has been able to trace the unity of natural law with that of the spiritual. He brings natural law face to face with the Scriptures, and finds no controversy or disagreement, but each throwing light on the other. As an unalloyed reasoner he has struck out a new line of thought, and although clear and conclusive in his reasoning, the reader finds much for the exercise of his mind. It is a work that should be closely studied by every minister of the gospel, as it will give new and broad ideas of sermonizing. The author, without intending it, fully confirms what St. Paul wrote to the Romans that, "The invisible things of him (God) from the creation of the world are clearly seen, being understood by the things that are made."

The author, in his preface, says: "The real problem I have set myself may be stated in a sentence. Is there any reason to believe that many of the laws of the spiritual world hitherto regarded as occupying an entirely separate province are simply the laws of the natural world? Can we identify the natural laws, or anyone of them, in the spiritual sphere? The vague lines every where run through the spiritual world is already beginning to be recognized. Is it possible to link them with these great lines running through the visible universe, which we call the natural laws, or are they fundamentally distinct. In a word, is the supernatural natural or unnatural?" \* \* \* "Nature, it is true, is a part of revelation—a much greater part, doubtless, than is yet believed, and one could have anticipated nothing but harmony here." In reasoning on these propositions or queries he says, "It is quite erroneous to suppose that science ever overthrows faith, if by faith that is implied that any natural truth can oppose successfully any single spiritual truth."

In his chapter on Biogenesis he shows by the laws of nature, "That life can only come from pre-existing life"—and as to spiritual life he holds no organic change; no modification of environments; no mental energy; no moral effort; no evolution of character; no progress of citizenship can endow any single human soul with the attributes of spiritual life. The spiritual world is guarded from the next in order beneath it (the carnally minded,) by a law of Biogenesis. Except a man be born again \* \* \* except a man be born of water and the Spirit he can

not enter the kingdom of God." "Where," he asks, "is the capacity for heaven to come from if it be not developed on earth?"

In his second chapter on degeneration he clearly shows, from physical science and natural laws, that those who have been raised from a state of nature to a higher kingdom—the kingdom of God—by being "born again," may and will degenerate by neglecting to nourish and cultivate a growth in all the graces of the Spirit. To show what is essential for a man who has been "born again," raised from a lower to a higher kingdom, the spiritual kingdom, to avoid degeneration, must continue to exercise all the powers guaranteed to him by regeneration, otherwise he will sink into a state of inanition.

The author devotes his next chapter to growth, then death, death in sin and death to sin; then mortification; then eternal life and which he defines "as perfect correspondence with perfect environments." This highly instructive chapter is followed by one on environments; then comes conformity to types, to be like Christ; then follows two chapters, one on semi-parasitism, and in which is clearly shown the awful condition of the man who does not make any effort for his physical, mental, moral or religious condition—a perfect parasite in the world. The book, then, closes with a chapter on classification of the different characters of men.

COLUMBUS, Mississippi.

### The Work of the Young Men's Christian Association.

The week commencing Sunday, November 8, will be observed throughout the civilized world as a season of prayer for young men and Young Men's Christian Associations. This season had its origin in a resolution adopted by the International Convention of the American Associations held in Albany, N. Y., in 1866, and has been observed every year since at the recommendation of the subsequent conventions.

There are now 2,500 of these associations in the world, distributed as follows: North America, 934; Great Britain, 503; France, 72; Germany, 549; Holland, 396; Switzerland, 263; Denmark, 43; Belgium, 24, and a dozen, more or less, in each of the following countries: Spain, Italy, Turkey, Russia, Austria, Japan, Syria, South Africa, Australia, New Zealand, Madagascar and India. The American Associations are the strongest and best organized. They number 623 general associations, 100 college, 69 railroad, 31 colored and 12 German. The yearly current expenses of the associations in America amount to \$750,000. They own eighty-two buildings valued at \$3,532,000, and have a total net property of \$4,353,000. Four hundred and fifteen men are devoting their whole time to the work as secretaries, librarians, and gymnasium instructors.

The expense of the railroad associations is \$75,000 per year, two-thirds of which sum is contributed by the railroad companies, who testify to the great benefit resulting to their employees through this special department of Young Men's Christian Association work. Last year 1,700 young men professed conversion in the college associations. There are thirty-one State and Provincial organizations, each with its executive committee and annual convention. These committees expended last year, in their work, \$32,031. The international committee located in New York City in 1866, and continued there ever since, is the executive committee of the International Conventions, which meet biennially. It consists of thirty-three members, nine advisory members, and fifteen trustees, representing all parts of the United States and Dominion of Canada. It employs ten secretaries whose business it is to visit all parts of the two countries, advising with and counseling associations, both State and local. The expenses of the committee for last year were \$30,496, which amount was contributed by friends of the cause.

—All human discoveries seem to be made only for the purpose of confirming more and more strongly the truths contained in the sacred Scriptures.—Sir John Herschell.



## Christian Advocate.

THURSDAY, NOVEMBER 5, 1885.

For the New Orleans Christian Advocate.

TAMPER TUNED.

BY INVAILER.

O land below, so full of weal  
O heart, so ready to break  
Oh for that rest on nature's breast—  
That sleep which knows no waking!

Like Galilee, I'm troubled sea  
In troubled waters tossed;  
With sinking feet the Christ I meet  
While the dark waves I'm crossing.

O clouded skies! With weary eyes  
Grown dim with "watch and weeping,"  
I look on high to God I cry,  
"Thy waves are over me weeping."

O land afar, with pale stars,  
I see thy radiance gleaming;  
The light shines down from Jesus' crown—  
In countless stars are gleaming.

Oh temple lowed and early lost!  
By faith my harp I'm stirring  
O'er waters wide, o'er starry side:  
The other shore I'm nearing.

I see the star that shines afar  
To guide me o'er life's ocean;  
Each dazzling ray makes light the way  
And calms the wild commotion.

O'er my frail bark the billows dark—  
Aye, "all thy waves" sweep o'er me!  
"Breakers ahead!" With fear and dread  
I "breathe the waves" before me.

"Fishers the beams with radiant gleams  
From your bright star of glory,  
I hear again the sweet refrain—  
The alleluia's song and story.

O pilot! guide me o'er the tide,  
Lead my frail bark to be stranded,  
Till safely moored, my harp is secured,  
On Canaan's shore I'm landed.

## Homer District Conference.

## REPORT OF COMMITTEE ON CHURCH EXTENSION.

Notwithstanding this Board has been in existence but a little over three years, and at first was considered by many in our church as a doubtful experiment, it has become an important factor in the church, while its success is beyond question. Its success, with the amount of means placed in its hands, in advancing and establishing Christianity in the Western States and Territories, as well as in the bounds of our older Conferences, commends it to the support of all who love our Lord Jesus Christ. It supplies a deficiency long felt in our church in aiding communities, towns and cities in the erection and completing comfortable houses of worship. We feel that all that is needed to commend the sympathy, confidence and support of our people is that they be instructed as to the purposes and workings of the Board of Church Extension. To turn a deaf ear to a call for help from this Board is to acknowledge either our ignorance as to its purposes or a want of Christian benevolence or an absolute want of financial ability. It comes to us with the claims that stopped the Samaritan in the gorges of the mountains between Jerusalem and Jericho, and commanded his Christian charity in relief of the helpless. It is the cry of infant Methodism in the far-off West, or that of weak and struggling Methodism in our older Conference, saying, "Come and help us." It is a co-ordinate part of our missionary work, and should be as dear to the heart of the true Christian. This call has been answered by all of the thirty-eight Annual Conferences; yet not to the extent of their ability. Doubtless the cause of this arises from a want of proper information on the subject in many sections of our Conference.

Dr. Morton, our efficient corresponding secretary, in his last annual report says: "Twenty-two Conferences out of thirty-eight show an increase in the regular collections over the previous year, while fifteen show a decrease, and one stood still." On examination of his report we find that our own (Louisiana Conference) is one that fell behind, and the decrease was more than one-half. While he reported \$511.45 in 1883, he only reports \$235.10 in 1884. On examining the report of the treasurer of our Conference Board we find that the large and wealthy Homer district, with sixteen circuits and 3,794 members, only paid to this worthy cause last year, \$17.40, while the Conference Board appropriated to the Shiloh Church, in this district, \$100. Surely our people this year will remove this reduction upon their liberality.

We will now give you some interesting facts and figures from our corresponding secretary's report for the fiscal year on March 31, 1885:

## 1. Of monies collected—

The General Board paid on gen'l account... \$18,776.97  
The Gen'l Board (from Gen'l Fund acct)... 18,144.11  
The conf. boards related from regular collections... 17,659.98

Matine cash collection by the church... \$1,944.14  
Add to the amount...  
Amount other than cash belonging to Gen'l Fund... 10,316.75

And we have paid and pledged by the church... \$63,360.48

## 2. What has been done with it—

The General Board helped last year thirty-four churches. It donated to them \$3,611.51, besides loaning to them \$17,551. The Annual Conference Boards helped 176 churches, to which they have made a donation of \$18,776.62. The whole number of churches helped by both the General and Conference Boards is 210. This shows an increase over last year's work of seventy-five churches, and lacks but three of being four churches aided for every year in this year. These churches have received, from the General Board and Conference Boards by donations and loans, \$19,960.17. If the Board of Church Extension had accomplished this in one year, while in the infancy of its existence, what may we not expect of it

when developed into the proportions of manhood, with the whole church of 900,000 laymen converted to its policy and support?

We would call attention to the fact that this Board has two distinct funds. The first is the general fund, raised by regular collections and private donations, to be donated to churches, to assist in the erection or completion of church-houses, where parties are not able to do it themselves. The second is designated a "loan fund," to be raised by setting apart a per cent. of the regular collections to that fund, and private donations. This fund can not be used except as a loan for the erection or completion of church-houses, or the securing of eligible lots to build upon. We quote from a leaflet published by the Board in reference to this fund: "It is not, as some have supposed, a fund held in shares, and as an investment belonging to a building and loan association, \* \* \* but is to be the property of the church, and used and held for its extension in the earth. Nor is it an endowment—the principle being invested, and the interest only being used to build churches. But it is intended that the entire fund shall be a free cash capital, every dollar of which shall be kept loaned out to churches for a long or short time, and with or without interest as occasion may require. Ample and legal security for these loans will in every case be taken, and their return will be enforced, as in no other way can we keep faith with the donors and carry out our purposes."

To show what may be done by this loan fund we refer you to the work done through the "Tasker Fund, of the Methodist Episcopal Church. Though only \$18,000, it has been turned over and over till it has done the work of \$19,915, and helped 109 churches, and its usefulness is but begun." We regret to learn from the secretary's report that but little over one-half of the assessment for last year was collected; yet he says "every dollar of it, and more, was needed."

We are gratified to learn that many of our preachers have already taken up their church extension collection, and that some have gone over their assessment. This speaks well for the increased interest that our people feel in this God-honoring cause.

We would recommend the following preamble and resolution:

Whereas, The apportionment made by the parent Board to our Conference does not make the pro rata to our district more than \$30; and, whereas, we feel the importance of meeting this collection in full; therefore, be it

Resolved, That we will make a faithful effort to bring up the whole amount of this assessment to the Annual Conference.

JNO. A. MILLER,  
R. A. SMITH,  
W. A. J. LEWIS,  
W. J. KRAMS,  
Committee.

## Conversion of an Infidel.

I write of a man almost forgotten, because his contemporaries have nearly all passed away. He died more than thirty years ago, fifty-four years of age. His birth, in the year 1830, in a New England family, named Benton, caused the usual gladness at such an event. Baptized "William Henry," he grew up as other boys, but confessedly above the average of his associates, both as to body and mind.

An under-graduate, he left Yale College upon the death of his father, and when of age, his mother having married a second time, he went forth to engage in the active duties of life. The occupation chosen was that of a play actor. Doubtless he had been fascinated with the sibilant and sounds of theatres, and at the applause which popular performers received. Believing he could achieve the success of the best, he made the attempt by seeking employment at a theatre in Richmond, Va. He soon became a star actor at Nashville, New Orleans and other cities. During this time he wrote for newspapers in prose and poetry. A small volume of each was printed for his friends only. That of poetry the writer has possessed, and that of prose he has seen. He was a member of the historic Infidel club of Rochester, N. Y., and the writer of one of their annual essays which attracted considerable attention when published. He withdrew from the stage and became interested in the publication of a newspaper in Natchez, Miss.

While still a young man he moved to Vicksburg, where he established the first newspaper. His paper pleased his patrons, and its politics suited the national authorities, by which he was appointed postmaster in that town. Successful in business, he bought land near town, sold out his paper, resigned as postmaster and engaged as an amateur farmer, whose specialty was grapes and wine, grain, gress and stock—theorizing and experimenting in a way regarded by many as visionary and extravagant. He was healthy, industrious, studious, and seemed to enjoy life, but with no one to enjoy it with him. He visited no one, nor did any neighbor visit him. When he was postmaster a young man, clerk of one of the courts, became intimate with him, though there were several years between their ages. They were often together, and seemed attached to each other. They would meet in the post-office at night, play chess or on the flute, without much proficiency at either, or they would converse upon the general topics of thought and inquiry. This intimacy was continued at the vineyard, where the ex clerk

was the only visitor, except on Christmas Day, when an invitation would bring from town a select company to drink home-made wine and enjoy the company and conversation of their host and each other.

In the year 1812 there was an unusual revival of religion in Warren county and around. Revs. C. K. Marshall, B. M. Drake, Preston Cooper, and others, were instrumental in bringing it about and carrying it forward. Prominent persons were reported as converted—some of them acquaintances of the two men who often met at the vineyard. This caused them to think upon the subject of Christianity, and to talk about it. They had been intimate for many years, and had conversed freely upon every subject except Christianity. The religious of all nations and ages probably were discussed objectively; but the revelation of the Bible in its entirety had not been considered—certainly in no sense subjectively received. The ex-postmaster had read the Bible much as a part of the necessary culture of all who would keep abreast with the most advanced minds of the day. He was familiar with its history and biography. He even saw wisdom in the plan of salvation, and admired the system of revealed jurisprudence. He held in highest estimation the Volunteer Surety for men, and his meeting the penalty when required to satisfy the failure of those whose obedience he guaranteed, as related in the New Testament. But, admitting the facts and the theory as superior to all mythology, he rejected the whole as having any claim upon his credence or acceptance. He was generally known as "the Infidel." His visitor, on the contrary, admitted all as true and authoritative, but did not know anything about it. He had been raised strictly a Methodist, had been favored with the teaching of preachers by private instruction and public preaching. Add to all this, he had a sensitive mother whose peculiarity was at times to express her religious gladness by shouting. He may be called an agnostic.

The Infidel and agnostic, if properly so called, conversed freely and even earnestly about the revival and what it meant. The Infidel would ask questions, suggest doubts and difficulties, and expect answers from the agnostic, who would bring into exercise the faith of his education and express decidedly what he had been taught, giving as authority the preachers, whom he believed, and his mother, upon whose testimony he would risk his destiny.

On one occasion the Infidel asked very earnestly, "Do you really believe that anyone can know, so as to be satisfied upon the subject, by a simple assent of the mind as to revelation, so called, and a purpose to obey implicitly the God of the Bible?" The answer of the agnostic was that such had been the teachings of his early years, and he believed it to be true. The Infidel replied: "I must consider any person a fool who can thus believe, who does not seek to know at once. I would not wait a moment without testing the possibility of obtaining such an amazing result." This was the substance of a conversation which was followed soon by the conversion of an Infidel and an agnostic. The latter had no faith in what he believed, he was troubled; conviction was wrought upon conscience, and he decided to seek religion as he had seen others seek who professed to have obtained. It must suffice here to state that he became a convert at a camp meeting, in Warren county, in 1842. His first delightful thought was that of kindness that he now knew what he had believed. The next thought was, how happy his friend at the vineyard would be if he could have the same experience. His strong mind would take in so much of the true and grand, and his poetic temperament would cause him to feel "there is a bliss beyond what the minstrel has told."

The new convert again visited his friend with strange feelings as to what might be his reception. His friend met him with outstretched hand, but with a look of suppressed laughter. His first words were: "I suppose you are not afraid to die now. I have heard of N. and R. and you getting religion lately." The question was unexpected and embarrassing; but a prompter seemed to supply this answer—"If faithful to the small beginning in religion, I believe I shall not be afraid to die when the time comes." This relieved both, and then a long conversation followed about the revival, its incidents and results.

The new convert attended church in Vicksburg the Sabbath following, and to his surprise, as well as that of all the congregation, the well-known Infidel was present where he had never been seen before. Dr. B. M. Drake preached upon the general failure of men to attain and obtain what they sought, and the few who were successful were as much disappointed as those who failed. The preacher in charge, the Rev. P. Cooper, then opened the door of the church, remarking, "Perhaps some of the congregation were convinced of the truth of the sermon; they may have failed to obtain or were not satisfied with the possession. Our church," said he, "is open to all such. They may try us for six months, and we will do the same by them. Perhaps they may realize something worthy of an All-wise Creator. At any rate, the church will sympathize with them, tract them and pray for them." The Infidel, with stately walk, advanced to the altar, gave the preacher his hand with these words: "Mr. Cooper, I think you open the door of

your church very wide. I have tried the world, as you call it, and have been generally successful, but by no means satisfied. If it is to be found in churches, I am not ashamed to ask and seek it. I shall be thankful for your prayers, and when I think there is any use I will pray for myself. You know, I suppose, I do not believe as I understand you all do." His friends came to him, pressing their hands together without a word. There was a strange reciprocity of pleasure; only a tear on the cheek of each.

It was not altogether joining the church; but the Rev. P. Cooper visited the vineyard, talked to and prayed with the new penitent and gave him books to read, which were read with an avidity rarely excelled. There could be but one result in such a case. He was converted in the classroom, bright and clear as to himself, professed with emphasis to others and accepted by the public—all having confidence in the man, and could not doubt his testimony.

He was one of the few who take no step backward. He would talk, pray in public, and soon was licensed a local preacher. It was expected that he would make some show as such, having been a play actor; but, on the contrary, he was plain, scriptural, and spoke much of his own experience. He was popular with the irregulars and with those seeking an advanced state of religious life; but the intermediate classes did not approve his preaching. These did not desire full maturity of Christian progress and, of course, denied its possibility or that it was of Divine appointment.

He lived about ten years constantly preaching—often to negroes. The incidents of his success would be interesting; but, like that of thousands, though strange in its individuality, it was not unlike the work of the Divine Spirit through other instrumentalities in time past. He died in the full possession of his mental powers. His expressions of trust at his death were as full as the deepest altitude of his friends could wish. Rev. L. Campbell and his long-time friend were with him. The former preached a funeral sermon; the latter gave a verbal biography, such as is herein written.

H. G. COOK.

## From the Work.

DOWNSVILLE, LA.

MR. EDITOR: Our church here in DownsVille was crowded to its utmost on Wednesday night, October 14, to listen to Sister Goodale lecture on the thrilling topic—Intemperance and its evils. The entire audience gave undivided attention, while she reasoned of "righteousness, temperance and judgment." Many went out to hear her prompted by curiosity and some with all the prejudice usually entertained for female lecturers; but as they listened to her thrilling words this gradually melted away and we felt that she was an earnest, true woman. Her manner was composed and dignified, her style chaste and beautiful. Her mind is richly stored with poetic sentiment, and her words fell like music on the ear; but she does not alone in sentiment, for she brought argument and statistics to prove that alcohol is the social, moral and spiritual curse of this country.

After the address, fifty-two names were secured as signers of the pledge, and the organization of the Woman's Christian Temperance Union was completed by the election of the following officers: President, Mrs. G. E. Hammond, Methodist; vice-president, Mrs. S. J. Roberts, Baptist; vice-president, Mrs. M. C. Edwards, Presbyterian; corresponding secretary, Mrs. E. C. Bulla, Baptist; recording secretary, Mrs. Ella Ford, Methodist; treasurer, Miss Jessie Roberts, Baptist.

The occasion was one of pleasure, and will, no doubt, be of profit to this section. However, we are a free people from the cradle already, as this parish is under the local option law. Sister Goodale addressed the Woman's Foreign Missionary Society, and I think it was inspiring to our earnest missionary workers and will long be treasured in memory's store-house. Sister Goodale won all our hearts to her cause, and may she win her prize!

R. A. COLLIER.

## UNION CAMP MEETING.

MR. EDITOR: The meeting opened on Friday night, October 10, and closed the following Tuesday night. The weather was fine, congregations good, and besides the great strengthening of the people of the Lord we counted sixteen conversions and there were fourteen accessions. On Monday we organized an auxiliary society of the Woman's Foreign Missionary Society with twenty-one members, and we got twelve subscribers to the Woman's Advocate of Missions. The society elected the following officers: Miss Ella G. Smith, president; Mrs. Sarah McClendon, first vice-president; Mrs. W. H. Jackson, second vice president; Miss R. C. Bush, recording secretary; Mrs. H. Norrisworthy, corresponding secretary; Mrs. Susan Bush, treasurer. Sister Bragan is doing a fine work in this department of the church, and is rapidly gathering round her intelligent workers who will greatly aid in instructing the people and bringing up the church to its duty in paying to the support of mission work.

J. M. WEEMS.

## How Did Christ Ordain His Apostles?

MR. EDITOR: In an article, some time ago, in the ADVOCATE I wrote that all the visible evidence of Christ's having either baptized or ordained the apostles was to be found in the symbolical washing performed in the washing of their feet, and I challenge any man to show, without assumption or presumption, or without a reference to unreliable profane history, any other circumstance as a visible ordination, save that of the Holy Ghost. The one who was chosen to fill the place of Judas was designated by lot without any further ceremony. And all we see done by any of the apostles afterward in the ordination of ministers was to lay their hands upon them, which was taught of God in the days of Moses in the consecration of ministers to the holy office of the priesthood or ministry, which was their God-given ordinance after having received the sacred symbolical washing. If any one can trace the origin of the imposition of hands to any other authority than that of the Old Testament, taking nothing but the Bible as his evidence, he is at liberty to do so.

Take up the various church histories whose authors were sectarian, and sectarianism existed and multiplied right in the presence of Christ and the apostles, and you are informed that Christ did this or that, that this formula or ceremony was used, etc. The Baptists will tell you that no one but regenerated people were baptized and that no one but immersed ministers were commissioned and sent forth, and, of course, they would have you believe their manner of doing this is apostolic and the only valid way, etc., but fail to give us the circumstance when Christ ordained his apostles. Of course they assume that or that as they do nearly everything they hold to and preach, and loudly boast of their purity, fidelity and consistency. The reading of profane history even makes an honest inquirer after truth blush for shame that even an unregenerated man would put forth such a claim and appeal to the word of God as his only guide. No wonder that fair-minded inquirers after truth have styled them bigots, unreasonably wedded to a creed.

Our Lord's professed creed was, "Think not that I am come to destroy the law or the prophets. I am not come to destroy, but to fulfill," etc., and his grave charge to all in his presence should be heeded to this day, "Whosoever, therefore, shall break one of these least commandments and teach men so, shall be called the least in the kingdom of heaven," etc. With this charge he and his apostles took this holy book and went forth to preach and the New Testament gives this account of it and of the many types and symbols used as a shadow of good things to come, the childhood state of Christianity, mere believers and their families going unto a degree of faith actually to receive Christ fully as to be regenerated and made perfect, and purification, or a symbolical washing otherwise called baptism, the passover and the imposition of hands, all of which were institutions of God under the law and the prophets, not my saying only, every Bible reader can see for himself, which Christ came to confirm and maintain to the end of the world, affirming that it was more possible for heaven and earth to pass away than for that word to fail. I know it may be said that we are not under the law, but under grace; but that avails nothing. That is all true, yet our nursery feature of the church and ordinance originated from the authority of the Old Testament Scriptures, the New Testament being inspired authority for the statement. Let a man lay aside all profane history and the traditions of the elders, as he should do when they flatly contradict one another, and take the Bible alone and then see what he would come to. I am heartily disgusted with what I read and see in this age of contention. If what Jeremiah prophesied (xli, 10, 11,) has not come to pass, then we fail to understand. As I have before shown that what Christ did was by the authority of the law and the prophets, and as that required a symbolical washing with water as a consecration or an ordination. I now show you that Christ himself refers to his own remarks or teaching on the occasion of the ordination of his apostles as having been made when that ordination took place, and then the churches may believe and teach what they see proper as a tradition, but I ask them not to condemn me.

St. John seems to give a more detailed account of Christ's doings and sayings than any of the other sacred writers. He tells of the symbolical washing in the washing of the apostles' feet in the thirteenth chapter and then in the fifteenth chapter, 10-20 verses, he reports another interview with the apostles concerning what he had done, "Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit," etc. As will be seen from the verse above that what Christ said after a certain period "thou shalt know hereafter," (xlv, 7.) After being baptized with the Holy Ghost or regenerated they were to take a nearer relation to him after they had fully believed and who could teach that regeneration can be had with less faith, that taken in all the evidence necessary thereto to actually receive him and all that is promised in him. (St. John 1, 12) When this was reached he would no longer call them servants as he did when he ordained them in the

symbolical washing preparatory to sending them forth. Also, again, he refers to the new commandment given on that occasion, (St. John xlii, 34,) which is the first time this new commandment was given, which so few have ever made any use of, not considering upon what it was based, namely, a new or Christ-like nature which was to be given by the baptism of the Holy Ghost. (xv, 17.) And then says in the twentieth verse, "Remember the word that I said unto you, the servant is not greater than his lord." This undoubtedly shows that he reminds them of their ordination and what commandment he gave on that occasion and what he said to them with a view of their going forth. Nothing is so clearly shown from profane history as the traditions of the elders, as in this fact. And, yet, who believes it? Who is impressed with this truth?

We hear it heralded with much boldness and pomp that ministers not immersed, "nothing but immersion is valid baptism," "and no one but immersed ministers have the right to ordain or baptize," that the immersion idea comes right down from the apostles who were themselves immersed and ordained after the Baptist "get up." Oh, you immersionists, not Baptists, for baptism is not an immersion, but a symbolical washing by sprinkling instituted of God in the law as a shadow of good things to come, and foretold by the prophets to be done with clean water and as performed by our Lord as our Prophet, Priest and King, and in this manner washed or baptized his ministers and sent them forth to do likewise, symbolically wash or baptize all nations as foretold by the prophet Isaiah, "So shall he sprinkle," or symbolically wash "many nations," (lii, 15.) This was to be done by his apostles as a fulfillment of God's word, Assumptions made and attached to God's word, making it contradict itself, amount to nothing when the Scriptures furnish any apposed chance. Tell us what you will about John's dipping people in the water of Jordan, and while the word means to cleanse or wash the very idea that had always been attached to water, washing or baptism, and it amounts to nothing, for still we can see how they were baptized in the river Jordan at the water's edge, "with the water" as reported by the sacred historian. Immersion traces and immersionists have tried to blot out God's will as foretold by the prophets as to the mode of this symbolical washing, but some things of which they were ignorant have been left as evidence of a treacherous heart and hand laid upon the sacred word; and to-day some of them say they would give up their right arm before they would give up immersion, and would rejoice in the destruction of the "Scriptures," which St. Paul says "is profitable for doctrine, for correction, for reproof, (and they know it,) for instruction in righteousness, that the man of God, 'a minister,' may be perfect, thoroughly furnished unto all good works." (I Timothy iii, 16) You immersionists, not Baptists, prove the immersion of the apostles without so assumption or vague inference if you can. Prove their ordination after your style as plainly as I prove their ordination and baptism, and then you can, with some consistency, claim the immersion succession. We can trace our sprinkling from Moses to Christ our Prophet, and from them to this day.

On the day of Pentecost the people, with the apostles waiting, as directed by Christ, to get what was symbolized, the washing of regeneration, right there in the temple, (Acts ii, 42,) where that brass laver was that had been used to contain water with which to symbolize this phenomena. They baptized, as was foretold by Ezekiel, both water and Holy Ghost baptism are mentioned. (Ezekiel xxxvi, 25, 26) Both to occur, so there is no account of their repairing to a river or pool. Surely no one would presume that such a thing was about the temple. These apostles appeal to prophecies as evidence of the occasion. How will you immersionists trace your immersion line here without unreasonable assumption? How will you make out your immersion in the house of Cornelius without unwarranted presumption? How in the full? How about Paul in the house of Judas? Here you are compelled to more than presumption, even to fanaticism. Paul had been without eating anything for three days, unable to go anywhere. With the sprinkling line there is not a single obstacle. There is no account of their going out to a creek or river, because to sprinkle none was needed. Let people become Bible students and their difficulties will vanish. Seek to be regenerated and then the Spirit can lead you unto all truth.

J. W. ELLISON.

## The Substantial Philosophy.

MR. EDITOR: I have watched the pages of our current religious publications for some recognition of the claims of the new philosophy. But up to this time I am not aware that a single line has been written for or against substantialism in any of our church papers, magazines or quarterlies. I believe, however, I may expect a discussion of "the wave theory of sound" by Prof. Humphries of the Vanderbilt University, and Dr. Willard Hall, editor of the Microcosm, and author of the "Problem of human life, here and hereafter." Dr. Hall is the founder of this new school of philosophy, which is destined at no distant day to overturn and completely annihilate many



HENRY B. STONE, ASST. GEN. MGR., CHICAGO  
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## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCE OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

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REV. W. L. O. HUNRICOTT.

THURSDAY, NOVEMBER 5, 1885.

The Baptist Record quotes this from a factious writer: "We who have had experience in raising gourd know that if we pull them too early, they shrink; we pull some of our young preachers too soon."

President Cleveland has appointed Thursday, the twenty-sixth instant, as a day of national thanksgiving. His proclamation, which will be found in another column, is a most reverent acknowledgement of the Divine blessing upon our great country. And let all the people say, Amen!

A Baptist minister for more than thirty years in Virginia, Kentucky and Missouri testifies that "those church members who read their denominational papers and books most are the most devout readers of the Bible and the most efficient workers in the churches." Hear that, ye pastors; and see that an ADVOCATE is placed in every family.

The eye of the world is always on the main chance. It will trade in religion to get gain, or sell it if sheikels are to be obtained. Ingersoll caricatures Christianity for coveted cash, and now some shrewd Stylock is trying to get Sam Jones to go North and lecture on morality for \$100 a night. The brave evangelist very emphatically declines such a proposition. The love of money is not one of his sins, and he disdains to make merchandise of the gospel.

The "Stead Defense Fund" opened by the Methodist Times, of London, to assist Mr. W. T. Stead, editor of the Pall Mall Gazette, in his defenses before the courts, has become popular. Some are coming in from the best classes in amounts ranging from a shilling to £200. This prosecution has grown out of his investigations into, and publications of, the shameful traffic in young girls, so common in Christian England. This prosecution is intense; but the good people are rising up in indignant wrath all over the United Kingdom, and are marshaling money and influence for his defense. That the right may triumph let every Christian pray.

Romanism has little to boast of in morals, public or private. Where her influence is dominant and her sway unchallenged there we find her saddest record. She claims a superior appreciation of the marital relation and prides herself on her absolute prohibition of divorce. But, alas! for the social impurities that disgrace Roman Catholic countries. The following facts found in the English Churchman are significant: "The proportion of legitimate to illegitimate births is in London 24 to 1, and in the city of Rome, 1 to 2; while the proportion of murders to the population is in England 1 to 178,000, and in Roman States 1 to 750."

The Missionary Magazine gives an account of a little church in Missouri that ought to stir the slumbering energies of everyone at ease in Zion. It is a noble example worthy of all emulation. The little church has only eighteen resident members, and their entire property is not worth more than \$14,000; yet they have undertaken the support of a native preacher among the Talugas. They have preaching once a month; but they take up a collection at each service—one for the support of their pastor, the other for missions. That is a capital idea, and is born of the constraining love of Christ—the two collections at each service—one for the home pastor and the other for the absent preacher among the heathen. Every church or circuit ought at least to support two preachers—one at home and another abroad.

## A Victory for Prohibition.

The following note from Rev. Thos. Cameron, of the North Mississippi Conference, brings cheerful tidings. The enemy must go. Intelligent conviction has been aroused, and a mighty public sentiment has thundered its fiat:

"All hail the power of Jesus' name! Goodness goes for prohibition. The contest was a hard and bitter one, but the saloon must go. At Pickens the same is true. So certain were the whisky men there that they could not succeed, that they made no effort. So for twelve months these two towns are free. No whisky is sold at Ebenezer or Richland. Indeed, there will be none within the bounds of the Richland circuit after Christmas."

Earnest workers at all points, both in and out of the church, secured this result.

## An Imperative Public Duty.

Much has been written in reviews and magazines of late on the administration of justice in our criminal courts. The difficulties have been analyzed and the duties of judges and commonwealth attorneys discussed with refreshing plainness of speech. To the law's vexatious delays—their tardy visitation of needed punishment upon the grossest criminals—must be attributed the too frequent reign of the mob. The people rise in their indignation and resort to violent retribution because crime goes unpunished and criminals parade the country unwhipped of justice. And while every such act of violence is a calamity and the sure producer of a general spirit of outlawry, we must admit that the provocation is sometimes very great. The people will not always chide. There will come a time when exhausted patience is converted into remorseless vengeance—when disappointed expectation becomes hot with rage.

But, while the evil is admitted and deplored, it is not so easy to locate responsibility. Who is most chargeable with the mere travesties of justice often witnessed in our criminal courts? Not the judge, albeit his rulings may be sentimental, and his charge to the jury rather apologetic of criminals than an assertion of the majesty of violated law. The prosecuting attorney may lack diligence and ability; but at his door was can not lay the chief complaint. After all the sacred responsibility must rest upon the more intelligent citizenship of the community. It is that class—the educated free-holders of the country—that inveigh most loudly against the lax administration of justice and hemoan most bitterly the shocking outlawry of the land. And yet they little regard the sin at their own door or consider the measure of their responsibility for this lamentable state of things. They can not sustain the courts of the country and create a healthy public sentiment by mere indignant talk. Their only remedy and highest duty is to bear every weight of public responsibility. And this most important of these is serving on a jury.

The jury system, which vitally inheres in the very constitution of popular government, must be preserved in its purity and power. It is a grand conception, and is the crowning glory of the entire history of governmental jurisprudence. But it is also the weakness of judicial administration. It is a sublime idea that no man shall be condemned without a trial before a council of his peers; but that council may be so constituted as to pervert justice and condone crime. A distinguished advocate in defending a cause before a superior court facetiously characterized the competency of the men that tried the case as "about the average intelligence of a jury of lying squires." And the extravagance of expression is very slight as descriptive of some juries we have seen.

The duty, therefore, is imperative for intelligent citizens to render jury service. This will assure the triumph of right and the impartial administration of justice. Such men can weigh testimony, correctly understand the instructions of the court and render a verdict in accordance with the law and the facts. But these gentlemen, who ought to be most zealous for the enthronement of law, are least inclined to serve. They plead business emergencies and professional exigencies—anything, even to exaggerating a little physical indisposition—as a reason for exemption from jury service. A merchant calculates that three days in the trial of a case will entail so much loss to his business, and he can not afford it. But he fails to consider that those three days' service may be worth thousands to the community and indirectly bring him the amplest return. There are some persons in this city and elsewhere who refuse to register and fail to vote in order to escape jury service. Be assured here is vital neglect. There is no duty more important and far reaching in its influence upon the moral and material well-being of a community than conscientious, intelligent service on a jury. If the ignorant and unemployed loafers around court-rooms are to compose our juries, we may expect hoodlums to multiply and the forms of law to fall into contempt. Their sympathies are all with crime, and they are as purchasable as sheep in the shambles. When counsel for the defense have a bad case, they want an ignorant jury and of the hoodlum class. Intelligent, conscientious, high-toned citizens, capable of clear discriminations and zealous for the peace and dignity of the State, in the jury-box are a terror to evil-doers. In the interest, therefore, of public morals, human life and the perpetuity of good government we appeal to leading citizens not to shirk this most important and imperative public duty. And judges

should be very careful to excuse such from this patriotic and necessary service.

## Holston Conference.

The sixty-second session of this Conference met in Cleveland, Tenn., October 21, with Bishop Keener in the chair. W. C. Carden was elected secretary, with B. W. Fielder and James I. Cosh as assistants. The following were admitted into full connection: S. K. Citron, H. C. Clemens, J. H. Brindley, J. H. Moore, R. R. McDowell, T. G. Shuler and J. A. Sronce. Dr. Young delivered an effective missionary address, and the Conference resolved to collect one-fourth of this foreign mission assessment and forward it to the treasury by February 1, 1886. The subject of the Holston Methodist was presented, and \$2,500 to its capital stock was subscribed. When the brethren rally in that way around their paper its success is assured.

This proposition to change the name to the "Methodist Episcopal Church in America" was voted on. Ayes, 1; noes, 119. A motion to memorialize the General Conference to change this name to "Episcopal Methodist Church" was tabled.

The following delegates to the General Conference were elected: Frank Richardson, E. E. Wiley, R. N. Price, W. G. E. Cunningham, E. E. Hoss and C. T. Carroll; alternates—W. G. Bays, J. Atkins, Jr. Lay delegates elected—Joseph Straas, J. E. Reeves, C. L. Hardwick, J. W. Pautel, W. W. Stringfield, J. A. Darr; alternates—J. E. Chapman, T. W. Jordan.

The following are the statistics: Local preachers, 308; members, 46,529; Sunday-schools, 587; Sunday-school scholars, 35,116.

## Good Signs.

He has certainly read history to little profit who has failed to discover the substantial and sublime progress of our Christianity. In all the elements of Christ's power the church has grown with the years. To mark these movements every heart feels a thrill of hope and intelligent faith receives a divine impulse. The following from the Witness, of New York, is well stated, and has the clear ring of glorious victory:

There is special praise given to man of Israel who discerned the signs of the times, and the Savior speaks very unfavorably of those who understood the signs of the weather, but who did not see the signs of the times. But what are those signs at present? The question will be best answered by contrasting the present with the past. A hundred years ago there were no Christian missionary societies except among the Moravians. Now there are missionary societies in every Christian country and in almost every church or denomination. Then there were no countries open to the gospel or to circulation of the Bible except Britain, America and some parts of Germany and Scandinavia. France, Spain, Portugal, Italy, Austria, Russia, Africa, Asia, Mexico and South America were almost entirely closed against missions and the Bible. Not only were China and Japan shut out; but India, though under the control of Britain, was equally besotted. These three countries, containing more than half of the human race, and all Europe, except Russia and Austria, are open to missions and the Bible. A hundred years ago human freedom or the rights of citizenship were practically unknown except in Britain, America, Switzerland, Holland and Scandinavia, and in all these, except America and Switzerland, they were only partially known or regarded, whereas now government by representatives is greatly extended, and the people have a substantial voice in their own government in many countries. A hundred years ago the Bible was only translated into the modern languages for some six or seven nations; now it is scattered far and wide in almost every language and dialect in the world.

Who, in view of these wondrous changes in less than one century, can refrain from crying in ecstasy, What hath God wrought? and who can avoid hoping and expecting that in the course of a hundred years more a like proportionate advance will be made by the conversion of every kindred people and tongue in the world to Christ? All that is necessary is work and pray, pray and work. Let us all give not only our means, but ourselves, to Christ's grand army for the evangelization of the world. His gracious command is, Go into all the world and preach the glad tidings, and preach by example as well as word. The preparation made by discoveries of the mechanical forces, such as steam, electricity, etc., will greatly aid in effecting vast changes. Half a hundred years ago there was scarcely a medical missionary in the field; women as missionaries were few, and in a very subordinate position, and there was no woman's missionary society. Now they are probably nearly as many missionaries of the one sex as the other, and all valuable and successful; and there are female medical colleges, with a view to prepare many more for the work. Sixty years ago there were no total abstinence societies. Now they are numerous in the most powerful nations of the globe, and powerful enough to affect the governments thereof. Surely all these are signs of yet greater wonders to be wrought by the Lord.

## Divine Sine Qua Non.

BY REV. J. M. A. ABBEY, D. D.

This exercise of mercy precludes manifest misery. We can not be merciful *volens*. It is an impossibility to be merciful to a well-fed, well-clothed, well-housed fellow-mortal who in his self-complacency boasts of his enviable circumstances. Equally impossible it is for our heavenly Father to be merciful to a self-righteous, self-sufficient Pharisee who vauntingly parades his many virtues, imagining himself too good for this wicked world.

Trus, every sinner is in a pitiable plight. Sin, unforgiven sin, is the giant evil among the innumerable evils under the sun. May not angels institute a world's exposition of human ills? View them advantageously exposed, classified and wisely labeled. Numerous and long are the corridors affording convenient exhibit of all life's woes. Angels move to and fro, but seem unmoved by the sad spectacles. Here the endless variety of diseases, sick-beds, death-beds, funerals, weeping willows and broken hearts; there is poverty of every shade and hue. See the widow at her sewing machine in the cold, desolate garret, sewing until after midnight to support her children. In vile revelry her husband, who now fills a drunkard's grave, had squandered her dowry. An old man, a cripple, begging for a crust of bread. Next, an exhibit of family affliction. Husband and wife not at peace. An irreligious and silly mother-in-law fomenting trouble. The daughter, wayward; the son of hoodlum proclivities. Time fails us to view the exhibit of ills resulting from disastrous complications in business, or those from feuds between individuals, families, churches, nations, or those from slander, persecution, lying and rascality. Wending our way homeward we see an angel in tears. "Why weepest thou, heavenly messenger?" He replies: "I've seen the ill of all ills, the source of all sorrows, the mother of all misery; I've seen sin, hideous, disastrous, calamitous, damnable sin; I've seen the sinner in his sin—his sin unforgiven. That spectacle has broken my heart and caused my eyes to weep. Yes, sin caused angels to weep, filled heaven with grief and prevailed upon God to give his only begotten son in order to effect sin's extermination."

But, though the monster evil, which we denominate sin, elicited pity in God so as to provide a scheme of salvation, individually, we can not be the recipients of our heavenly Father's mercy unless we individually feel the burden, disgrace, baseness, villainy, viciousness, wickedness of sin. We must be oppressively conscious of our misery, ruin and impending fearful doom. If, then, in this emergency fervent prayer ascends from the perturbed, distressed, weeping penitent, mercy divine is not invoked in vain.

Yearning for mercy, another important *sine qua non* must be taken into account. Our adorable Master assures us: "Blessed are the merciful, for they shall obtain mercy." Taking this for a text, St. James delivers an eloquent sermon pregnant with ominous truth. It is brief. Hear it: "He shall have judgment without mercy, that hath shown no mercy." You require mercy in life, death and judgment; but you will tearfully ask for it in vain if you are not merciful. *Sine qua non*: You must be merciful if you would obtain mercy.

1. Be merciful in your opinions of your fellow-men. You are filled with aversion and disgust. Far too depreciating are your opinions of your acquaintances. In fact, none are really good unless it be ourselves. Of every associate we have a biography, and that is an alphabetically arranged narrative of crimes, sins, follies, weaknesses, errors. Even their motives we take it upon ourselves to divine. Of course, they have been invariably base. Reader, review, revise your opinions. Why should the imhired "pope" be allowed to dominate in your heart? You will find that your opinions are largely erroneous. Be merciful and think well of men. Had you been tempted as they were tempted, had you been where they were, you, too, perhaps, would not have withstood.

2. Be merciful in your utterances about your fellow-men. Strange that even dull men become eloquent and men of few words display an exhaustless vocabulary when the shortcomings of their associates is the theme. So much denunciation, excommunication and damnation. There is a rabid haugman rampant in almost every human heart. The heart sickens when listening to the current conversation of men and women. Jesus assures: "With whatsoever measure you mete it shall be measured unto you." The progeny of the servant whose large debt had been remitted, and who subsequently

maltreated a fellow-servant who owed him but a paltry sum, is wofully large. The doom of that unmerciful servant will be the doom of all who are not merciful.

3. Be merciful by abounding in deeds of kindness. Much want and suffering. Give, assist, relieve, support, help, encourage, raise the fallen, cheer the faint, nurse the sick and lead the blind. Say not that the indignities of the suffering ones was caused by their own prodigality and want of wise forethought. That may be true; but it does not relieve the present suffering. Reproaches do not feed the hungry nor clothe the naked. Scatter seeds of kindness. Dry the tears of the weeping. Be not a stranger at the bedside of the sick. Give largely to the widow and orphan.

Blessed are the merciful! Being merciful fills us now with heavenly joy and causes the unhappy to be happy. And wibthal—the merciful shall obtain mercy.

## Variety of Gifts.

The wisdom of Providence in securing the success of the church is beautifully displayed in the variety of talents bestowed upon the ministers of the gospel. This Spirit divideth to every man severally as He will. To one is given one power; to another, another, by the same Spirit who worketh all and in all. Among the gifts of the ministry three special varieties strike us at a glance.

First, we see those who have remarkable power in winning souls to Christ. They seem especially qualified for evangelistic work. The list of church members always grows rapidly under their administration. They spread a great net and gather many fishes, both bad and good. They are sure to report an increase at the annual reckoning.

Another is zealous and skillful in the edification of believers. He is mighty in doctrine, a defender of the faith, confounding gainsayers, sowing good seed, strengthening the church and conserving all the interests of the body of Christ. Yet this man is not remarkable for rapidly lengthening his church roll. He holds a fort or defends a city well, but makes no sweeping advances upon the enemy's territory.

A third shows no great aptness for either of these styles of work, but is sure to leave more churches or a better parsonage on a pastoral charge than he found when he entered it. He is a house builder in this literal sense. For him the spiritual body of the Lord would be in many places without a local habitation, if not without a name. As Moses saw a vision of the Tabernacle and rested not till it was realized upon the earth for the occupancy of this people, so this man sees the necessity for a church and rises up to build. He finds the command applicable now, as of old: "Speak unto the children of Israel, that they bring me an offering: \* \* \* and let them make me a sanctuary, that I may dwell among them." The building of a house and making it a sanctuary are the conditions upon which God's abiding presence may be expected.

The pastor who knows just when and where a nail may be driven, and can drive it himself in an emergency, will often find such knowledge and skill among the chief elements of his success. A homeless church can never be permanently prosperous. Literal house-building furnishes opportunity for the exercise of benevolent liberality on this part of the people, and is in many places a condition precedent to the existence, as well as growth, of the spiritual church. What are called union churches are in every case found to be, in the end, undesirable arrangements.

The inspiration of Bezaleel and Aholiab was as genuine as that of Moses, and was indispensable to the realization of the purpose of God. This architectural inspiration is the more to be appreciated under an economy, like that of Methodism, that spreads abroad the march of population, and must build churches in every style, from that of the rude cabin, to that of the stately edifice with dome and spire pointing heavenward.

It is well if a pastor possesses either of these gifts in a good degree. If he possesses two of them, it is better. If he has all three of them, he may be regarded as thoroughly furnished for the highest of callings. As however very few ministers possess all these powers in a high degree, something like the Methodist itinerant system becomes necessary for this spreading and maintenance of the church. Under that system every man's special powers may be employed where they are most needed. Every useful capacity is, in part, the result of natural endowment and, perhaps, yet more largely of personal cultivation. Let each man, then, stir up this gift that is in him and apply himself to the work that needs to be done in his charge. W. L. C. H.

## Alcoholism, and a Splendid Edition of the Advocate.

BY REV. C. K. MARSHALL, D. D.

Your edition of October 22 was to me a rare feast. My duties from and at home had not allowed me to read my church papers regularly. So when I took up that number I was more than usually instructed, charmed and encouraged. I like the pronounced and sharp-sounding utterances of great convictions, and every article had that tone and ring.

I want to refer to each of them and run through each of them to call the attention of any who have not read that number not to fall to do so. I could not help saying to a friend that it was a Krupp gun with a half-ton shot. But space—newspaper space—is not infinite, nor time unlimited, so I must be resigned and refer specially to but one communication, viz: that by the Hon. W. H. Goodale on the all-absorbing theme of "Alcoholism and Heredity." It is a most alarming presentment of the curse under which we groan, and posterity will suffer tenfold more than this generation. The transmissibility of the vices, so to say—the graving as in a rock and handing down for ages our own follies; our crimes against the unborn—are truths so startling and fearful that no one not thoroughly animalized can for a moment feel of them without a feeling of fear and alarm. What a lesson to young people and to parents is that judicious array of great and unquestioned authorities! Strong drink, opium, absinthe, morphine, tobacco—all mixed into human blood, with a thousand insane asylums waiting with open doors and enlarging accommodations to receive the procession they necessitate. Damned into life and doomed by vicious parents to misery, disease, shame and insanity.

Tell us, archangels, is it not time that this tragedy of guilt and crime should close?

Resemblances go down the line of ages—the color of the eyes, the hair, the form, the gait. I know a son who, even sober, staggers just as his drunken father has done for thirty years. The fathers are the responsible persons.

Women have more right, reason and justification for smoking, drinking and using the ever-shifting forms of narcotics than have men. I know the other side. But, after all, the specialties of evil in fathers is as marked as certain, and used in due time will be as manifest in posterity as those of the mothers. The article shows the opinions of Aristotle, Plutarch, Moses and modern scientists, and all agree in these truths.

And yet pre-natal inebriation is a common evil. Nor can it be otherwise while mothers indulge in such potatoes of beer, brandy, Bourbon and kludged beverages of the saloon. Many a poor babe has been made drunk many times before it was born and came staggering into the world to take its first punishment in a milk punch at the maternal saloon, which nature designed to be the purest fountain of life, but was perverted to add this heedless age in multiplying drunkards, imbeciles, lunatics and idiots.

Read the article. Preserve it. It should be printed in tract form for universal circulation. And it is to be hoped that the next General Conference will inaugurate some plan for the preservation and wide diffusion of documents and papers of such inestimable value and probable usefulness. Let us have more of the same sort.

W. C. H. MARSHALL.

In pronouncing sentence upon T. J. Bonasso, convicted of forging a marriage certificate and betraying a young woman in this city, Judge Roman used commendable plainness of speech. The culprit was sentenced to fourteen years of hard labor in the penitentiary. This judge said:

Public opinion spoke loud in its denunciation of the crime for which you are here to-day. It spoke as loud as it had spoken—and speaks yet—in the Fort and Murphy tragedy, upon the illal scene of which the curtain of justice will soon drop. It is well that the voice of public opinion resounding through the press, should be heard on such occasions. It stimulates the servants of the law to the performance of their duties; it gives hope and confidence to the good element of society; it warns the assassin; it warns the robbers of woman's honor and all classes of evil-doers of what fate awaits them when they fall, as all eventually must, into the meshes of the law. As for me, I shall not spare them, so long as the law and the oath of office points out the line incumbent on me, as they do in this instance.

Writing from Lafayette, La., the Rev. J. D. Jackson says:

The Lord is with us. Last week we had nine conversions and eight accessions in this "Iron-clad" town. Hops it is only the beginning of a great work here for the Lord.



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## Christian Advocate.

THURSDAY, NOVEMBER 12, 1885.

## SHE DID IT MORTGAGE.

We worked through spring and winter, through summer and through fall. But the mortgage worked the hardest and the steadiest of them all. It worked on nights and Sabbath. It worked each holiday. It settled down among us, and it never went away. Whatever we kept from it seemed almost as bad as the debt. It watched us every minute, and it ruled us right and left. The rust and bright were with us sometimes, and sometimes not. The dark-brown, scowling mortgage was forever on the spot. The well and the cut-worm, they went as well as came. The mortgage stayed forever, eating heartily all the same. It waited up every window, stood guard at every door. And happiness and sunshine made their home, with us no more. Till with falling crops and sickness we got stalled upon the grade. And there came a dark day on us when the interest wasn't paid. And there came a sharp foreclosure, and I kind of lost my hold. And grew weary and discouraged, and the farm was cheaply sold. The children left and scattered when they hardly yet were grown. My wife she pined and perished, and I found myself alone. What she died of was a "mystery," and the doctors never knew. But I knew she died of mortgage—just as well as I wanted to. To trace a hidden sorrow were within the doctor's art. They'd find a mortgage lying on that woman's broken heart. Warm or cold, drought or tempest, on a farmer's land may fall. But for first-class real estate, trust a mortgage 'gainst them all.

## Temperance and the Pulpit.

BY REV. W. C. BLACK.

Just at this crisis it is all-important that the prerogatives of the pulpit should be clearly defined. Is it a prostitution of the pulpit to make war on the liquor traffic? Has the pulpit the right or has it not to utilize the consciences of men for the overthrow of this traffic? In order to determine this question we must first decide another question, viz: Is the liquor traffic right or is it wrong? Is it productive of good or of evil? To this question only one answer can be given. The liquor traffic is confessedly the greatest evil of the age. It is productive of more sin and shame and degradation and suffering than any other agency known to nineteenth century civilization—yes, than almost other agencies combined. Let us take an inventory of its dreadful array of evil results. We will not, however, take a world-wide view, but restrict ourselves to our own country. What are its fruits here?

In the first place the liquor traffic is a frightful, criminal waste of resources. We, the people of the United States, spend annually more money for intoxicating liquors than we do for meat and bread, and the statistics show. We pay more than ten times as much for liquor as for education. For every dollar we pay to home and foreign missions we pay over \$170 for rum. After making a calculation based on reliable statistics, Miss Frances Willard says: "The money paid for liquor during the past one hundred years of our history would build and equip six lines of railroad from the Atlantic to the Pacific, endow a university at \$10,000,000 in every State, erect a \$5,000 school-house for every two hundred inhabitants, build a \$25,000 meeting-house for every two thousand inhabitants, pay the national debt, and with the rest of the money at interest, support a teacher for every one hundred inhabitants of the country." And this is the direct cost. The indirect cost is estimated by careful statisticians to be as great as the direct cost. Now, even on the supposition that the use of intoxicating liquors is not hurtful, but only useless, is there not here a moral obliquity? Would not he who commanded his disciples to "gather up the fragments that nothing be lost" condemn such a waste? If "the earth is the Lord's and the fullness thereof," and if we are his stewards and accountable to him for the use we make of his resources, can we justify in his sight our annual liquor bill as compared with our other expenditures? If he who hid his Lord's money received condemnation, what of him who wastes his Lord's money?

But this supposition of mere wastefulness is, of course, incorrect. The financial waste of the liquor traffic is a mere bagatelle in comparison with its other direful consequences. The liquor traffic sends into a drunkard's grave every year no less than sixty thousand of our citizens. And this includes only drunkards. I published some time since an article on the physiology of alcohol, in which I showed both from the records of insurance companies and from the testimony of the world's leading physicians that moderate drinking induces diseases of various kinds, and is thus the cause of the deaths of many thousands of persons every year who were never drunk in their lives. In supposing the indirect deaths to be half as great as direct, we then have ninety thousand per annum—one every six minutes. Just think of it! A funeral every six minutes, day and night, the whole year through! And, then, go in imagination beyond the graves into the darkened homes. Each of these victims was somebody's darling. Each was once a sweet, innocent babe whose childish prattle was the joy of a mother's heart. Each once gathered around him the tenderest affections of the family circle—father,

mother, brothers, sisters. Many of them have formed other ties—have become husbands and fathers. Who can measure the anguish of all these hearts? What pen can picture the appalling aggregate of wretchedness that clusters round these ninety thousand graves. What brush can throw upon the canvass these scenes of woe—fathers' sons, mothers' walls, brothers' and sisters' cries, widows' shrieks and orphans' tears? And this is only for one year. But the dreadful evil stops not with the rolling year. It goes on unceasingly.

But even now we have only begun the enumeration of the evils of the liquor traffic. To contemplate the picture we must take a peep into the ranks of lunacy and idioy. Nine thousand lunatics and, perhaps, more than that number of idiots are produced every year by the traffic in alcoholic liquors. Imagine all these lunatics and idiots gathered into one great army. Look upon those countenances in which no light of reason shines; picture to yourself, if you can, the indescribable sadness of the widely scattered homes to which they belong! Are you not heart-sick? But we can not yet call a halt. We must also take a jaunt through the realms of pauperism. With imagination's magic wand call together in one vast procession the paupers who were made such by the rum traffic. Tremp, tramp, they come—a mighty army, 200,000 strong. There are gray-haired men and women, arrayed in the habiliments of beggary and wearing upon the forehead of their countenances the unmistakable tracery of the fingers of vicious indulgence. But for ruin most of these would have been, spending the evening of life in cheerful, happy homes. As it is, they are dragging out the remnant of a misspent life amid all the squalid wretchedness of pauperism. And the middle-aged and the young are there. There are children of tender years, clothed in rags, shivering with cold and pallid and weak from hunger. Reader, look upon the woe-begone faces of this mighty host, and, remembering that a tree is known by its fruits, tell me what you think of the character of the tree called the liquor traffic.

But not yet can our journey cease. Through the haunts of crime our pathway lies. It is a fact established by the testimony of judicial officers of high standing and by the records of courts that a very large percentage of the crime that blackens the fair page of our country's history and impedes the nation's progress to a loftier plane of civilization is the direct result of the liquor traffic. More than fifty per cent. of crime has its origin in drink. Imagine, then, all the criminals of the land massed together. From every jail and penitentiary and work-house and convict farm they come until they are an army 100,000 strong. Their hands are stained with every crime known to the long black catalogue of earth and hell. And, as they pass in horrid review before you, let imagination wing its flight into all the homes darkened and blighted and blasted by all this dreadful array of crimes. Each of these criminals has loved ones—father, mother, brother, sister, wife, child—whose hearts are crushed and bleeding beneath the sorrow and disgrace which crime has caused. Reader, look upon that scene and give me your estimate of the tree that produces such fruit.

These are only a few of the evils of the liquor traffic. Whole legions of other evils must be left unnoticed. And the deepest woes of these—the scorpion's stings of conscience—no human pen—no, not even an angel's tongue can describe. Imagination, with all her God-like powers, is utterly unable to grasp the mighty magnitude of the remorse that flowers upon the stalk of rum-made crime. And to catalogue the results of the liquor traffic we must go on revelation's wing into the beyond. The book of books declares that "no drunkard shall inherit the kingdom of God." Hence to measure the results of the liquor traffic we must enter the domain of the lost; we must know what is meant by the wrath of God; we must know the full significance of that most awful word in the universe—a word at which fools laugh and devils tremble—the word "hell." Yes, we must measure that word as to its soul-torturing power and its unending duration. This is as much as to say that only from the great white throne, and by the eye of him who sits thereon, can the full fruitage of this hell-born traffic be seen.

Now, with all these facts concerning the fruits of the traffic fresh in our minds, let us return to the question, Has the pulpit the right to make war upon this traffic? Is it possible that a conscientious minister of the gospel can hesitate as to how this question must be answered? What is the pulpit for? Is it not bound to "cry aloud" against iniquity? Is it not required to "spare not the evil-doer"? Are Sinai's thunders hushed? Did Jesus abrogate the Decalogue? Where in all literature can you find severer denunciations than he used against the contumacious evil-doers of his day? Did Paul preach an emasculated gospel? Did he lose sight of "the terrors of the law"? To all such questions only one answer can be given. The Christian minister is required to "declare the whole counsel of God." He is to "reprove and rebuke" as well as to "exhort," to "warn" as well as to "teach." Sinai as well as Calvary is to have a place in his ministrations. The Decalogue, expounded by the teachings of Christ and the apostles

and illuminated by the side-lights of history and science, is to be the basis of his utterances. If this be true, why should not the liquor traffic be denounced as well as other sins.

If A. kills B. with knife or pistol, no one questions A's culpability, and no one questions the right of the pulpit to condemn such killing. But if A. kills B. with alcohol, and also pauperizes C., and makes a criminal of D., and a lunatic of E., this we are to suppose is allowable. The pulpit must be silent about it lest somebody's feelings should be hurt. "But," says one, "the liquor traffic is 'legalized.' Well, what of that? Can vice be transformed into virtue by human legislation? If so, then, if our Legislatures should legalize theft, murder or arson, those would be virtuous acts. A way with such folly! Sin is sin whether it is legalized or not. Iniquity should be denounced none the less severely because it has the sanction of human law makers. He would be a queer minister of the gospel who would refuse to denounce gambling because some Legislature has sanctioned it. None the less queer is he who feels that he must say nothing about the liquor traffic for the reason that it has been legalized. 'Woe unto him who giveth his neighbor drink.' This is God's estimate of the liquor traffic. Can that estimate be obfuscated by human law makers? Can any gospel minister think so? Is there anywhere a Christian pulpit that does not know that the principles of morality are universal and immutable—that they are unaffected by lapse of time or change of place? These everlasting principles of a heaven-revealed morality condemn in thunder tones this traffic in 'liquid damnation.' And we who bear a commission from above to expound the Holy Scriptures are not guiltless before God if we fear to denounce it as a sin of crying magnitude."

But has the pulpit the right to try to secure legislation against the liquor traffic? Unquestionably. Suppose we had our statute books legalized theft, gambling or falsehood, would any pulpit hesitate to try to create a public sentiment that would abolish such infamous laws? And have we not the same right to use the pulpit for the creation of a sentiment that will use the strong arm of the law for the suppression of the liquor traffic? Since the liquor traffic is the source of the greatest evils that to-day afflict our race, why should it be made an exception to the rule that "law is a terror to evil-doers"? Is there any valid reason why the liquor traffic should receive the protection of law while other crimes are suppressed? Our laws punish drunkenness, but protect him whose business it is to make drunkards. They punish murder and arson, and all such crimes, yet protect the traffic which is the parent of more than half of those crimes. Is this legislation either wise or just? Why not uproot the tree instead of lopping off a few of its branches?

Legislation directed to the utter extermination of the liquor traffic is the great need of the day, and the pulpit ought to be earnest, active and persistent in its effort to secure such legislation. "But," says one, "if we do, we will lay ourselves liable to the charge of preaching politics." Well, suppose we do; what of it? If denouncing the liquor traffic and trying to secure its suppression by the strong arm of the law is preaching politics, then we ought to preach politics. We ought not to be frightened from the post of duty by this scarecrow. To tune up public sentiment, so that it shall demand the enactment and enforcement of righteous laws, is not an improper exercise of pulpit prerogatives. And what is the source of this cry? "We want no political preaching. Preach the gospel and let politics alone." Whence comes this plea for the pure gospel? Mainly from the saloons and from politicians who hope to ride into office on the backs of the saloon keepers and their allies. True, such sentiments are occasionally expressed by good Christian men who have imbibed erroneous views concerning the prerogatives of the pulpit; but the demand draws its chief inspiration from the grog shop. Rather queer, is it not, that the chief schools of vice should clamor for the gospel in its purity? But this is only history repeating itself. The ostensible reason for the attack of Demetrius and his fellow-craftsmen upon Paul was a religious one. They claimed to be exceedingly jealous for the religion of their forefathers. The real reason was a purely selfish one. "Our craft is in danger." Equally hypocritical are these saloon cries for "a pure, unadulterated gospel." The dram seller's "craft is in danger;" but, as the open avowal of this fact would avail him but little, he raises a hue and cry about politics in the pulpit. He becomes very jealous for the purity of the church. He is greatly alarmed lest ministerial robes should be soiled in the dirty pool of politics, and the church of God (oh, how he loves it!) should thereby suffer damage. And he and his press and platform minions are making such a noise that timid souls are in danger of being frightened from the post of duty. Moreover, this plea for a pure gospel is sometimes so plausibly put by crafty, honey-lipped politicians that the very elect are in danger of being deceived.

Brethren of the ministry, this is a trick of the devil. If he can scare us off the field by the cry of "Politics in the pulpit," victory will perch upon his banners and the reign of the saloon will be perpetuated. Brethren, let us not be deceived; neither let us be

frightened. No great reform was ever accomplished without just such opposition as now confronts every worker in the temperance army. While we do not love strife we must be willing to endure it for the Master's sake. Paul, Luther, Wesley; what opposition they encountered! And our Lord himself—think of what he endured and be not weary or faint in your minds.

## The Ordination of the Twelve Reviewed.

MR. EDITOR: In the ADVOCATE, of October 15, Bro. Pugh gives an article on the ordination of the twelve, in which he takes issue with me as to the design of Christ in the baptism of the apostles' feet. In my early ministry I obtained the idea "that no prophecy of the Scriptures is of any private interpretation," and since I have labored to preach and write to let one part of God's word interpret the other, that is the Old and New Testament, and to let every figure carry its own truth, "Private interpretation" I understand to be anything that seems to be the meaning of a figure or circumstance or a secondary idea. We must always labor to get the original thought or meaning first, and then we can make as many applications or deductions as may be proper; but by all means let Scripture interpret Scripture, else we would have as many meanings as we have thinkers. God has but one mind in giving his word. Bro. Pugh thinks I have made a forced construction of the baptism of the apostles' feet. Taking Christ's own words as my guide, that he "came not to destroy the law or the prophets, but to fulfill," and that the Scriptures were to be studied as testimony of him, I think my view and interpretation of the circumstance will stand before any jury of Bible students as the only true and legitimate interpretation that has ever been given. Anyone who will study "The Lost Key Found," not merely read it, will agree with me. I do not try to account for anything in the life of Christ or his ministerial acts as growing out of himself or authority as independent of the law and the prophets, but with perfect correspondence with him. He acted under that authority with the fullest obedience, and, therefore, I turn my eye to that portion of God's word for a reason why he did this or that thing, knowing that he intended the most minute fulfillment even to a jot or tittle; therefore assumptions and presumptions and fair inferences or private interpretations are wholly out of order.

From the teaching of Christ and his apostles the Old Testament contained both law and gospel. "Paul declared 'that Christ was a minister of the circumcision for the truth of God to confirm the promises made unto the fathers,' and, therefore, we have but to consult the Scriptures which he recognized as the authority that dictated his public or ministerial course. Every Bible student knows that all priests or ministers had to undergo baptism in their consecration or ordination to their ministry. This is no inference or private interpretation. By referring to Leviticus viii, 6; Exodus xix and Numbers vii, 7, this fact will be seen. This was the gospel feature of the law, while all sacrificial features ceased with John, was observed and perpetuated by Christ as a gospel ordinance. Hence, to account for the conduct of Christ in this circumstance of baptizing his apostles is perfectly legitimate, and the only legitimate construction to be placed upon it. Here Scripture itself interprets the conduct of Christ. As for the reasons to be given for this I can not in this limited article proceed to give them. They are set forth in "The Lost Key Found." When you lay aside the fancy idea the gospel was just now introduced by Christ without any respect to what had been set in order in the Scriptures and study the words of Christ in St. Matthew v, 17, and Romans xv, 8, and you will decide with me.

I have never contended for the continuation of this form of baptism, namely, the washing or baptism of the feet. I do not have to introduce a fancy idea or private interpretation out of the social customs of the ancients as a reason why Christ took the attitude of a servant on this occasion, but I let both the law and prophets be the interpreter of the conduct of Christ. The washing of a priest or minister's feet was no new or strange thing; for it was required. (See Exodus xxx, 19.) Thus we see that three parts of a minister could be baptized or washed—the head, hands and feet. This transaction was legal, hence Peter, not knowing as yet the spiritual significance when he saw in his guessing at its meaning, refused to allow his Master to do this, said, "Not my feet only, but my hands and head." The prophecy of Isaiah liii, 13-15, must interpret the servant attitude of Christ. Any other consideration leaves the prophecy without a fulfillment and the attitude of Christ without any authority in the Scriptures as a legal testimony of Christ and his life in accordance with his own declaration in St. Matthew v, 17-19, and St. Luke xxiv, 41. The baptism, the form of a servant and the washing of the feet are figures, each of which must be allowed to carry its own truth, all of which is explained in "The Lost Key Found." A reference to the social custom of the ancients in presenting water to a stranger with which to wash his feet is quite a fancy idea which may do for those that can

see nothing better, but can never satisfy those who seek for testimony. Besides, there is nothing in the custom, if you will read and see, that leads one to believe that a servant or one of the family washed his feet. He was requested to wash his own feet. Besides, this was no custom of God's institution; and, therefore, was no religious ceremony or service designed to typify anything. There was no law or prophecy in it, and Christ had no reference to it. His life must be a fulfillment of law and prophecy to a jot or tittle. Hence the attitude of a servant in the baptism of the apostles' feet preparatory to sending them forth as witnesses of Christ to preach this gospel which had been so long set forth in promises as at last fulfilled, confirmed and maintained. This servant of love was to sprinkle many or all nations and not immerse them. All doubt as to the meaning of the word sprinkle, whatever it be, blood or water, is removed when we see Christ use water as its fulfillment or interpretation. Here I offer no private interpretation or fair inference. There is no need of a dozen prophecies on any one thing nor of a dozen fulfillments. As to the mode of applying the water to make it sure, Ezekiel helps out in this matter. "Then will I sprinkle clean water upon you," etc. (xxxvi, 25.)

Bro. Pugh refers to what St. Mark says concerning the ordination of the apostles, and infers that Christ ordained his apostles upon the mountain-side by the imposition of hands. I have no objection to this idea of their ordination thus far; but this would not be complete, as the baptism or washing was indispensable and neither of the evangelists mention this except St. John. But I am much surprised at Bro. Pugh's question, "Where did this form (imposition of hands), originate, if not with the Master?" He is an old minister, and we would naturally think he was a Bible student, but here he fails to show it. If he will turn to Numbers vii, 10, where the form of ministerial consecration or ordination is laid down, he will find that the divine Christ introduced this form of the gospel. Paul, in his epistle to the Hebrew Jewish believers, who were familiar with these customs and doctrines as prearranged gospel principles of Christ, mentions the imposition of hands as one of his gospel customs. No man of Bible infidelity can have the conscience to deny that the gospel was preached back there; for Paul says that it was preached even to Abraham. (Galatians iii, 8; see also 1 Peter iv, 6.) As to the imposition of hands see Hebrews vi, 1, 2. One thing I think can never be shown, that the evangelists narrated the acts and sayings of Christ in the conservative order of time in which they occurred. Prominence seems to be given only to the first and last years of his life. Though there were three years, yet their eating the Passover is mentioned but once, at least it so appears to me. What Christ did to the apostles when first chosen is a matter entirely of inference, and also St. Mark's relation of the matter as occurring in the first part of his ministry is a matter of inference too vague to settle down upon.

Let Bible students study Christ's declaration, "I am not come to destroy the law or the prophets, but to fulfill," then study "The Lost Key Found," and then read what Christ says to his apostles in St. John xv, 12-20, in a subsequent interview when he tells them that he had chosen them and ordained them, and in this connection mentions what he said on that occasion. There he called them servants, there he gave the new commandment and said finally, "Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent is greater than he that sent him." (St. John xiii, 16.) You will see that in this subsequent interview (verse 20,) he reminds them of these things as occurring together in the same transaction. This, it will be seen, takes place as the last ministerial act of his life, at least, so judged. It is immaterial with me whether it is placed in the first or last of his life, the verdict will be rendered in my favor by all Bible students. Nay, we dare not depart from this interpretation, lest infidels get the advantage of us. The success of Christianity demands a harmonious interpretation of the Scriptures. The assumption that Christ just at this time began to introduce gospel ordinances, yet the gospel itself, is contrary to the idea of fulfillment and confirmation as expressed by Christ and leaves the New Testament without any confirmation, evidence or foundation as is implied in the fact that it is the history of Christ and his apostles acting under the authority of the Scriptures.

I have no choice as to ordain or appoint one thing I deny and challenge any to prove that the apostles were ever immersed. The baptism of their feet is all that can be proven from the word of God. Immersionists claim that pedo-baptists are not in the church because they have not been immersed and that, too, by some other person that was immersed and so on back to the apostles, but I think their chain will fall to hook on the apostles if they could go back through profane history, which is a thing impossible. The immersionists of this country would run back to Roger Williams and Ezekiel Holloman, who in turn immersed each other as a starting point in America. John and Christ knew what was gospel in the Old Testament, and what was sacrificial so as to leave the one and perpetuate the other.

Bro. Pugh gives us nothing new, nor does he interpret the figures in the baptism of the feet.

J. W. ELLISON.

## From the Work.

BERWICK, LA.

MR. EDITOR: I closed the meeting at Morgan City last night after continuing eight days. Great crowds attended the preaching nightly. Never since the day of dedication have such audiences assembled. The members I had taken into church in Berwick came over to help us. Many bright conversions. Twenty-one accessions. The entire town feels the effect. The new church at Pattersonville is going up—a thing of beauty. Berwick will soon be able to report a new church and a parsonage. I commence to-morrow a tour in the interest of prohibition.

A. E. C.

LA COMPTRE, LA.

MR. EDITOR: I have been wanting to tell what the Lord has been doing on my work, a part of Rapides circuit. Last Conference I was put on the supernumerary list. Last April the presiding elder gave us a church to be supplied this year. The church is about twenty miles from home. I have formed a small circuit of four appointments, where I have preached regularly once a month. I have at nearly all the appointments, every time I preached, received and baptized. So up to last Sunday we numbered thirty-nine. Last Sunday, morning, before preaching, I baptized seven and wound up an interesting meeting on Tuesday night, assisted by Bro. Smith, local preacher. The church spiritually blessed. We had some good old about in the camp. They have commenced a weekly prayer meeting to the neighborhood, coming from house to house like the converts in apostolic times. About four weeks ago I received two men and their wives and two young ladies. We are building a church at a place called Oak Grove, 30x40, to be ready for dedication the third Sunday in this month. Would be glad to have you, Bro. Galloway, with us to preach the dedication sermon, and when ready for dedication it will be paid for. The lumber and boards and everything is paid for.

GEORGE JACKSON.

MANFIELD, LA.

MR. EDITOR: As I see cheering news from other churches, you will no doubt be pleased to hear of the progress of Zion in this part of Louisiana. We have had a series of services beginning in September and continued through a portion of this month which has resulted in the addition of some twenty-five or thirty members to the church in Mansfield. Some of these are young men, but the most are boys and girls from the Sunday-school. The scene was a very solemn one when twenty of these were received on Sunday morning at eleven o'clock. Several were baptized and the general rules were read and explained to all. After this the sacrament of the Lord's Supper was administered to about one hundred communicants and there was a general rejoicing. The heart of our pastor, Bro. Harp, has been greatly enlarged and the joy of our Sunday-school superintendent, Bro. Seale, was unbounded. The Lord's name be praised! I may add that many of the pupils of the college are members of the church, and while the work did not appear to hold upon them as a body, yet there are hopeful signs of piety in most of the pupils, both boarders and day pupils. We are trying to do our duty by way of giving them religious instructions, both in the school and at the church, and have no doubt that a majority of them will profit by it.

We hear of other places in our district being under strong spiritual influence. This is particularly the case with Bro. Wimberly's work, Mooringsport circuit, Bro. Davis' work on Coushatta circuit and Bro. Randle's work on Missant Hill circuit. Bro. Cassidy has preached very successfully at several places outside his own work, and did very efficient labors in the revival at Mansfield.

Bro. Pipes is in feeble health, but seems to be improving.

P. M. GRACE.

SHUBUTA, MISS.

MR. EDITOR: I closed a meeting at Quitman, on this charge, last Friday night, which had continued with increasing interest and power for six days. Results: Twenty-five additions to the church, many conversions and the church baptized afresh by the Holy Spirit. The entire community was deeply awakened and greatly blessed. Such convicting power as was manifested during the entire meeting was never seen by this writer. I had no ministerial aid. To the Lord be all the praise! This closes my protracted meeting. There have been sixty-seven added to the church during the year up to this writing. Finances will be in full.

E. F. EDGAR.

TRENTON, MISS.

MR. EDITOR: I asked last spring, through the ADVOCATE, for help to build a church at Home Wood, in the bounds of the Trenton circuit, Brandon district, Mississippi Conference. But received no assistance then; got promises of some help this fall. I wish now to acknowledge receipt of \$3 from Judge A. G. Mayers, of Brandon, Miss., for which I return many thanks. I wish now to state again that the church-house is very much needed,



and will be highly appreciated by the people. We have only a small membership, owing, probably, to not having a suitable house of worship, and most of them not able to help much. Though we have laid a good foundation, but up a good frame, and have about all of the weather-boarding planned and up, the rafters up and some of the boards on the ground for the roof, but our means have all been used and we are stalled for a little while. Will resume work again soon. Any help in this worthy enterprise will be thankfully received by the pastor.

A. D. MILLER.

TOCCOPOLA, MISS.

MR. EDITOR: Will you permit me to say a few words through the Advocate about the work of the Lord in the Toccopola circuit? Our meetings have all been held, with the following results: One hundred and eleven conversions and one hundred and eighteen additions to the membership of the church. Prayer meetings are being held. Family altars, not a few, have been erected. Young men converted during our meetings are praying in public and conducting prayer meetings. A woman's work meeting has been organized, which is doing great good. Our church at this place has been removed to town, and is being repaired at a cost of from \$250 to \$300. The money is about or entirely ready for ceiling nicely another church in the bounds of the work. And still another church, to be entirely new, is being discussed and will become a living fact in the near future. The collections, ordered by the Conference are in sight, and "clear decks" will be, we think, the order at Kosciusko in December. I hail my successor a happy name. "Bless the Lord, O my soul."

H. C. MOREHEAD.

Kind Words.

At a call meeting of the official Board of the church at Jackson, La., Woodville district, Mississippi Conference, Methodist Episcopal Church, South, T. A. S. Adams, P. C., took the chair. The object of the meeting being stated, the chair presiding Prof. G. H. Wiley, Prof. W. F. Norworthy and Dr. A. R. Holcomb a committee to draft resolutions appropriate to the object for which the meeting was called.

The following is the report of said committee:

Whereas, The law regulating the appointment of itinerant preachers of the Methodist Episcopal Church, South, limits the time to four years; and, whereas, our presiding elder, the Rev. J. A. Little, has acceptably served in the office of presiding elder upon the Woodville district, Mississippi Conference, and now is by limitation not eligible to further reappointment; therefore, be it

Resolved, That in the Rev. Dr. A. Little we recognize a faithful, efficient and discreet presiding elder, attentive to the interests of the church at large and to the wants and comforts of his preachers.

Resolved, That we are devoutly thankful to God for the benefit of his plan, practical and forcible presentation of gospel truth and his quiet, unassuming and modest exhortation of this truth in his daily walk and conversation.

Resolved, That we part with regret from him in obedience to the law, yet hoping that in the future we shall again be permitted to enjoy his kindly ministrations and genial associations, at the same time heartily commending him to the love and confidence of all whom he may be called to minister to in the things of God.

Resolved, That a copy of these resolutions be handed him and another copy forwarded for publication in the NEW ORLEANS CHRISTIAN ADVOCATE.

T. A. S. ADAMS, Chairman.

Why Not?

MR. EDITOR: I have just read J. T. Cunningham's article in the Advocate of October 15. I heartily approve and endorse his idea of establishing a preachers' home at Centenary College, Jackson, La. The college being the joint property of the Mississippi and Louisiana Conferences, the home should likewise belong to these two Conferences. In 1882 I wrote to Dr. Andrews, then president of Centenary, giving him my views on the subject. He approved the plan, and gave me an invitation to attend the commencement in June and set forth my views to the Board. I fully intended to do so, but was providentially hindered. That fall my health failed, and I said no more about it. My plan then and now is the same, subject to improvement as circumstances may require. If I am properly informed, with some repairs we have ample buildings already on the college grounds for such a home. Now, let Bishop Keener and the Board establish this home; then appoint an efficient agent whose duty it shall be to take charge of said home and superintend and look after the interest of the young ministers; also to travel through the Mississippi and Louisiana Conferences and solicit money, provisions, clothing, etc., and, in addition to this, to take into this home the sons of itinerant ministers and board them at absolute cost? Can not 45,000 Methodists support such a home?

O. M. LIVERMAN.

**Substitute for Colic and Quinine.**  
Simmons' Liver Regulator, purely vegetable, is equal in power to blue pills or colic pills, but without any of their injurious properties. I have used Simmons' Liver Regulator, and find it a most excellent medicine, acting like a charm on the liver. It is a most excellent substitute for colic pills, and I have tried it in several cases of bilious disorders, chills and fever, and it effects a cure in a most satisfactory manner.

Dr. J. H. BOWEN, Clinton, Ga.

## Perils of Half-Truths.

BY ASA MAHAN, D. D., LL. D.

In this world "we see through a glass darkly." No one truth is or can be known to us in all its fullness and endlessly diversified applications. In other words, "we walk by faith, not by sight." Under such circumstances many perils beset us, perils against which every prudent believer will be on his guard. On account of the comparative obscurity of our vision, we may neglect what is revealed, and what is our privilege and duty to know; or we may give a form and coloring to God's truth, in accordance with the desires and imaginations of our own hearts. We act with prudence and safety to our own immortal interests when, and only when, we accept what is revealed, and as revealed, and wait God's time for the revelation and clearing up of "the secret things."

The peril against which I would now put the reader on his guard is of a somewhat different kind from the above. It is against every particular truth of God's word, and of kindred importance, and each must command a common regard, or neither will exert its proper influence upon the mind; while the one which we do regard may take on the form of perilous error. The great central principle of the Gospel, for example, is embodied in this one passage, "The just shall live by faith." But this principle involves two kindred truths, to-wit, justification by faith, and sanctification by faith. No one can tell us which of these is the most important in itself, or which stands out with the greatest prominence upon the sacred page. Each of these, by itself and separated from the other, is a truth, but only a half-truth; and when acting upon the mind by itself, separated from the other, will, in many essential respects, do the work of fatal error. At the reformation the doctrine of justification by faith, and that by itself, became the great question of the age. The result was a great advance in the direction of truth, and away from prevailing error. The Gospel of Christ, however, apprehended through this one great truth, appeared in a "distorted twilight," and Antinomianism, Legalism, Formalism, and kindred errors, blighted the fruits of the reformation. It was not until the other and kindred doctrine, sanctification by faith, was rendered equally distinct and prominent, that "the Sun of Righteousness," in cloudless light, rose upon Zion, "with healing in his wings."

"Christ," in God "is, of God made into us wisdom, righteousness, sanctification, and redemption." This term, "of God," fixes thought upon another truth kindred to each of the others, a truth without which they, both together, or each by itself, will act upon the mind but as a half-truth. It is not Christ in himself, but as apprehended through the Spirit, that becomes, in experience, our justification, on the one hand, or our sanctification, on the other. It is by the Spirit that Christ "dwells in our hearts," "lives in us," and that "with open face we behold his glory," and "have fellowship with the Father, and with his Son Jesus Christ." When Christ, as our justification, and sanctification is fully preached, and the mission of the Spirit is not rendered equally prominent, nor presented as revealed in the sacred word, the Christian life and experience will, of necessity, take an abnormal form of development. Unless we honor the Holy Ghost as we honor the Father, on the one hand, and the Son on the other, "the Lord," as he desires to be, and may be, will not become "our everlasting light, and our God our glory."

"God is love," and, when we think of Christ, the idea is "love which passeth knowledge." Yet this love, as revealed, takes on two forms, and each will act upon the mind as a half-truth without the other. These two forms are thus expressed: "Thou lovest, righteousness, and hastest in love; and love out of these forms is just as intense as it is in the other. At the present time Christ reigns as a Prince and a Savior, and with absolute power and in ineffable love, 'gives power to all who receive him to become the sons of God.' At a solemn hour in the great hereafter, he will sit on thrones as 'Judge of the quick and dead,' with the same absolute fidelity to justice, and his office as Judge, 'will then reward every man according to his works,' as he now discharges his mission as a Prince and Savior. We must apprehend and respect both in all these revealed characteristics and relations, or he will not permanently win our esteem, veneration and love. In dwelling upon the love of Christ there is a peril of coming to regard him as possessed of a kind of good nature which is indifferent to moral character, and desert, or too tender in respect to sinfulness, to discharge the stern duties of a 'Judge,' and thus open the mind to error in its most fatal forms."

Faith in Christ as our "wisdom, righteousness, sanctification and redemption," implies self-trust and self-reliance in their most absolute forms. Our trust must be "not in ourselves, but in God." We should bear in mind, however, that self-trust and self-reliance are by any possibility, but too perfect. Self-trust implies self-knowledge. We cease to trust ourselves, because we know ourselves to be absolutely unworthy; we trust in God, because we know him as absolutely trustworthy. Some speak of faith in Christ as implying, not merely self-trust, but self-reliance; this is a most perilous error. Inquirers are told to look to Jesus, and not at all at themselves; to think of him and not of their feelings, mental states, and, as we have sometimes heard, not even of their sins. Unless we know our necessities, we do not know what to look to Christ for. We are required to "come boldly to a throne of grace, that we may obtain mercy, and find grace to help in time of need." We must know our needs, or we cannot rationally ask for "mercy or grace to help."—Divine Life.

## A Judicial Opinion on the Liquor Traffic.

For more than twenty years I have had ample opportunities for observing the working and effect of the business of selling intoxicating liquors, and I have not been able to discover a single feature, circumstance, or result, that can commend it to the favorable consideration of any decent, respectable, or thoughtful man. It cannot even challenge the admiration or approval of any business or occupational more thoroughly demoralizing in its tendencies and effects, or more destructive of public morals, public order, and public peace. The business of selling intoxicating liquors, I cannot permit myself to derive from it by a single human being. I cannot imagine a blessing, or benefit of any kind that it brings or

contributes to the welfare of a community. It brings moral and social death to those who engage in it, as well as those who patronize and sustain it. It seems to me that to engage in such a business is to deliberately crush and banish from the heart forever every sentiment, every hope, every ambition, and every element of character that men generally value, as being useful and beneficial to the world. It blights and destroys men's intellectual powers, and thus it makes them insane, idiots, and imbeciles. It destroys every sentiment of morality, decency, and honor, and thus men become debauched, corrupt, vicious, and dishonest, and destitute of all sense of shame, and of every obligation of family relationship, friendship, and citizenship. It sows carelessness, carelessness, and an utter indifference to and disregard of the rights, the interests, and the happiness of others. It invites, encourages, and necessarily develops all that is base, degrading, and dangerous in men, and destructive of good government, good order, and common decency. It is a nursery for the development and growth of those wicked practices which lead to the crimes of gambling (which, after all, is but another name for different forms of stealing), theft, robbery, arson, perjury, murder, and every sort of public crime, social wrong, and private iniquity. In other words, it is a school-house for the development and cultivation of every species of crime, and an institution for the preparation of men, women, and children for the gutter, the poor-house, and the insane asylum, the reform school, the penitentiary, the military, and the gallows.—Judge John Martin, of Kansas, denouncing a liquor-seller.

Pierce's "Pleasant Purgative Pellets" are perfect preventives of constipation. Inclosed in glass bottles, always fresh. By all druggists.

## Cardinal Manning on Local Option.

His Eminence Cardinal Manning delivered an address in the evening, September 11, in the promotion of the cause of temperance, the chair being taken by His Worship the Mayor (Allerman Harrison). There was a very large attendance, and the proceedings throughout were of a very interesting character. Cardinal Manning's remarks were found applicable in the course of his speech he said:

"If you ask me what my politics are I will tell you in a word—the welfare of the people, the greatest happiness of the greatest number. The question of how we are to obtain this, is the good houses for the people and fit for human habitation; secondly, Christian and religious education; and lastly, local option, or the popular vote upon the multiplication of public-houses. I am not going into the question of housing the people or the question of Christian education, but I will, with your leave, enter into the question of local option, or the popular vote."

"It seems there is a great action, not at law, nor before any of the courts of law, but before the most supreme tribunal in this country—I mean the public opinion of the people, as well as the moral sense of the people, and the great cause is between the great drink-traffic on the one side and the people of England on the other. I believe we are at a great crisis at this moment. The first crisis is that which has come upon us by the increasing multiplication of the power of that drink-traffic itself. This enormous traffic has acquired in the land a vast and a dominant power. What can check it? The people of England spend in intoxicating drink twice as much as they spend in bread. They spend in intoxicating drink as much as they spend in milk and bread, which are the primitive food of man, and also a sum equal to all the rent of farms and houses in England; and they have spent or employed in the sale of intoxicating drink a capital equal to all that their plowed in the ground, and their power in England is that trade. I said to myself that if all intoxicating drinks were out of Warrington, and if the capital employed in its production was employed in the purchase of a large pig and food, I should see a large pig and food, the greatest political power in England is that trade. We are told of the great power in the land and the landlords, but the enormous capital I have mentioned governs the elections down to six years ago, governs the elections, governs the elections, and paralyzes the Government, and therefore I believe we are at a crisis in which there can be found no power greater and more widespread than that of the drink-traffic. I see nothing before us but the continual increase of every form of peril, danger, and devastation which results from that traffic. We are at another crisis, and though I promised not to politics, I will say in a sentence what I think, and then pass on. Before many months are over our head two million more Englishmen, Irishmen, and Scotchmen, who have homes and hearths, will be able to say openly what they think upon this subject, and that brings us to the local option or popular vote question."

"An Englishman's house is his castle. A cluster of houses is his most sacred thing on earth. A man and his family make up a household, and there ought to be no power to put down a public-house in the midst of these homes contrary to the will of those who live in them. It is mere self-defense, which springs from the liberties of Englishmen. Why? Because the Englishman is the owner of his own home, and those liberties give the head of every family the right to defend his home from the invasion of any moral pestilence as well as any physical force. Oh what does the whole of our commonwealth and constitutional life rest but upon the rights of the individual, and was the result of their free will and perfect liberty? Who gains by the multiplication of public-houses? The landlords at the bar, the drink traffic, who suffers? The thinking man, the people of England. Whose homes are wrecked, whose sons and daughters are demoralized? Whose homes are made uninhabitable? Who are they who are sometimes spell-bound, fascinated, and drawn into the same bottomless pit that the people of England? The Englishman is the owner of his own home, and those liberties give the head of every family the right to defend his home from the invasion of any moral pestilence as well as any physical force. Oh what does the whole of our commonwealth and constitutional life rest but upon the rights of the individual, and was the result of their free will and perfect liberty? Who gains by the multiplication of public-houses? The landlords at the bar, the drink traffic, who suffers? The thinking man, the people of England. Whose homes are wrecked, whose sons and daughters are demoralized? Whose homes are made uninhabitable? Who are they who are sometimes spell-bound, fascinated, and drawn into the same bottomless pit that the people of England? 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## Christian Advocate.

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OTAS B. GALLOWAY, D. D., Editor.

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THURSDAY, NOVEMBER 12, 1885.

In passing to and fro among his  
Conferences, Bishop Keener narrow-  
ly escaped a terrible railroad acci-  
dent. A train on the same road fol-  
lowing ten minutes behind the one  
that bore him along, was wrecked on  
the bridge across a river and resulted  
in much loss of life. We are pro-  
foundly grateful that our honored  
friend and chief pastor, as is his  
wont, was ahead of danger.

In an able address before the Gen-  
eral Missionary Committee of the  
Methodist Episcopal Church, in  
New York, on "Missionary Work,"  
Bishop Foster made some suggestive  
statements regarding work in Roman  
Catholic countries. Among other  
things he said the Roman Church was  
a great Christian Camp that needed  
reconstruction, and that was the  
reason the Conferences were sending  
missionaries to Roman Catholic  
countries.

Dr. Noah Porter, president of  
Yale College, has tendered his resig-  
nation, to take effect at the close of  
the present term. He succeeded Dr.  
Theodore Dwight Woolsey in the  
presidency in 1871, and has adminis-  
tered the affairs of that institution  
with marked dignity and success.  
Some important changes have been  
made during his term of service,  
notably a modification of the cur-  
riculum and the introduction of gradu-  
ate fellowships. It is stated that he  
will remain in the faculty of instruction  
as Clark Professor of Ethics and  
Metaphysics.

In another column will be found  
the programme for "Thanksgiving  
and Arbor Day" at Centenary Col-  
lege, announced by President Adams.  
We are glad to see this new depart-  
ure in the South. "Arbor Day" has  
been fixed by statute in some of the  
States, and is being properly ob-  
served. Dr. Adams has appointed  
the editor to service without consulta-  
tion, and writes privately that it is  
"mandatory." We have grave doubts  
of being able to attend, but will do  
so if at all practicable. In any  
event let the day be celebrated, and  
his suggestion to friends abroad be  
heeded.

In her admirable and eloquent  
opening address at the National  
Woman's Christian Temperance  
Union, in Philadelphia, Miss Frances  
E. Willard called for a new and  
significant pledge—"I promise, by  
God's grace, to say nothing discour-  
aging about the work and nothing  
disparaging about the workers." If  
that pledge could be carried into the  
church and practiced by each mem-  
ber, we might halt the millennium  
in fifty years. And yet it is but the  
spirit of the gospel. We are so prone  
to discourage every good work and  
disparage the workers in every good  
cause. That is one of the wisest of  
our General Rules that inveighs  
against "speaking evil of magistrates  
and ministers."

The decrees of the Plenary Council,  
held in Baltimore last year, have  
been returned from Rome with the  
Pope's approval, after some slight  
modifications. They will be pro-  
mulgated by Archbishop Gibbons at  
an early date. If the decree on the  
subject of the liquor traffic remain  
as adopted, we may expect a stir in  
the Romanish camp. No wonder there  
is serious concern among the "faith-  
ful." What would Romanism do  
without the saloon keeper? We  
doubt not that fully nine-tenths of  
the grogery-men of this country are  
members of that communion, and in  
good standing. Let the decree ring  
forth. For the honor of the Chris-  
tian religion Rome ought to cleanse  
herself of this curse and crime.

Rev. Dr. Long, of Constantinople,  
and a missionary of long experience,  
is now in this country. While  
addressing the Boston Methodist  
preachers' meeting, a few weeks  
since, he was asked the meaning of  
the disturbances in Serbia and  
Greece arising out of the union of  
Bulgaria and Roumelia. His answer  
was, that it was "in obedience to a  
familiar Greek proverb—that a child  
which does not cry fails to be nursed,  
Serbia and Greece lift up their  
voices when there is any threatening  
movement against the government  
of the Sultan, so that when the  
western powers come in to settle the  
trouble and to pacify the uneasy  
states they may not be overlooked.  
They are simply crying for a piece of  
Turkey."

## "Direful Influence of Methodism."

This is the rather ominous title of  
a two-column distributive in the Catho-  
lic, of Pittsburg, for a copy of which  
we are indebted to our friend, Dr.  
Smith, of the Pittsburg Christian  
Advocate. The spirit of the article  
is characteristic of Roman writers on  
religion outside of their church—  
narrow, prejudiced and intolerant.  
Some of the sentences are worthy of  
a fish market. The recklessness of  
assertion and stark ignorance of facts,  
about which the writer attempts to  
dogmatize, would shame the hard  
face of a swift witness in a police  
court. Methodists are first car-  
icatured as "expert manipulators of  
figures," insinuating that we count  
more members than we have; that  
we maintain public favor by false  
counting—a reckless display of  
figures. But the writer contradicts  
himself by acknowledging Method-  
ism's "control of public opinion in  
educational and material interests  
and in warping the intellectual  
development of the people at large."

The basis of this tirade is a recent  
letter in the New York Evening Post  
by "A Southerner." His exact  
geographical location we do not  
know; but his ecclesiastical habita-  
tion is very easy to discover. He  
inveighs against "emotional relig-  
ion" with all the venom of an anolent  
Pharisee, and charges it with the  
evils and ignorance of the negro  
population. This is a fair specimen  
of the Catholic's utterances:

It was in the South especially, and  
among the negroes, that Methodism  
added to its numbers. The excite-  
ment of the camp meeting and re-  
vival had a wonderful attraction  
for the negro, and, once brought  
within the range of a "mighty  
exhorter," the negroes were "con-  
verted" by the thousands. Emotional  
religion just caught the colored peo-  
ple like an epidemic. In times past,  
and probably up to date, it is said,  
the negroes flock to a camp meeting  
as they would to a circus. It was at  
these camp meetings a "rich harvest  
of souls were saved." The negro  
exhorted, sang hymns and told his  
"experience." This was enough to  
make him "converted," and he was  
accordingly reckoned among the  
powerful and numerous hosts of  
Methodism that were going "to pos-  
sess the land!"

Those at all informed on the subject  
know that the negroes did not flock  
to the camp meetings. True, large  
numbers became Christians and  
members of the Methodist Church;  
but very few were converted at camp  
meetings. They were served by white  
pastors, and enjoyed ample spiritual  
privileges. The writer quoted above  
makes himself merry over a faucy  
picture of his own creation. It has  
not, and never had, any existence in  
fact.

That the negro has been benefited  
and elevated by being taught the  
Christian religion no sane or un-  
prejudiced man will deny. We know  
a few negroes who belong to the  
Romanish Church, and have failed to  
discover any superior moral or  
mental development among them.  
So if "the extension of Catholicity"  
is "the one hope for the population,  
white and black, of the South," it  
will have to be of a higher type than  
any yet known to history.

He further says: "Methodism has  
deprived the South of a native litera-  
ture worthy of the name." Alas! if  
that be so, but it is an admission that  
the church has some influence beyond  
mere figures. Surely a great responsi-  
bility rests upon those justly char-  
geable with depriving a people of a  
native literature. And after making  
the startling statement the sage  
philosopher discovers the reason for  
it. Here is the discovery:

A system that is constantly ap-  
pealing to the emotional side of a  
man's character must, necessarily,  
fail in developing that strength and  
grasp of intellect requisite in him  
who undertakes a work destined to  
take a place in national literature.  
Methodism is powerful in encour-  
aging cant, mediocrity and sentimental-  
ism. But it deadens the thinking  
faculty.

Of course, if that theory be true—  
that our emotional religion deadens  
the thinking faculty—it will be eue-  
tated by the facts. And the con-  
verse must be apparent: that an  
unemotional religion—a religion of  
ritual, without feeling—quickens  
mental activity and develops great  
thinkers. But what are the facts? A  
little investigation would show that  
a large proportion of the leaders of  
thought in the nation are and have  
been Methodists. Among the jurists,  
statesmen, educators, orators and  
authors, Methodism has been con-  
spicuously represented.

The editor quotes, with commendation,  
"A Southerner's" slander that  
our Publishing House, at Nashville,  
"has never published a single work  
that has received a place in our  
national literature." Just what is  
meant by "our national literature"  
has not transpired. What must a  
book do, or where must it go, to get  
into "our national literature?" Who  
is the custodian or librarian of  
that museum, and determines the  
admission or admissibility of the

book? If the writer means to assert  
that no volume from our press has  
found a sale outside of the South, he  
is too innocent of the truth to be  
believed under the solemn sanctions  
of an oath. Some of these books have  
gone into every section of the United  
States and found eager readers. But,  
on the other hand, what has Roman-  
ism done in developing great think-  
ers and authors of "our national lit-  
erature?" Let the saloon keeper, in  
his white apron, and Paddy, with  
spade and grog, make answer.

## Parsonages.

AN APPEAL TO THE WOMEN OF THE  
M. E. CHURCH, SOUTH.

MY SISTERS: I should like to call  
your attention to the appeal Bishop  
Hargrove makes to the women of  
our church for parsonage building.  
The fact that our itinerant ministers  
are often homeless has for some years  
been a source of great concern to the  
Bishop. But he has lately been  
heart-burdened and sorely troubled  
in witnessing the suffering that the  
lack of parsonages—an inconvenience  
and hinderance to the efficiency  
of our preachers in all the Con-  
ferences—has caused and is causing on  
the Western frontier, where houses  
are necessarily scarce. Often it is  
impossible to secure them. The hard-  
ships they have to endure in conse-  
quence of this defect in the church's  
care for them is exhausting the  
strength of the brave men willing to  
go to that most arduous and trying  
field—exhausting, in suffering, phy-  
sical labor and domestic care—that  
strength needed for spiritual work  
among a people who put to the  
utmost strain their powers of mind  
and heart. How to remedy this  
defect, how to provide homes for  
these missionaries not sent to foreign  
lands, has given our good Bishop  
much anxious thought. But he has  
at last resolved upon a plan that he  
asks us to help him put into  
execution.

In giving an account of the effort  
lately made by the ladies of Montana  
Conference in this line, the Bishop  
says: "To the future historian of  
Methodism it will appear unaccount-  
able that our itinerant system could  
exist a hundred years and no organ-  
ized plan be adopted for supplying  
itinerants with homes. True, we  
have parsonages; but they have been  
built by charges which had the  
means to do so, and found it the  
cheapest way to take care of their  
pastor. All missionaries to foreign  
fields have among the first provisions  
a home to live in; but the mission-  
aries to any charge in the United  
States and Territories and the  
preachers on feeble circuits have no  
such thoughtful consideration. When  
the real heroes of Methodism shall  
be marshalled these men shall be  
no longer overlooked. Thanks to  
the good women of Montana for a  
key-note that ought to thrill all  
Methodism and be suggestive to the  
coming General Conference. The  
potency of woman's work has been  
demonstrated in the success achieved  
by the Woman's Board of Missions.  
There is a noble work, but expends  
itself wholly in benefits to foreign  
lands. This looks to another  
neglected field, and strictly within  
woman's sphere. Home is her realm.  
To provide for the domestic comfort  
of the wives and children of itin-  
erants, unprovided for by others, is  
the work they have undertaken. Who  
so peculiarly fitted for this peculiar  
work? Providence, it may be, has  
left this for woman's special en-  
terprise, the crowning touch of itin-  
erancy, the electet appliance of  
Methodism."

That the itinerancy renders "a  
parsonage in every charge a necessity  
to the perfect, the most efficient  
working of our church organization;  
that these parsonages ought in some  
way to be built has been long an  
acknowledged fact, and one frequ-  
ently urged upon the church; that they  
would increase the power of our  
church, none can deny. That they  
would be a relief to the ministry our  
preachers will everywhere testify;  
that a parsonage renders caring for  
her pastor easier every Methodist  
woman knows, and the stewards  
appreciate the economy of it."

Parsonage building is undoubtedly  
a work that should be done. And if  
on me, my sisters, devolves the duty  
of doing it, let us arise in our full  
strength and go forward to accom-  
plish it with zeal and trust. It is a noble  
work—a work worthy of our best en-  
deavors—and one that appeals strong-  
ly to the sympathy of woman's  
heart. If the trials, the care, the  
suffering of our preachers and their  
families, and the hinderance to  
God's work resulting from this one  
thing—the lack of homes for itin-  
erants—were recorded, they would  
make huge volumes to be read with  
tears and astonishment by every true  
Methodist.

The plan is not to form another  
independent woman's society, but a  
Woman's Auxiliary to the Board of

Church Extension, to work with and  
through the Board for parsonage  
building. The Board of Church  
Extension receives, with applications  
for help to build churches, so many  
calls for plans and money for parson-  
age building—the first it has fur-  
nished, but the last it is not author-  
ized to give—that the thought is  
naturally suggested that in con-  
nection with church building must  
the effort be made to build the long-  
needed and greatly demanded homes  
for our itinerant preachers. A  
Woman's Auxiliary to the Church  
Extension Board, for parsonage  
building, completes the thought, and  
becomes a plain and easy solution to  
the question that has for years been  
propounded to the church—"How  
shall we secure a parsonage in every  
charge?"

There is reason to hope and believe,  
if the church is ready for it, that the  
next General Conference will organ-  
ize this Woman's Auxiliary to the  
Church Extension Board, for parson-  
age building, and it is my most  
earnest desire and my prayer that  
the women of our church shall prove  
themselves ready for it. Let every  
woman whose heart is moved toward  
this work speak to another and do  
all that lies in her power to awaken  
an interest in the subject. Let the  
preachers be prompt to urge it upon  
their congregations, that this move-  
ment for their relief may not be lost  
by inactivity on their part at this  
most important crisis. Let us demon-  
strate our readiness in this regular  
work in the practical way Bishop  
Hargrove suggests in his call for help  
in a special work of parsonage build-  
ing in our missionary field in the  
Western Territories. The Bishop  
says: "Before closing this communi-  
cation allow me to ask the good  
women of Southern Methodism to  
aid two or three points in the hardest  
part of our Western field. At Vinita,  
I. T., \$600 will secure a district and  
also a circuit parsonage, both sadly  
needed there for years. At Las  
Vegas, N. M., \$1,000 would procure a  
home for the pastor, and \$800 one in  
Phoenix, Arizona, for the presiding  
elder. I can think of individual  
women in different charges through-  
out Southern Methodism who can  
raise by a small effort \$10, \$50, \$100,  
\$200 each for these objects. Twenty-  
five such women in the church can  
in one month do this greatly needed  
and long-neglected work. Who will  
undertake it for Christ's sake as a  
free-will offering. Let a hundred  
raise what they can, and send the  
same to Rev. David Morton, secre-  
tary of the Board of Church Exten-  
sion, 526 West Chestnut street, Louis-  
ville, Ky., and he will see that the  
money reaches its destination."  
"Let these homes," he entreats,  
"shield against the blasts of coming  
winter."

Have we hearts and can we refuse  
this call? Care we for the extension  
of Christ's kingdom, for the salvation  
of souls, and will we not aid those  
who are sacrificing everything to  
carry the gospel into a field where  
heathenism in many forms, savage  
barbarity and wickedness, throwing  
off the guise of civilization, form a  
motley crew from Satan for the  
destruction of men? Oh, my sister,  
let it not be said that the women of  
Southern Methodism—that Christian  
women—could receive such an appeal  
with indifference. Act promptly.  
Send your contributions in quickly  
that these homes may be built before  
the coming of winter, that the bless-  
ing of God and of our suffering mis-  
sionaries in the "hardest part of our  
Western work" may rest upon you.  
Yours in Christian fellowship,

LUONDA B. HELM.

"HELM PLACE," ELIZABETHTOWN, KY.

## A Kingly Sentiment.

The venerable and venerated  
Emperor of Germany recently vis-  
ited the Dom Chapel and inspected  
the new altar-piece which represents  
the kings of earth as laying their  
crowns at the feet of the Redeemer.  
An address was presented to him by  
Dr. Koegel, the court chaplain, to  
which the aged Emperor made fit-  
ting response. His remarks, as re-  
published in the New York Inde-  
pendent, were as follows:

"As for what you have said about  
me personally, I accept it with all  
modesty as a man whose days are  
now numbered. In my lifetime  
Heaven has covered me with bless-  
ings and mercies, especially in my  
old age; but the homage paid me I  
lay at the throne of the Highest,  
from whom we derive strength to  
execute all the best things that can  
be done on earth. Within the last  
few years, before the eyes of all of  
you, things have happened by which  
Prussia has been raised higher than  
even we expected. You have all  
been witnesses of the great work  
accomplished, which will continue  
to endure, if its foundations remain,  
in purity of religion and progress in  
every good deed. In my old days I  
can call Heaven to witness that I have  
ever looked upon religion as the sole

foundation on which everything  
reposes, and as the highest good of  
my people."

Those are noble words, and worthy  
to be embalmed in every memory.  
What kingly modesty! Though car-  
rying a crowned head, he uncovers  
in the presence of the Holy One—the  
King of Kings. His high position  
and great power have not exalted  
him beyond measure. No subject in  
his vast empire is more loyal to the  
crown than he is himself to the  
sovereignty of the Nazarene.

But most of all we are impressed  
with his perfect recognition of God  
as the source of national blessing  
and prosperity. Would that his  
utterances might be considered by  
certain political doctrinaires of our  
land and time! Their effort is  
to eliminate God from national  
affairs and resent the idea of a Provi-  
dence in worldly concerns. Happy  
is that people whose God is the Lord!

## Godless Thanksgiving.

The thanksgiving proclamation is-  
sued by Gov. Hoadly, of Ohio, last  
year was conspicuous in its failure  
to mention the name of God at all, or  
in any wise recognize Divine Provi-  
dence. It was the subject of general  
comment and regret, and the occasion  
of the rumor that His Excellency was  
a pronounced atheist. We were  
pleased, therefore, to read the follow-  
ing in last week's issue of the West-  
ern Christian Advocate:

The story comes to us from a  
reliable source that Gov. Hoadly is  
not an atheist, nor even a skeptic, but  
is a Unitarian and a sincere believer  
in the inspiration of the Holy Scrip-  
tures, and daily reads them in the  
original tongues as an act of devotion.  
His noted thanksgiving proclama-  
tion of 1884 was hastily written, just  
after he had been reading the sermon  
on the mount, and the fact that the  
name of Deity was not used never  
occurred to him until his attention  
was called to the fact after publica-  
tion.

But the Times-Democrat, of Tues-  
day morning, says the Governor has  
issued a second proclamation with a  
similar omission, and that the fact "is  
creating much comment." The  
proclamation says:

By virtue of the authority conferred  
on me by section 3177 of the Revised  
Statutes, and in accordance with the  
annual and honored custom, I here-  
by appoint Thursday, November 28,  
1885, as a day of thanksgiving. That  
the day may be thankfully kept by  
all, we should observe it in the spirit  
of him who said, "It is more blessed  
to give than to receive," remember-  
ing that we have the poor always  
with us.

It is hardly possible that the  
ignoring of God this year was occa-  
sioned by the proclamation being  
"hastily written." As his attention  
was called to the matter, he could  
not have easily forgotten it. Indeed,  
it is difficult to conceive how a call  
for thanksgiving could be written  
without thinking of the One unto  
whom we are to give thanks. It re-  
quired no little ingenuity of ex-  
pression to avoid the name of God  
and ebow cause for such an observ-  
ance at all. If the above be true as  
published abroad, we see another  
reason why the Governor should  
have been retired from office at the  
recent Ohio election.

## The Campaign in England.

The political contest now raging  
in England is unusually exciting.  
Both parties are straining every  
nerve to achieve success, and in  
many cases by very questionable  
methods. We sometimes imagine  
that our political struggles are with-  
out a parallel in violence, intolerance  
and chicanery. But it is doubted  
if our platform speakers deal more in  
inveective than English lords and  
commoners, or resort to more unfair  
means to vanquish an antagonist.  
The most prominent issue just now  
is the disestablishment of the Church  
of England. The Liberals generally  
favor, and the Tories solidly oppose,  
the measure. Mr. Gladstone, the  
great Liberal leader, thinks it in-  
evitable, but will not be a matter of  
legislation in the next Parliament.  
But, without blauging or approving,  
it has become the most exciting issue  
in the campaign. And this has  
thrust the clergy into the contest.  
On one side the "Bishops and other  
clergy" are contending for their "liv-  
ings," while on the other the vast  
army of Dissenters are thundering  
philippics against a state religion.  
Rev. William Arthur and Charles  
Garrett, leading and influential  
Methodists, have each issued a  
political manifesto, and the church  
is urged to support only good men  
for Parliament. The venerable  
William Arthur writes with the fire  
of youth, as witness the following:  
"Let your candidate know that no  
rake shall make laws for the house-  
holds of England. Let them know  
that men of the Baker Pasha stamp  
are never to sit in the seat of the law  
giver. Let them know that we are  
not going to have our benches of  
justice one day boards for the raising  
of public houses, and another day

boards for the sheltering of the pro-  
curees. Let them know that we are  
not going to have our police employed  
in protecting traders in crimes  
against society, and in crushing those  
who expose the crimes." In like  
ringing tones does Charles Garrett,  
the great temperance leader, call  
upon the electors to send men to  
Parliament who favor local option.  
The Methodist Times, of London,  
shivers a lance in the fray also, and  
closes a vigorous leader with these  
words: "A little moral courage for  
the next three weeks on the part of  
those who believe in God, and there-  
fore, in humanity, will make the  
next Parliament the best ever elect-  
ed." And so the battle rages with  
all odds in favor of the Liberals.

## Victor Hugo to the Atheists.

Although the great French poet  
did not have "the benefit of clergy"  
in his death, he was not an unbe-  
liever. Doubtless, if he had been  
surrounded by the blessings and  
example of a pure Protestantism,  
his church relations would have been  
very different. It was his opposition  
to the dominant ecclesiasticalism of  
France that affected his views con-  
cerning all church organization.  
Among the many literary pearls left  
by that great genius is the following  
reply made to come after dinner  
atheistic remarks. It is full of good,  
hard, cold sense, and will be found  
helpful to minds of atheistic tendency.  
He said:

There are no occult forces; there  
are only luminous forces. Occult  
force is chaos; the luminous force is  
God. Man is an infinitely little copy  
of God; this is glory enough for  
man. I am a man, an invisible  
atom, a drop in the ocean, a grain of  
sand on the shore. Little as I am, I  
feel the God in me, because I can  
also bring form out of my chaos. I  
make books which are creations. I  
feel in myself the future life. I am  
like a forest which has been more  
than once cut down—the new shoots  
are stronger and livelier than ever.  
I am rising. I know, toward the sky.  
The sunshine is on my head. The  
earth gives me its generous sap; but  
heaven lights me with the reflection  
of unknown worlds. You say the  
soul is nothing but the resultant of  
bodily powers. Why, then, is my  
soul the most luminous when my  
bodily powers began to fail? Winter  
is on my head, and eternal spring  
is in my heart. Then I breathe in the  
hour the fragrance of the lilies, the  
violets and the roses as at twenty  
years ago. The nearer I approach  
the end, the plainer I hear around  
me the immortal symphonies of the  
worlds which invite me. It is mar-  
velous, yet simple. It is a fairy tale  
and it is history. For half a century  
I have been writing my thoughts in  
prose and verse—history, philosophy,  
drama, romance, tradition, satire,  
ode and song—I have tried all. But  
I feel I have not said the thousandth  
part of what is in me. When I lie  
down to the grave I can say, like  
so many others, "I have finished my  
day's work;" but I can not say, "I  
have finished my life." My day's  
work will begin again the next  
morning. The tomb is not a blind  
alley; it is a thoroughfare. It closes  
on the twilight to open with the  
dawn.

## Notice to North Mississippi Conference.

Preachers and delegates who desire  
to bring their wives to Conference  
will please inform me promptly.  
The following railroads—F. C. M.  
and O. M. and C., and L. N. O.  
and T.—will give reduced rates by  
charging full fare going and one-  
third regular fare returning, or one  
cent per mile. Others to hear from  
in due time. Members will report  
to the Methodist Church when they  
arrive in Kosciusko. Brethren who  
come by private conveyance will  
please write me. Connections  
officers and visiting ministers from  
distance will also inform us. Thanks  
to presiding elders for sending names  
of delegates, candidates and others.  
Trains arrive at the following hours:  
Passenger west-bound, six P. M.;  
east-bound, four A. M. Accommo-  
dation, freight, east-bound and west-  
bound meet at Kosciusko at half-  
past one P. M. A revival will begin  
at Kosciusko Wednesday night before  
Conference begins. Brethren, please  
leave your criticism at home, and  
bring all of your religion with you.  
Help us pray and look for a baptism  
of the Holy Ghost.

Mr. Editor, we look for Sister G.  
Loway and her husband at Confer-  
ence.

J. A. HOWARD.

Kosciusko, Miss., Nov. 7, 1885.

Brethren wishing to come  
West Point on their way to the  
session of our Conference, at Kos-  
ciusko, will be entertained (for the  
night) in the homes of our people  
here. On their arrival let them  
report at the store of W. C.  
White & Co., from whence they will  
be conducted to their homes.

H. G. KILGORE, P. C.

West Point, Miss., Nov. 9, 1885.

Candidates for admission on trial  
into the North Mississippi Confer-  
ence will please meet the Committee  
of Examination promptly at three  
o'clock in the afternoon of Monday  
November 30, in the Methodist  
Church at Kosciusko. The commit-



tee wish to urge upon these candidates the importance of having the work of examination completed before Conference assemblies on Wednesday morning, and also that they be prepared to show a respectable knowledge of spelling, reading, English grammar, geography and arithmetic. We think it worth while to emphasize these topics in the elementary branches of English.

W. T. J. SULLIVAN,  
Chairman Committee.

#### Louisiana Conference.

The presiding elders of this Conference will please notify me by letter, giving the names and number of lay delegates that will attend the Conference; also the number of applicants for trial. Those preachers who expect to bring their wives will please notify me.

T. K. FAUNT LEROY, P. C.  
Baton Rouge, La., Nov. 6, 1885.

The following from the South-Western Methodist will be read with interest by many friends of our good brother, Dr. Mathews, in this section:

Dr. John Mathews, of Kansas City, writes us that he is at length at work after an unusual experience of affliction. Three months ago his brother died—Robert Mathews, of Tennessee. Mrs. Keener, his daughter, wife of Rev. John C. Keener, presiding elder of Mobile district, Alabama, after many weeks of sickness at her father's, is slowly recovering. Mrs. Hawkins, wife of Rev. C. M. Hawkins, the doctor's youngest daughter, is at length measurably recovered from typhoid fever. Dr. Mathews himself was taken down with fever about the time of the meeting of his Conference, and was not able to attend. He says: "No period of my life has ever been so shadowed; but I am reminded of the comfort:

"Never a storm but the tainted air needs it.  
Never a storm but the sunshine succeeds it."

Dr. Mathews was appointed at the last session of his Conference to Washington Street, a little church on the west side of Kansas City. He writes: "I found things in good order and the people well instructed. The congregations are large. The people last Sunday evening could not be seated for want of room. At Walnut Street, Bro. Morris is making a fine impression. A Holmes Chapel, Carpenter opened up with great satisfaction to his people. Bro. Lawrence, at Centenary, is laying plans and hoping for large success."

#### Holston Conference.

##### APPOINTMENTS.

WYTHEVILLE DISTRICT.—W. W. Foyt, P. E. Wytheville station, J. H. Kennedy; Wytheville circuit, J. H. Kennedy; Newbern, J. L. M. Fiech—G. Stewart, superintendency; Auburn, to be supplied (by Houck); Central, —; Jacksonville, W. M. Dyer; Hillsville, R. F. Jackson; Oldtown, S. K. Bird; Nuckolls, superintendency; Elk Creek, John Boring; Iron Mountain mission, to be supplied (by J. P. Bird); Leadmines, W. W. Hicks; Seaside circuit, J. W. Bowman.

MARION DISTRICT.—W. H. Price, P. E. Marion station, W. H. Leith; Marion circuit, G. W. Summers; Saltville, B. W. S. Bishop; J. S. Bourne; Sharon Springs, J. N. Lutz; Emory, D. V. Price; Independence, J. Mahoney; Mt. Airy, C. K. Miller; Jefferson, J. T. Stover; Watauga, W. H. Horton; Taylorville, T. E. Wagg; Sparta, J. B. Taber.

JEFFERSONVILLE DISTRICT.—J. T. Frasier, P. E. Jeffersonville station, W. L. Richardson; Liberty Hill circuit, D. H. Carr; Cedar Bluff, J. W. Browning; Staffordville, R. A. Kelly; Pearlburg, T. F. Glenn; Princeton, E. F. Kahle; Concord, R. Wheeler; East Tazewell, W. D. Mitchell; Buchanan, to be supplied (by La. Few); McDowell, to be supplied; Blountsville, G. M. Johnson; Clear Fork, G. W. K. Green—W. H. Kelly, superintendency; Pocahontas, E. F. Tilley.

ABINGDON DISTRICT.—R. H. Parker, P. E. Abingdon station, J. S. Kennedy; Abingdon circuit, T. T. Salyer and Eugene Blake; Bristol circuit, J. H. Keith; Bristol circuit, R. E. Smith; Bristol mission, B. V. Miller; Mendota, J. E. Bruce; Lebanon, F. Alexander; Elk Garden, J. E. Naff; Dickinsonville, G. A. Maude; Gladysville, J. W. Bell; Edinville, J. R. Walker; Clintwood, W. B. Baldwin; Nickelsville, W. P. Donah; Emory and Henry College, J. A. Davis; Martha Washington College, E. E. Wiley, president; Sullivan College, D. S. Hearon; Sunday-school editor, W. G. E. Cunningham; missionary to Mexico, D. W. Carter.

JONESBORO DISTRICT.—G. D. French, P. E. Jonesboro station, W. R. Barnett; Jonesboro circuit, F. D. Crumley; Union, J. D. Hickman; Blountville, E. W. Moore—H. S. Watts, superintendency; Kingsport, H. P. Waugh; Rogersville, J. H. Moore; Greeneville, J. R. Hickson; Rheathorn, E. B. Robertson; Fall Branch, J. A. Scrone; Erwin, to be supplied (by J. W. Perry); Elizabethton and Cranberry, W. G. Mahoney; Hawkins circuit, M. L. Cartwright; Vanleighb University, E. H. Hoss.

MORRISTOWN DISTRICT.—K. C. Atkins, P. E. Morristown station, W. C. Carden—G. Taylor, superintendency; Morristown circuit, W. L. Jones; Mosky Creek, K. W. Kite; Lutledge, R. M. Hickey; Tazewell, J. E. Brooks; Powell's Valley, W. M. Bellamy; Sneedville, R. Cassidy; Jonesville, J. D. Cunningham; Rye Cove, R. P. McDowell; Newport, A. W. Curtis; St. Clair, J. K. Wolfe; Strawberry Plains, J. H. Parrott.

KNOXVILLE DISTRICT.—F. Richardson, P. E. Church Street, L. L. H. Carlock; Broad Street, H. W. Bays; City mission, R. G. Waterhouse; Knoxville circuit, H. C. Clemens; Sevierville, J. A. Billeback; Jacksboro, J. C. Runyan; Andersonville, D. H. Connam; Clinton, J. A. Cooke; Lenoir, B. T. Sharp; London and Philadelphia, H. S. Hamilton; Maryville, J. W. Carnes; Madisonville, Ayres Kincaid; Eleazer, J. W. Coffman; assistant Sunday-school secretary, J. A. Lyons.

CHATTANOOGA DISTRICT.—G. W. Miles, P. E. Centenary, G. C. Rankin; Whiteside Street, T. R. Handy; Cherry Street, J. A. Burrow; Rossville, T. C. Shuler; Ooltewah, W. R. Snyder; Trenton, J. L. Prater; Coal City and Etina, C. M. Campbell; Cleveland station, A. J. Frazier; Cleveland circuit, S. V. Bates; Charleston, S. S. Catron; Riceville, to be supplied (by E. G. McKenzie); Athens station, S. H. Hilliard; Athens circuit, H. Farley; Sweet Water, J. I. Cash; Decatur, J. M. Wolfe.

SEQUEACHE DISTRICT.—J. S. W. Neel, P. E. Jasper, J. W. Robertson; Dunlap, W. C. Farris; South Pittsburg, to be supplied (by J. A. Darr); Battle Creek, J. B. Simpson; Pikeville, S. T. McPherson; Grassy Cove, D. C. Horn; Jamestown, John Wolsey; Kingston, E. H. Bogie; Washington, H. C. Neal; Spring City, G. W. Simpson; Hamilton, J. O. Straley.

ASHEVILLE DISTRICT.—C. T. Carroll, P. E. Asheville station, W. W. Bays; Asheville circuit, —; City mission, to be supplied; Weaverville, L. K. Haynes; Swannanoa, J. T. Smith; Catawba, B. S. Weatherly; Hendersonville, J. L. Teague; Brevard, J. F. Waupler; Sulphur Springs, J. F. Austio; Leicester, W. B. Lyda; Spring Creek, to be supplied (by J. W. Battle); Burnsville, L. L. Richardson; Bakersville station, J. C. Lowe; Bakersville circuit, —; Tow River, —; Gibson, Rine Ridge, C. M. Green; Asheville Female College, Jas. Atkins, Jr.; missionary to Brazil, Jas. L. Kennedy.

FRANKLIN DISTRICT.—J. H. Weaver, P. E. Franklin station, W. A. Thomas; Franklin circuit, D. McCracken; Waynesville, D. H. Dicke; Pigeon River, R. W. Pickens; Haywood, W. M. Boring; Webster, C. M. James; Macon, J. O. Shelley; Murphy, R. A. Owen; Hayesville, P. L. Terrell; Charleston, J. P. Reynolds; Robbinsville, J. A. Watkins; Cashers Valley, —; Ducktown, to be supplied (by G. Bryant); Highland, J. H. Brendle.

#### Thanksgiving Proclamation.

Executive Department,  
State of Louisiana.

Whereas, it is the never-ceasing duty of all mankind to render to the Creator true and heartfelt thanks for all his gifts and blessings; and, whereas, it has been the cherished and pious custom of the people of the several States of our republic from the earliest times to set apart certain days for the solemn and united utterance of thanks and praise to the Giver of all good and perfect gifts; now, therefore, in behalf of the good people of Louisiana, and in compliance with the desire of many among all classes of devout worshippers, it becomes my grateful duty to designate by this my proclamation Thursday, the twenty-sixth day of November, 1885, to be for the worthy and pious citizens of this our favored State a day of general thanksgiving and prayer, in order that religious services may be held and attended by all who may deem it their duty to join in concerted expression of praise and gratitude to Almighty God for his great and wondrous works and for the favors without number which he has showered upon our people.

For another year you have been blessed in your baskets and your stores. Peace still reigns throughout your borders. You have been visited by no pestilence walking in darkness, nor destruction wasting at noonday. No floods have desolated your homes. No fires have ravaged your forests. Public order and a wholesome obedience to the law have prevailed. Labor has had its just rewards. Opportunities of education have continued and increased. Famine is unknown and unfear within your borders. Your rights as citizens have been maintained. Your political liberties are more deeply rooted. No violence has threatened you from abroad, and the rights and honor of the commonwealth are safe in the hands of her people under favor of the Ruler of all nations.

For these and countless other blessings it is our bounden duty to give unceasing and most earnest thanks, joined with devout prayer, that they may be continued to us and to those who will follow us in other years and other centuries.

It is also fit and right on that day of thanksgiving that you have in special remembrance those near you who are unfortunate, afflicted, orphaned and desolate, giving them solace and relief in token of your gratitude for your deliverance from like evils.

Given under my signature and the seal of the State of Louisiana, at the city of Baton Rouge, this ninth day of November, A. D. 1885.

By the Governor: S. D. McENERY.

—The Bible is the best book in the world.—John Adams.

—The Southern Methodist Church has fifteen churches and preaching places in Atlanta, Ga.

—The different branches of Methodism in England report a gain of 5,041 members the present year.

—Dr. Howard Henderson, of Jersey City, late of Kentucky, has a very popular lecture on "The Sword of Grant and Lee."

—Dr. Felix R. Hill, of St. Louis, is recovering from a several weeks attack of neuralgia. He hopes to fill his pulpit next Sabbath.

—Central College, Missouri, of which Dr. Hendrix is president, has an endowment of \$110,000, and efforts are being made to raise it to \$250,000.

—The Western Christian Advocate has come out in new dress and looks as handsome as a maiden. That is one of our favorite and favored exchanges.

—Dr. Charles Cullis, of Boston, will hold a religious convention in Madison Avenue Methodist Episcopal Church, Baltimore, beginning November 12.

—A nephew of the King of Corea, a son of his Prime Minister, and the son of a military mandarin have entered the Southern Methodist College at Shanghai.

—Rev. J. W. Lowrance, of Kansas City, will please accept thanks for a pamphlet copy of the minutes of the South-West Missouri Conference. It is a well-edited annual.

—The editor acknowledges the pleasure of a call from Dr. B. M. Palmer, pastor of the First Presbyterian Church of this city. He deservedly stands in the front rank of American divines. Wisdom dwells upon his lips.

—The Board of Pardon has refused to recommend the commutation of the death sentence on Pat Ford and John Murphy. It was sad to reach such a conclusion, but no other course was possible in view of the law and the facts.

—Rev. Geo. F. Thompson, of the Mississippi Conference, has been in the city some days visiting his family at 150 Carondelet street. He preached for Dr. Carter on Sunday night and, of course, has made frequent calls at the ADVOCATE office.

—Mrs. Mollie Thompson McGhoy, daughter of Rev. Geo. F. Thompson, of the Mississippi Conference, was married at his residence, 159 Carondelet street, in this city, on the evening of the fifth instant, to Mr. Frank Hoy, of Madison, Miss. Dr. C. W. Carter officiated.

—Of Rev. J. W. Bell, who transfers from Tennessee to Mississippi, Dr. Fitzgerald says he "is one of those sound, clear-cut, transparent Methodist preachers who carry their credentials in their looks and hearing. A truer man is not to be found, nor a better worker." He will find a warm welcome.

—Bro. G. W. Bachman writes us a personal note, in which account is given of the meeting at Canton, Miss. He says: "I am now in Canton, adding Bro. Sligleton in a meeting. Several penitents at the altar and four joined the church last night. There is prospect of a good and extensive work here."

—In the school of theology of Boston University an advanced class of eight are reading in German, with Prof. M. J. Cramer, Luther's Christologische Betrachtungen, as edited by Dr. William Naest. This is the largest class the school has had in the reading of German theology since President Warren resigned the work twelve or thirteen years ago.

—Enclosing a communication for our columns, Rev. John A. Miller, writing from Haynesville, La., says: "I am winding up my fourth year on the Haynesville circuit. This has been a pleasant, and to some extent, a successful year with me, though I regret it has not been more so. It is a trial to leave old and tried friends, but the faithful itinerant always finds others, warm and true, in every field."

—Sunday was the last day of the Sam Jones series of meetings at Birmingham, Ala. The crowds were immense, estimated at one service as over eight thousand. His meeting there has been a grand success, resulting in hundreds of conversions and accessions to the several churches. Sam Jones has gone to Atlanta to engage in the great prohibition struggle which is now stirring that city from center to suburbs.

—Mrs. M. J. Whitworth, widow of the late Rev. Milton J. Whitworth, founder of Whitworth College at Brookhaven, Miss., died in that place on Saturday night, and was buried on Sunday afternoon. There was a vast outpouring of the people as a tribute of respect to eminent worth and a long, stainless life. The funeral address at the church was delivered by Dr. Johnson, president of Whitworth College, and the sainted matron was laid to rest by the side of her noble, large-hearted husband.

A large family circle mourn her loss and treasure with pride her precious memory.

—The Exposition was formally opened on Tuesday with imposing ceremonies. At an early hour military and civic organizations assembled for the grand parade through the streets, and at 11 A. M. embarked on a steamer for the Exposition grounds. Our people here have been aroused to renewed interest in the great enterprise, and will lend generous influence and assistance to assure its success. The Board of Management is composed of thorough business men, at the head of which is our special friend, the Hon. S. R. McConico. All available space in the several buildings has been taken by exhibitors, and the indications are that there will be an attractive display. A further report will be made next week.

—The editor spent Saturday last at Jackson, Miss., having been summoned there by telegram the day before to attend the funeral of Mrs. Susan Ledbetter, in the absence of the pastor, Dr. C. G. Andrews. He returned in time, however, and had charge of the funeral ceremonies. Addresses were made by the writer, Dr. Hunter and the pastor in the order named, and a large congregation gave solemn approval of the tributes paid to the radiant virtues of the deceased. She was the oldest member of the Methodist Church in that city, and was held in universal esteem. For nearly fifty years she had belonged to that little flock, was abundant in labors and maintained a saintliness of life that commanded the reverence of the community. She leaves an only son to wear her name, and a large circle of friends to cherish her memory.

A note from our old friend, Dr. W. H. Leith, of the Holston Conference, concludes as follows. Friends in Mississippi and Alabama will be glad to hear from him:

I am very much pleased with my present station. I was so much afflicted with asthma while at Athens, that it was thought best for me to return to Virginia, where I am not so much troubled with it. Come and see me in my mountain home.

Thanks from Mexico.

Mr. Editor: With great pleasure I acknowledge through the ADVOCATE the receipt of \$25 from Bro. E. P. Mackie, superintendent of the Seashore Camp Ground Sunday-school. This is their annual contribution to the Central Mexican Mission, and came "just in time."

We had saved up a little money to get desks for the girls' school in this city; but our calculations were all spoiled a few days ago by an order from headquarters transferring this little amount to the payment of other expenses. Miss Halloran has informed me very pleasantly that unless we get desks very soon, or, at least, benches, so as to continue our educational work after the style of American civilization, we shall have to adopt the Turkish style of seating the girls on the floor. So we have determined to "sit down" on that \$25. The boys in our Industrial College will have something to do in the making of the desks.

The Seashore Sunday-school, it seems, has seven classes—the "Christian Warriors" being the "honor class." The other classes are called "Lambs of the Fold," "Gleaners," "Flower Gatherers," "Soldiers of the Cross," "Pearl Seekers," "Standard Bearer." The banner scholars this year were H. Frack Foster, Philip Werlein, Jr., and Cora Lee Campman; and Bro. Mackie is certainly a banner superintendent. Many thanks to them all!

W. M. PATTERSON.  
CITY OF MEXICO, Oct. 26, 1885.

P. S.—We hear that a Christmas box is being prepared in New Orleans for the girls in our city school. Muy bien, we say.

W. M. P.

Centenary College, of Louisiana.

THANKSGIVING AND ARBOR DAY, THURSDAY, NOVEMBER 26, 1885.

PROGRAMME.

10:30 A. M.—Sermon by Rev. C. B. Galloway, D. D., editor New Orleans Christian Advocate.

2:30 P. M.—Meeting of the Union and of the Franklin Literary Societies.

3 P. M.—Address on the grounds by Rev. A. G. Miller. Planting of trees by the senior class.

With a view to the further improvement of the campus it is proposed to everyone who contributes one dollar, or over, that his or her name shall be registered in the College Tree Book with the amount contributed, and also the number of the tree bearing the name of the donor. We hope to hear from many friends sending us one, five, ten, or even one hundred dollars. Write, giving your full name and address, to Rev. T. A. S. Adams, president, Jackson, La.

T. A. S. A.

#### Books and Periodicals.

—Babyhood, published by Babyhood Publishing Co., 18 Spruce street, New York, is a good periodical for mothers. We acknowledge the courtesy of a copy.

—The Quiver, for October, is an admirable issue. We find ourselves anticipating the hour of its arrival. It is a well-edited religious monthly, and is published at small cost. Cassell & Co., 139 and 141 Broadway, New York.

—Good Housekeeping is a valuable periodical and meets a felt want. Those in whose judgment we have confidence concerning that department speak of it in terms of high praise. Published at Holyoke, Mass., by Clark W. Bryan & Co.

—The Sideral Messenger, for November, is on our table, and is, perhaps, the best number of this periodical yet received. It is conducted by Wm. W. Payne, director of Carlton College Observatory, Northfield, Minn. Subscription price, \$2.00 a year.

—The English Illustrated Magazine, for November, has come to hand. The frontispiece is a picture of Lady Sarah Bunbury, by Sir Joshua Reynolds, engraved by T. Agnew. The leading article is on "An Adventure in Afghanistan." "Newcastle-on-Tyne" is a graphically written and beautifully illustrated paper. Another attractive article is on the "London Commons." These, with several excellent serials, make up one of the finest issues we have ever received of this valuable monthly. New York: Macmillan & Co., 112 Fourth Avenue.

—The Pulpit Treasury, for November, is on our table, and is fully up to its well known high standard of excellence. The frontispiece is a portrait of Dr. T. DeWitt Talmage, and the leading sermon is from his graphic pen. There is another admirable discourse on "Christ's Method of Teaching," by Prof. W. M. Barbour, D. D. "The Unrepentant Sacrifice" is a fresh, suggestive theme of Dr. J. W. McKay, president of the Methodist College at Belfast, Ireland. The leading thoughts of sermons, editorials, and other departments are capital. We read to profit every month this excellent periodical. New York: E. B. Treat, publisher, 771 Broadway. Subscription, \$2.50. Clergymen, \$2.00. Single copy, twenty-five cents.

—The Century Magazine, for November, has come to hand a few days late. We hail the coming of this quarterly monthly with eager delight. For years past we have not failed to receive it, and each issue has ever surpassed this one for November. The leading paper, elaborately illustrated, is entitled "A Photographer's Visit to Petra." "Living English Sculptors" is simply superb. "A Cloud on the Mountain" is illustrated by the pencil of Mary Hall-foote. There is a suggestive paper on "The United Churches of the United States" that will command the attention of ecclesiastical students. "Typical Dogs" will be acceptable to experts in that line. There is another war paper from the pen of Gen. Grant on "Chattanooga." The editorial department is fresh and good. The Century Co., 33 East 17th street (Union Square), New York.

So great is my veneration for the Bible, that the earlier my children begin to read it, the more confident will be my hopes that they will prove useful citizens to their country and respectable members of society.

—John Q. Adams.

There is a book worth all other books which were ever printed.—Patrick Henry.

The way to fame is like that way to heaven,—through much tribulation.—Stierne.

The injurious effect of coffee on the human system is said to be obviated by the use of sugar, which renders it not only harmless but beneficial.

OWEN SOUND, Ont., Nov. 9.—The Canadian Pacific Steamship Company's steamer Algoma, which left here Thursday the 5th, went ashore on Isle Royale, Superior, at four o'clock Saturday morning during a blinding snow storm. About eight passengers and twenty-five of the crew are supposed to be lost.

Plan of Episcopal Visitation for 1885.

Conference.	Date.	Place.
FIRST DISTRICT—BISHOP HARRIS.		
Denver.....	July 16.....	Trinidad, Col.
Montana.....	Sept. 4.....	Willow Creek
Idaho.....	Sept. 18.....	Albany, Oregon
Pacific.....	Sept. 26.....	Sacramento, Cal.
Los Angeles.....	Oct. 30.....	Los Angeles, Cal.
North Mississippi.....	Dec. 32.....	Kosciusko, Miss.
Memphis.....	Dec. 10.....	Paducah, Ky.
Florida.....	Jan. 6.....	Orlando, Fla.

SECOND DISTRICT—BISHOP GRANT.		
Western.....	Sept. 2.....	Wyandotte, Kan.
Missouri.....	Sept. 9.....	Columbia, Mo.
Indian Mission.....	Sept. 17.....	Oak Lodge, I. T.
St. Louis.....	Sept. 23.....	St. Louis, Mo.
Southwest Missouri.....	Sept. 30.....	Lexington, Mo.
Arkansas.....	Nov. 25.....	Morrilton, Ark.
White River.....	Dec. 2.....	Arkadelphia, Ark.
White River.....	Dec. 9.....	Holston, Ark.

THIRD DISTRICT—BISHOP McTIGHE.		
Mexican B. M. M.....	Oct. 29.....	Sau Antonio.
West Texas.....	Nov. 4.....	Gonzales, Texas.
Northwest Texas.....	Nov. 11.....	Corpus Christi.
North Texas.....	Nov. 18.....	Falls, Texas.
Oregon Mission.....	Nov. 24.....	New Fountain.
Texas.....	Dec. 2.....	Austin, Texas.
East Texas.....	Dec. 9.....	Beaumont.
Mississippi.....	Dec. 16.....	Meridian, Miss.
Baltimore.....	March 19.....	Stamford, Va.

FOURTH DISTRICT—BISHOP KEENER.		
Illinois.....	Sept. 31.....	Pana, Ill.
West Virginia.....	Oct. 7.....	Chillicothe, Ky.
Holston.....	Oct. 21.....	Cleveland, Tenn.
Virginia.....	Nov. 11.....	Petersburg, Va.
North Carolina.....	Nov. 25.....	Charlotte, N. C.
South Carolina.....	Dec. 9.....	Columbia, S. C.
Louisiana.....	Jan. 6.....	Baton Rouge.
Central Mexican Mts.....	Feb. 24.....	City of Mexico.

FIFTH DISTRICT—BISHOP WILSON.		
Kentucky.....	Sept. 9.....	Vincennes, Ky.
Louisiana.....	Sept. 16.....	Greenville, Ky.
Tennessee.....	Oct. 7.....	Columbia, Tenn.
North Alabama.....	Nov. 18.....	Huntsville, Ala.
North Georgia.....	Nov. 25.....	Newnan, Ga.
South Georgia.....	Dec. 2.....	Lawrenceville, Ga.
Alabama.....	Dec. 9.....	Fulton Springs.

Bishop McTighe has charge of the missions in China and Japan.

Bishop Keener has charge of the mission in Brazil.

Bishop Wilson has charge of the Central Mexican Mission.

Bishop Keener has charge of the Central Mexican Mission.

Bishop Keener has charge of the Central Mexican Mission.

#### The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMISON.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

OARVER & JAMISON,

Publishers.

The best Ankle Boot and Collar Pads are made of fine and leather. Try them.

A ship is called "she" because it always has the last word. The ship is bound to answer its helm every time.

A good memory should always be cultivated when ordering stationery to remember to include some of Esteybrook's Steel Pens.

"Walter, can you bring me a nice young chicken, smothered in onions?" "No, sah. We don't kill 'em dat way, sah. We cull 'em 'er heads."

Best omelet to use and cheapest. Pills for Catarrh, by Druggists, 50c.

A great deal has been written about learning to say no. If you would teach a man to say no, just ask him if he would like to pay that little bill to-day.

P. WELLEN.—As the fall trade opens, so the already immense stock of Pianos, Organs, and musical instruments, increases at the Werlein Music Palace, 135 Canal street. The reason is where with the custom come from to absorb this immense stock. The liberal terms combined with satisfactory prices and safe guarantee offered by Mr. Werlein, gives the purchaser every advantage to secure just what is wanted. Other inducements are offered to all alike, whether new customers or old friends and patrons. With this plan of doing business, trade is continually spreading out in every direction, and necessitating the carrying of a large and well-selected stock of music and musical instruments of every description. Call and see, courteous treatment is assured. Catalogues and prices furnished on application.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend











## Weekly Market Review.

(For Week Ending November 10, 1885.)

COTTON.	
Low ordinary.....	6 1/2 @
Ordinary.....	7 1/2 @
Good ordinary.....	8 1/2 @
Low middling.....	9 1/2 @
Middling.....	10 1/2 @
Good middling.....	11 1/2 @
Middling fair.....	12 1/2 @
Fair.....	13 1/2 @
Galveston middling.....	9 1/2 @
Mobile middling.....	10 1/2 @
St. Louis middling.....	11 1/2 @

SUGAR.	
Inferior.....	4 1/2 @
Common.....	5 1/2 @
Good common.....	6 1/2 @
Fair.....	7 1/2 @
Good fair.....	8 1/2 @
Fully fair.....	9 1/2 @
Prime.....	10 1/2 @
Strictly Prime.....	11 1/2 @
Choice.....	12 1/2 @
Yellow clarified.....	13 1/2 @
Gray clarified.....	14 1/2 @
Choice whites.....	15 1/2 @
Granulated.....	16 1/2 @

MOLASSES.	
Hydrip.....	26 @
Fair.....	27 @
Strictly Prime.....	28 @
Choice.....	29 @
Fancy.....	30 @

RICE.	
Fancy.....	4 1/2 @
Choice.....	5 1/2 @
Prime.....	6 1/2 @
Good.....	7 1/2 @
Fair.....	8 1/2 @
Ordinary.....	9 1/2 @
Common.....	10 1/2 @
No. 2.....	11 1/2 @
Rough.....	12 1/2 @

FLOUR.	
Minnesota bakers.....	5 00 @
Minnesota patents.....	5 10 @
Extra fancy.....	5 20 @
Winter wheat patents.....	5 30 @
Choice.....	5 40 @
Fancy.....	5 50 @
Extra fancy.....	5 60 @

CORN PRODUCTS.	
Cream meal.....	3 10 @
Corn meal.....	2 10 @
Grits.....	2 10 @
Hominy.....	2 25 @

GRAIN, ETC.	
CORN:	
White.....	45 @
Yellow.....	46 @
Mixed.....	47 @
OATS:	
Western.....	36 @
Texas rust-proof.....	37 @
BRAN:	
Choice.....	19 00 @
Prime.....	17 00 @

PROVISIONS.	
PORE:	
Moss.....	9 50 @
Prime moss.....	9 00 @
Lumps.....	8 75 @
BACON:	
Fancy breakfast.....	9 1/2 @
Shoulders.....	46 @
Sides, clear.....	61 @
Sides, clear rib.....	61 @
HAMS:	
Sugar-cured.....	10 1/2 @
DRY SALT MEAT:	
Shoulders.....	51 @
Sides, clear.....	51 @
Sides, clear rib.....	51 @

FISH.	
MACAREL:	
Extra No. 1, in bbls.....	18 00 @
Half bbls.....	9 50 @
No. 1, in bbls.....	9 50 @
Half bbls.....	5 10 @
No. 2, in bbls, large.....	7 75 @
Half bbls.....	4 25 @

GROCERIES.	
COFFEE:	
Bio, choice.....	94 @
Cordova, choice.....	12 @
Java, choice.....	22 @
BUTTER:	
Western dairy.....	18 @
New York dairy.....	16 @
COUNTRY:	
Choice.....	64 @
TRANS:	
Choice.....	60 @
Fair.....	25 @
OILS:	
Coal, cases.....	17 @
Coal, bbls.....	12 @
Cotton seed.....	31 @
Lard.....	60 @

VEGETABLES.	
CABBAGES:	
Western, per crate.....	7 00 @
Chicago, per 100.....	7 00 @
POTATOES:	
Louisiana.....	1 35 @
Western.....	1 50 @
KIDNEY:	
Choice.....	5 00 @
ONIONS:	
Louisiana.....	2 50 @
Western.....	2 50 @

BALING STUFFS.	
BAGGING:	
1 lb. bbl.....	10 1/2 @
2 lb. bbl.....	11 1/2 @
BALING TWINE:	
1 lb. bbl.....	15 @
TIES:	
1 bundle.....	1 25 @

SUNDRIES.	
POULTRY:	
Chickens, Western.....	40 00 @
Young.....	1 50 @
Chickens, South'n.....	3 01 @
Young.....	1 75 @
Turkeys, Southern.....	9 00 @
Eggs:	
Western.....	20 @
Southern.....	21 @
Lake.....	21 @
Louisiana.....	21 @
Bury.....	10 @

HIDES.	
Green salted.....	11 @
Dry salted.....	11 @
STRAYS:	
Oak, kegs.....	75 00 @
Oak, barrels.....	100 00 @
Oak, hogshead.....	135 00 @
HORN POLES:	
Hoghead.....	50 00 @
Barrel.....	24 00 @
Half barrel.....	24 00 @

FERTILIZERS.	
Cotton seed.....	11 00 @
Meal.....	22 50 @
Pure ground bone.....	42 00 @
Muriatic acid.....	2 @
Sulphuric acid.....	2 @
Bone black.....	2 @

## NEWS OF THE WEEK.

## DOMESTIC.

MINDEN, La., Nov. 3.—The last rail on the Minden branch Railroad was laid today. It is a first-class road, and what Minden has been long in need of. All are enthusiastic over the completion and flattering prospects.

TRAY, Nov. 3.—Mrs. Caroline Gilkey Rogers, the well-known advocate of female suffrage, offered a vote at a polling place at Lansingburg, which was refused by the inspectors. She threatened to apply to the courts for a mandamus.

PHILADELPHIA, Nov. 4.—Yesterday was the last day of the session of the convention of the National Women's Christian Temperance Union. Mrs. John Wallace, of Indiana, superintendent of the franchise department, reported that there are twelve States in which women are given the right of suffrage, and said that the woman suffrage stood upon no narrow platform, as God had given to all the right to rule themselves. The committee on plan of work recommended that Congress be memorialized in the interest of universal suffrage. The following, reported by the committee on resolutions, was adopted:

Resolved, That the use of alcoholic wine in the holy communion furnishes moral support to the liquor traffic, and is not, in our judgment, a proper type of the blood of Christ, and we would earnestly recommend the use of the pure, unfornmented juice of the grape at the Lord's table.

BOSTON, Nov. 4.—The vote of Massachusetts, with five towns to hear from, is: For Governor—Robinson, Rep., 12,343; Prince, Dem., 90,136; Lathrop, Pro., 4,594; Sumner, Labor, 2,184. Robinson's plurality over Prince, 22,207.

DETROIT, Mich., Nov. 4.—The municipal election yesterday was a decisive victory for the Democrats.

BALTIMORE, Nov. 4.—Full returns show the election of the entire Democratic ticket by majorities averaging over 20,000.

NEW YORK, Nov. 4.—The Sun makes Hill's majority for Governor 1,377. The Tribune gives Hill a plurality of 10,908 in the State.

TAPPAN, N. Y., Nov. 4.—The Andre monument was blown up by the explosion of a dynamite cartridge at 10:20 o'clock last night. Both basins were blown into atoms and the iron fencing that inclosed the monument was completely demolished. The shock was so great that it broke glass in houses a mile away.

WASHINGTON, Nov. 4.—Later returns received to-day and to-night from the election of yesterday bear out the indications of an overwhelming defeat of Mahone, Gen. Lee's majority will be near 20,000, and the Democrats have both branches of the Legislature by fully two-thirds majority.

GALESTON, Nov. 4.—The second day of the wholesale boycotting in Galveston has come and gone without bringing with it any material change in affairs. Work of all kinds is suspended, presses are idle, freight traffic over the railroads in and out of the city is dead. The screw of boycotters has been included in the army of boycotters, and the stirring of vessels has been abandoned.

NEW YORK, Nov. 5.—The Missionary Society of the Methodist Episcopal Church was in session to-day. Bishop Bowman presided. A resolution was passed in which it was voted to raise \$1,000,000 for missionary purposes during the coming year.

The Board of Bishops of the Methodist Episcopal Church, now in session in this city, approved the appeal of the Freedmen's Aid Society for a quarter of a million dollars a year for Christian education in the Southern States, among both white and colored people.

MEMPHIS, Kan., Nov. 6.—The jury in the great Walkup murder trial have rendered a verdict of acquittal.

TACOMA, W. T., Nov. 6.—The damage by the destruction of Chinatown was about \$25,000. The buildings were mere shanties, but a great deal of merchandise was burned. The houses were fired by the anti-Chinese agitators, who expelled the Chinese. The incendiaries have been manufacturing evidence to show that the Chinese themselves fired the buildings.

DONALDSONVILLE, La., Nov. 8.—Last night on Mr. Vile's place in Assumption parish, a negro man was standing over the rollers directing the falling cane, lost his halcyon and fell between the rollers, passing through before the mill could be checked.

BIRMINGHAM, Ala., Nov. 8.—Charles M. Shays, business manager of the Age, was arrested to-day for selling papers contrary to the new Sunday law.

This was the last day of the Sam Jones series of meetings. There were four services to-day.

CHATTANOOGA, Tenn., Nov. 9.—Tonight particulars reached the city of a cloud-burst in North Alabama, near Fort Payne, on Saturday morning. The rain came down in a solid sheet, and the whole country was washed out, fencing carried away, little branches became rivers and spread destruction before them.

FOREIGN.

PARIS, Nov. 3.—The dispute which arose two years ago between the French and Portuguese governments as to jurisdiction in Guinea has been settled. Portugal ordered her officials in that corner of Africa to evacuate the stations recently occupied, as the delimitation commission which has been sitting at Paris has decided that they belong to France.

LONDON, Nov. 5.—Archdeacon George A. Denison, M. A., of Taunton, in an election speech last evening said: "I have known Mr. Gladstone forty-five years, but I would not trust him with a brass farthing. The Whigs might be before sleeping express the hope that something will happen to Mr. Gladstone before morning."

SOMEbody in the crowd at this point cheered for Mr. Gladstone, and Archdeacon Denison retorted: "You might as well cheer for the devil."

MONTREAL, Nov. 7.—The mortality from smallpox for the week ending Nov. 7, 1885, was 208 in this city, 44 in Cote St. Louis, 23 in Ste. Cunegonde, 13 in St. Jean Baptiste, 8 in St. Martin and 4 in St. Charles, making a total of 302. Compared with the previous week, these figures show a decrease in the city of 65, but an increase in the suburbs of 13.

LONDON, Nov. 8.—Baron Campana, the rich man in Naples, was attacked while out driving to day by five masked men. The driver was shot and the horses bolted. The baron, however, escaped unhurt.

ROME, Nov. 8.—The Pope has written an encyclical letter in which he says that civil government is not an article of faith. He condemns the liberty of the press and universal suffrage, and urges the Catholic press to manfully combat the growth of error and impiety.

## Quarterly Conferences.

## ALABAMA CONFERENCE.

## EUFULA DIST.—FOURTH ROUND.

Enon and Midway, at Enon.....	Oct. 10, 11
Enon circuit, at Spring Ridge.....	11
Shipperville circuit, at Pleasant Ridge.....	24, 25
Oak circuit, at Pleasant Ridge.....	25
Enon circuit, at Pleasant Ridge.....	31, Nov. 1
Louisville circuit, at Tabernacle (Friday).....	7
Enon circuit, at Tabernacle.....	14, 15
Enon circuit, at Tabernacle.....	21, 22
Enon circuit, at Tabernacle.....	28, 29
Enon circuit, at Tabernacle.....	31, Nov. 1
Enon circuit, at Tabernacle.....	7, 8
Enon circuit, at Tabernacle.....	14, 15
Enon circuit, at Tabernacle.....	21, 22
Enon circuit, at Tabernacle.....	28, 29
Enon circuit, at Tabernacle.....	31, Nov. 1
Enon circuit, at Tabernacle.....	7, 8
Enon circuit, at Tabernacle.....	14, 15
Enon circuit, at Tabernacle.....	21, 22
Enon circuit, at Tabernacle.....	28, 29
Enon circuit, at Tabernacle.....	31, Nov. 1
Enon circuit, at Tabernacle.....	7, 8
Enon circuit, at Tabernacle.....	14, 15
Enon circuit, at Tabernacle.....	21, 22
Enon circuit, at Tabernacle.....	28, 29
Enon circuit, at Tabernacle.....	31, Nov. 1

## GREENSBORO DIST.—FOURTH ROUND.

oro station.....	
oro mission, at Bethel.....	Sept. 16, 17
result, at York.....	Oct. 3, 4
ircuit, at Saida.....	10, 11
ircuit, at Havana.....	17, 18
on and Rutaw, at Livingston.....	24, 25
ne circuit, at Mt. Carmel.....	31, Nov.
ircuit, at Wesley Chapel.....	7, 8
ille circuit, at Gainesville.....	14, 15
and Mt. Sterling, at Mt. Sterling.....	21, 22
ircuit and mission.....	28, 29
ircuit, at Sharon.....	Dec. 5, 6
ills and Joferon, at Demopolis.....	12, 13
ad circuit.....	19, 20
J. RASCHOFF, P. M.	
SACOLA DIST.—FOURTH ROUND.	



# Christian Advocate.

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## WHEN JESUS COMES.

BY SAMUEL ADAMS WIGGIE.

When Jesus comes in glory,  
This blessed gospel story,  
Our dead in Christ shall rise,  
And meet him in the skies.  
When Jesus comes again,  
No sorrow, toil or pain,  
With ransomed souls in white,  
Our bodies full of light.  
When Jesus comes, what joy!  
What bliss without alloy!  
What songs of love divine!  
How star-bright crowns will shine!  
When Jesus comes, what peace!  
From death's last release,  
A life that knows no end,  
In glory sweet to spend.  
When Jesus comes, what rest!  
What blessings on his breast!  
No tears to wipe away—  
To praise and never pray.  
When Jesus comes, at last,  
All earthly things are past,  
We leave the uncloaked sky,  
He's coming by and by.  
He's coming soon or late;  
We holy dead can wait;  
The shadows of the just  
Are full of perfect trust.  
And we who still remain,  
When Jesus comes again,  
His face in peace will see,  
From earthly garments free.  
O yes, he'll come again!  
How sweet the glad refrain—  
To wipe all tears away,  
And open the gates of day.  
Yes, yes! he'll come again!  
The shepherds of the plain,  
Who haled his natal star,  
Shall see the gates ajar.  
And they who never have seen,  
And yet have faithful been,  
Shall shouting enter in,  
And palms of victory win.  
Dear Lord, in that great day,  
May we with triumph say,  
"The battle I have fought;  
His blood my soul hath bought!"

## Feed My Lambs.

MR. EDITOR: I know not that I ever felt more interested in the proper care and religious training of young members than at the present time. Most of them are not only young in grace, but they are young in years; many of them belong to their minority. We are having revivals all over our church; and young members, many of them, are promising girls and boys from our Sunday-schools, are joining the church, and they need the immediate care and counsel and special prayers of their pastors and the experienced members of the church to help them through the novitiate stage of their Christian experience and to give them stability and prepare them for usefulness in coming years. These babes must be fed with the sincere milk of the word if we would insure their safety and make them consistent Christians. Many of them are so modest and timid they do not approach their pastor or the other members of the church to tell them of their trials and temptations and seek from them the needed comfort and counsel. Many of us who are now old Christians embraced religion in our minority and yet recollect how much we needed the advice and encouragement of the fathers and mothers in Israel the first year of our pilgrimage. It is in the case that seekers of religion and young converts labor under real embarrassment and discouragement from mere misapprehension of a difficult item in their imperfect experience and knowledge. I once knew a lovely girl, the daughter of Methodist parents, who

became an earnest seeker of the sensible forgiveness of her sins. But she became so desponding that her countenance was the picture of despair. The older members of the church wonder why one so young and apparently so innocent should despair of the mercy of God. At length a Christian sister determined to find out all about her case and inquired what was the cause of her despondency. With tearful eyes she replied, "That she feared she had committed the sin against the Holy Ghost which could never be forgiven." The sister immediately explained to her what the sin against the Holy Ghost is, and that she had not, and, in her present state of mind, could not commit this unpardonable sin. It was only a temptation of the devil as a *dernier resort* to keep her away from the Savior. Through the counsel and prayers of this good sister the horrid gloom that had so long hindered the exercise of saving faith in this dear girl was dissolved and passed off into thin air and she at once saw a present, willing and all-sufficient Savior waiting to receive her, and she believed and entered into the kingdom and made one of our happiest and best young members. There may not be many laboring under the temptation she had, but there are thousands of young members in our church to-day embarrassed with difficulties and temptations that hinder their progress in the divine life, and, perhaps, jeopardize their final salvation that could be easily overcome and removed by a little advice and encouragement from older Christians. We all, preachers and members, have a great work to do just now in looking after the interests of our young members. We must not overlook or pass by any of them. They belong to our church. They are a part of our family. We must recognize them as such wherever we meet them. We have said to them, through our pastors, "Come and go with us and we will do you good, for God hath spoken good concerning Israel," and we must be true to our public promise and do them all the good we can. It is very important to keep them in the church and in regular attendance on all the means of grace. If a person once joins the church and after awhile get out it is extremely difficult, and in many cases impossible, ever to get him back into the church again. I fear some of our preachers are blame-worthy in pruning their church registers as they call it. To get clear of any further trouble they will erase the names of delinquent and disorderly members without ever making a faithful and persistent effort to reclaim them from their dangerous wanderings from God. By voluntarily joining the church they place themselves under our pastoral oversight and give us a license to deal faithfully with them about their spiritual interests as long as they are under our pastoral care. I do not believe in letting people get out of the church as long as it can be avoided. In the course of a long ministry I have let but few get from under my pastoral care by dissolving their connection with the church. But I do not let them in the church and walk disorderly without dealing as faithfully with them as circumstances will permit. We have a large work to do this winter, if we do our whole duty, to the new comers now found in the church. Let us be diligent, for from these young members we expect to get our future supply of ministers and church workers, both male and female.

J. O. JONES.

HALLSBURY, Mississippi.

## Church Dedication.

It is pleasant to know that the people have not grown weary in building temples of worship. One of the best evidences of the advancement of a community is the erection of tasteful, elegant public buildings and especially churches. The church recently dedicated at Franklinton, La., is well proportioned and well finished, being painted inside and outside, and comfortably seated. It speaks well for the community. It is an ornament to the village. Our Bro. Robert Babington deserves and receives praise for the noble part he

has borne in carrying forward the enterprise. He has had to pay more than his part, but he has done so cheerfully. It is to be hoped that he will get some further assistance. The church cost about \$1,650; all paid but \$300. It will not be amiss to say that Col. E. A. Burke paid \$50 on the building.

Bro. Simmons, the pastor, was joyful at the dedication. He has had success on his work. There have been many conversions and accessions to the church during the year. He will go up to Conference with a glad heart; so may we all, and may our going up be a blessing not only to ourselves, but to the people of Meridian.

NOVEMBER 9, 1885.

H. F. JOHNSON.

## Morlmain.

One meaning of the word is holding property for religious uses free from taxation and civil control, acquired by gift, devise or otherwise, generally held by trustees among Protestants and by Bishops among Catholics. The amount thus invested for centuries past in Europe, England and America is almost incredible. Many a man would atone for ill-gotten wealth by giving to erect new churches or to enlarge and endow an old one. Often the condition of the tenure would be the payment, annually or more frequently, of compensation to priests to say prayers for the soul of the donor after death. In some Catholic Churches such prayers have been repeated promptly for 1855 and annually before for the repose of the soul of the benefactor, who has been dead for centuries.

To such an extent has this been carried that public sentiment often revolted against its continuance or repetition. Confiscation of church estates has been frequent, as those who read history will recollect. English kings would take from priests and give to political favorites. In France, Italy and Mexico these confiscations have been made from religious to educational uses. Confiscation has been the rule rather than the exception during the present century. Such changes of ownership have been carried, it may be, to an extreme.

In the United States, and most of the States, to make such gifts or bequests is illegal. In Mississippi it is unconstitutional. It seems, however, that in one State, at least, the high court has lately decided that priests may hold (to any extent, no doubt,) not only for the use and occupancy of the living, but that the dead may be the *cestui que trust* of any bequest. The purport of this decision is that the bequest to a priest of money for the benefit, in some way, of a dead man is legal and must be carried out. The judges little thought that their decision was conclusive of several doctrines of religion:

1. Of immortality. There must be continued existence of the dead man in order to his being the beneficiary hereafter of his own bequest.

2. Of purgatory. In which destiny may be changed by prayers whether paid for or prompted by parental or other love.

3. Against universalism. If the deceased would be served anyhow, why give money or prayers to bring it about?

4. Against Calvinism. Why give money or prayers to change a predestined destiny?

5. Payment of money and prayers of priests to continue indefinitely implies that the deed proposed may never be achieved by such prayers as may be offered; therefore,

6. Post mortem prayer by the living for the repose of the soul of the dead will continue as long as the purchase money is paid.

7. It is a reflection upon the memory of the great and good Archbishop, lately deceased, to suppose the repose of his soul depends upon the prayers of Catholics all over the world.

8. Is there no man or woman among all Catholics for whom the blood of Jesus Christ has not been efficacious to pardon and cleanse, by faith, during life, so as to make post mortem prayer unnecessary.

HALLSBURY, Mississippi.

E. G. C.

## From the Land of Flowers.

MR. EDITOR: A few lines from the Land of Flowers might interest some of your numerous readers. In *ante bellum* times I sojourned at this and other places in Florida. An opportunity was offered me to return and take a look at the old place once more; so here I am at the pretty little town of Bluff Springs. This little town has had many ups and downs. At present it has a decided upward tendency. Several saw, grist and rice mills are singing their merry songs to the seemingly happy and contented people.

Bluff Springs takes its name from a red clay bluff in the vicinity from whence issues innumerable gurgling springs of delicious cold water, and some of them are impregnated with iron. The springs look just the same as they did twenty-three years ago, when I often drank from their pure crystal fountains. All these years they have not ceased to well up their health-giving waters with a song that might have sounded to the passer-by like the one the prophet sang so long ago, "Ho! everyone that thirsteth, come ye to the waters."

Years ago there was a church at the springs, and at the basket meetings these springs refreshed the outer man while the inner man was fed by the word of God from the lips of his ministers. There is a Baptist Church not far away now and some dear loved ones lie at rest in God's acre around it. This Baptist Church has the largest membership in this immediate vicinity. They held a protracted meeting this month when several prominent Baptist ministers were present; among them Revs. Spence and Crompton from Greenville, Ala. I believe there were several converts. I was told that they collected nine dollars. Last year their settled pastor told his flock that all he had received for his year's work was two pairs of socks. My informant said that so far as he was able to judge the preaching was not worth much more.

They are close communionists, not allowing any other Baptists to commune with them. I remarked that they must be what they called the Hard-Shell Baptists. "No," he said very gravely, "they are the Clam-Shell." They will not let the Methodists hold services in their church. The Methodists have a church three miles from this place, and are served by Rev. Mr. Selman, of the Powelton circuit. I had the pleasure of meeting him at the home of Judge J. W. Cray, where he came to perform the marriage ceremony of one of his daughters. The bride was an Episcopalian and the groom a Free Will Baptist, yet they preferred a Methodist minister to solemnize the marriage. Bro. Selman is a very genial and popular preacher. He wanted to know if I was the lady that had the paper war with Bro. Dowling on the "Women Preachers" question. He said he thought I had made the strongest points. That question is like Bango's ghost; "It will not down." It looms up occasionally. *En passant*, just here I may be allowed to say that every Christian woman is a preacher and the fruits of her labors are seen on all sides among the noble men and women in the army now advancing on the hosts of Satan. She preaches to her sons and daughters from infancy, and many a Timothy comes to the front ready for the fray with no diploma but that he has "known the Scriptures from his youth up."

When mothers wake up to this grand idea and can, with the eye of faith, see the "coming events" that she has the power to shape by her magic wand, then will begin the dawn of a better day. Truly it may be said,

"The hand that rocks the cradle,  
Is the hand that rocks the world."

While sojourning in this bright Land of Flowers and everlasting springs, I would have liked to have visited Pensacola; but "Home Again" is the song I sing just now. While meeting many old and beloved friends here, I had many more there and longed to see their faces once more. But time flies, and the tide waits for no one; so we must say good-bye to the old scenes and friends. We have held sweet com-

munion, and may not meet again on this side of the river; but we will join hands again on the borders of the summer land.

"This the hope, the blessed hope,  
That Jesus once hath given;  
When days and months and years are past,  
We all shall meet in heaven."

MRS. L. CHARY SADLER.

BLUFF SPRINGS, FLA., Oct. 29, 1885.

## The Asters Badly Mixed.

MR. EDITOR: What is the matter with Astar? In his first effusion he came out in the role of a loving, faithful Achiates to point out to the young Aeneases in the ministry all that might hinder their smooth sailing over life's tempestuous voyage; and truly did he hold the mirror up to nature, affording to many the opportunity of seeing and avoiding whatever was wrong in them. But in the ADVOCATE, of November 12, he appears in a different spirit.

Mr. Editor, please tell friend Astar for your sake, as well as for the sake of the one who wears his worthy cognomen, that no editorial secret was given, and therefore could not be betrayed when the article which has been so ungratefully received was written by

CHINA ASTAR.

## Herbert Spencer's God.

About a year and a half ago Mr. Frederic Harrison, the Positivist, assailed Agnosticism as a system and Mr. Herbert Spencer as an agnostic. Mr. Spencer's reply was valuable chiefly for the statement of his belief, which was scattered through the pages. What he wrote is still frequently alluded to and, therefore, for those who do not see the Nineteenth Century, in which his re-jender appeared, we quote the sentences in which he declares his belief in something like a God. Mr. Harrison objected to the phrase, "an Infinite and Eternal Energy from which all things proceed," used by Mr. Spencer to express his belief. To this Mr. Spencer replied:

"Perhaps Mr. Harrison will be surprised to learn that, as originally written, the expression ran—'an Infinite and Eternal Energy by which all things are created and sustained'; and that in the proof I struck out the last clause because, though the words did not express more than I meant, the ideas associated with them might mislead. The substituted expression, which embodies my thought in the most colorless way, I can not relinquish because he does not like it."

The capital letters in these quotations are Mr. Spencer's and not ours. Assailed as believing in a nonentity Mr. Spencer says, "So far from regarding that which transcends phenomena as the 'All-Nothingness,' I regard it as the All-Being. Everywhere I have spoken of the Unknown as the Ultimate Reality—the sole existence; all things present to consciousness being but shows of it."

Again he says, "I have contended that our consciousness of the Absolute is not negative but positive, and is the one indestructible element of consciousness which persists at all times, under all circumstances, and can not cease until consciousness ceases"—have argued that while the Power which transcends phenomena can not be brought within the forms of our finite thought, yet that, as being a necessary datum of every thought, belief in its existence has, among our beliefs, the highest validity of any: is not a belief with which we are superstitiously 'inspired'; but is a normal deliverance of consciousness."

Again he writes, "Everywhere throughout my books the implication is that our lives, alike physical and mental, in common with all the activities, organic and inorganic, amid which we live, are but the workings of this Power."

In regard to the personality of this Power he declares: "And I might show in detail that Mr. Harrison is wrong in implying that Agnosticism, as I hold it, is anything more than silent with respect to the question of personality; since, though the attributes of personality, as we know it, can not be conceived by us as attributes of the Unknown Cause of things, yet duty requires us neither to affirm nor deny personality," but "to submit ourselves with all humility to the established limits of our intelligence." In the conviction that the choice is not 'between personality and something lower than personality,' but 'between personality and something higher,' and that "the Ultimate Power is no more representable in terms of human consciousness than human consciousness is representable in terms of a plant's functions."

The so-called quotation marks, which are Mr. Spencer's, indicate quotations from his books, from which Mr. Harrison had made extracts to sustain his criticism of Agnosticism. The quotations we have made fairly and they correctly represent the position taken by Mr. Spencer in self-justification. No one of them is

even modified by the context. Their importance will at once be recognized as presenting the present opinions of the foremost philosopher, as he may be called, of modern materialistic science; and especially important as being reaffirmed after the years of criticism and discussion which have followed their original publication.

These opinions will be gratifying to many persons who have feared that Mr. Spencer's philosophy tended to atheism, and they will also be a surprise to not a few. It is not possible for a humane spirit to engage in a controversy with a man making such avowals in such clear and delicate terms. Still the most kind and courteous disposition will insist on certain conclusions as inevitable.

1. There is just as much evidence that the Infinite and Eternal Energy is intelligent as that it is potential. The evidence that it is an Energy comes altogether from the "all things which proceed" from it, and those "all things" testify of knowledge and reason just as much as they do of energy. Mr. Spencer, therefore, is illogical in denying, or, as perhaps he would prefer it should be said, in excluding intelligence from his definition of the force "by which all things are created and sustained."

2. According to all the testimony of observation and experience, creative and sustaining intelligence and energy are the attributes only of persons. Darwinian evolution claims for plants and worms the beginnings of an intelligence which develops into the reason of man, but no science can claim the intelligence equal to the creation of an orderly and beneficent universe as the attribute of anything less than a person. The "something higher than personality" includes personality. Mr. Spencer, therefore, logically ought to affirm personality of the Infinite and Eternal Energy.

3. It is illogical to declare that the "All-Being" can not make and has not made a Revelation. The need of a Revelation is evident throughout human history. That such a Being as he who made the universe, culminating so far as we know in man, would make a revelation is probable in the highest degree, and it is certainly possible that he can do so.

4. It is evidently extremely illogical to deny the possibility of miracles. An Intelligent, Infinite and Eternal Energy, "by which all things are created and sustained," is clearly able to perform "mighty works," superhuman works. As men everywhere ask for "signs" (miracles) as the credentials of appointment by the Infinite and Eternal All-Being, it is in the highest degree probable and not at all improbable that a Revelation will be attended with miracles.—Christian Intelligencer.

## American Bible Society.

The stated meeting of the Board of Managers was held at the Bible House, New York, on Thursday, November 5, 1885, William H. Crosby, Esq., vice-president, in the chair.

The religious services were conducted by Secretary Melcan.

Various matters of special interest in connection with the foreign work of the American Bible Society were submitted to the managers; among which were a detailed report of a journey on horseback made by Rev. Edwin M. Biles, occupying about three months, and extending from Merion on the Mediterranean through Asia Minor and Kurdistan, to Trebizond on the Black Sea; and accounts of wrongs inflicted on the society's colporteurs, with either personal violence or the seizure of books, in Mexico, Cuba, Brazil and Turkey. Letters containing thanks for grants or requests for gifts were received from Rev. E. P. Hastings, of Jaffa, the Evangelical Waldensian Committee in Rome, the Rev. H. Nielsen, of Bremen, and Presbyterian missionaries in Bogota. Dr. Gulick reported a striking incident of Korean merchants, trading in the interior of China, who were greatly interested to find the Lord's Prayer in their own tongue in a copy of the Bible Society Record, of last May, which a colporteur of the society had received by mail a few weeks after it was printed.

Grants of books were made for benevolent distribution in the United States and in foreign lands, the aggregate value of which was about \$4,300, and funds to the amount of \$1,100.

Three auxiliary societies were recognized in Kansas, three in Arkansas, and one in each of the States of Nebraska, Texas and West Virginia.

The total receipts for October were \$31,802 39. The total issues of the Scriptures from the Bible House were 65,407 volumes.

No wise man would seek to be exempted from the healthy discipline of trouble any more than an intelligent child would wish to be excused from school and to be allowed to play all day and every day in the meadows. No; we are not butterflies that lift from flower to flower; life is real, life is earnest and the tonic of sorrow braces and strengthens us to make it so.—Spurgeon.



## Christian Advocate.

THURSDAY, NOVEMBER 19, 1885.

## THANK-GIVING.

BY PROF. CARY.

When grown sick with toil and care,  
Leave for awhile the crowded mart;  
O'ercome sinking with despair,  
Weary of limb and faint of heart,  
Forget your cares to-day, and come  
As children back to childhood's home!

Follow again the winding rills:  
Go to places where you want,  
When climbing up the summer hills,  
In their green lap you feel content;  
And softly lean your head to rest  
On nature's calm and peaceful breast.

Walk through the fern and falling wood,  
So lightly tread by your feet,  
When all you know of life was good,  
And all you dreamed of life was sweet,  
And let fond memory lead you back  
O'er youthful love's enchanted track.

Taste the ripe fruit of orchard boughs,  
Drink from the mossy well once more;  
Breathe fragrance from the crowded mow,  
With fresh, sweet clover running o'er;  
And count the treasures at your feet,  
Of silver rye and golden wheat.

Go all the while the heart again,  
Whose circle once was glad and gay;  
And if in the olden days you find  
Some shining links have dropped away,  
Then guard with tender heart and hand  
The remnant of your household band.

Draw near the board with plenty spread,  
And if in the accustomed place,  
You see the father's reverent head,  
Or mother's patient, loving face,  
Waste not your life in vain, but say  
Thank God that these are left, you still.

And though where home had been, you stand  
To-day in alien loneliness;  
Though you may clasp no brother's hand,  
And claim no sister's tender knee;  
Though with no friend or lover rich,  
The past is all your company—

Thank God for friends your life has known  
For every dear, departed day;  
The blessed past is safe alone—  
God gives, but does not take away;  
He only keeps a record  
For us the treasure that we love.

## The Church—No. 6.

"Her hymns of prayer and praise."

When merry the world will sing, and  
so it should. This only thing,  
the desirable thing, is that it sings aright.  
Soldiers sing their war songs; nations,  
their national airs; lovers, their human  
love songs, and the wicked often  
wicked, law and wicked songs.

James says: "Is any merry? Let  
him sing psalms." Paul, in his letter  
to the Colossians, says: "Let this word  
of Christ dwell in you richly in all  
wisdom, teaching and admonishing one  
another in psalms and hymns and spiritual  
songs." Christ himself seems to  
have engaged in this delightful exer-  
cise when he was on earth. After  
describing the institution of the Lord's  
Supper, Matthew says: "And when  
they (Christ and his disciples) had sung  
a hymn, they went out into the Mount  
of Olives." David when sinning  
seems to have been always singing,  
and in one place he said: "Sing aloud  
unto God, our strength." But I need  
not quote further. The Bible is full  
of song; so is the church. In this respect  
the church has done nobly. She has  
put "psalms and hymns and spiritual  
songs" into the hearts and mouths of  
millions. You will hear them in the  
country and in the "city full." You  
will hear them in the valleys and in the  
plain, in the palace and in the cottage;  
you will hear them in the day-time and  
in the night, for God giveth his people  
"songs in the night."

This music teaches a sound divinity.  
It is pure, and hence refining and el-  
evating in its tendency. It comes from  
glad hearts, and it gladdens the heart  
of the hearer. It teaches morality,  
piety and all of the Christian graces  
and rings through the lips, the ears, the  
hearts and the brains and runs along  
the nerves of the singers and of the  
listeners with an enlivening, elevating  
and a refining and ennobling influence  
known to no other form of speech.  
Take, for instance, the hymn from  
which I have quoted so often in these  
church essays, commencing with this  
line—"I love thy kingdom, Lord." I  
might never compose anything better;  
nor did anyone else. Take that old,  
familiar hymn sung everywhere, begin-  
ning with, "Alas! and did my Saviour  
bleed." What an understanding of  
salvation's plan! How well it told!  
Did Watts ever write a better? No  
works, no penance.

"Here, Lord, I give myself away;  
"It is all that I can do."

## Take another:

"A charge to keep I have,  
A goal to glory;  
A never dying soul to save  
And fit it for the sky."

"To serve the present age,  
My calling to fulfill;  
To say it all my powers engage  
To do my Master's will."

"Arm me with jealous care,  
As in the sight to live,  
O thou my servant, Lord, prepare  
A strict account to give."

"Help me to watch and pray,  
And on myself rely;  
Assured if I may trust thy aid,  
I shall forever die."

Everybody knows this hymn, and  
yet I have quoted the whole of it.  
What an idea of responsibility runs  
through the first verse, and what pray-  
ers in it and the last verse! Charles  
Wesley is the author of the above and  
of a hundred others that seem almost,  
or quite, to have been inspired. Let  
me give the first lines of a few more  
from the heart and pen of this wonder-  
ful singer. Take "Wrestling Jacob":

"Come, O thou traveler unknown,  
Whom still I build, but can not see;  
My company before is gone,  
And I am left alone with thee;  
With thee all night I mean to stay  
And wrestle till the break of day."

Thou on there are twelve verses of  
this description of that wonderful  
night's struggle—the struggle of faith.  
Take another:

"Let him to whom we now belong  
His sovereign right assert,  
And take up every loving song  
And every loving heart."

## And another:

"Lord, in the strength of grace,  
With a glad heart and free,  
Myself, my residue of days  
I consecrate to thee."

Others might be adduced as good or  
better; but time and space would fail me  
to quote the thousandth part of the good,  
religious, spiritual poetry written by  
Charles Wesley. Then there are many  
valuable accessions to the poetry for  
devotion of a more modern date. Sing  
this: "Savior, more than life to me;" or,  
"Nearer, my God, to thee;" or,  
"What saith Jehovah?" or, "Swastly,  
Lord, have we heard thee calling,  
'Come follow me,' etc. And with the  
poetry of the past and present, with the  
poetry of God and grace, of Christ and  
salvation, of penitence and faith, of  
adoration and triumph, the church is  
teaching nobly and successfully. With  
her music she is charming, melting  
and drawing the world to God and her-  
self. May she continue to "sing with  
this spirit and with the understanding,"  
on, on, until she, with all of her ran-  
somd throng, sings her song anew in  
that better, better land!

## LOCAL ITINERANT.

## What Is Religion?

BY REV. JAMES J. BILLINGSLEY.

MR. EDITOR: In these days of silk-  
stocking romances, one-sided views  
and of silver-slipper religion it is a real  
task to get hold of something that is  
harmed, winged and projected by a fear-  
less heart and a skillful hand; that  
diverges neither to the right nor left,  
but, with direct and unerring precision,  
goes straight to the mark, and with a  
vim at that. We know that an archer,  
experienced and well skilled in the use  
of the bow, if at short range, aims  
directly at the mark, and that his chief  
pleasure is in hearing the bull ring  
after his arrow has hit the mark. From  
this he knows that his aim and  
effort have not been in vain. The same  
rule applies to pulpit archery. When-  
ever I hear a sermon whose general  
course in its aim partakes of the nature  
of the unsound or of the logarithmic  
curve, charity prompts me to believe  
that the preacher nevertheless is sin-  
cere, and that the reason why he is so far  
more direct is because he is so far  
from the mark and has to make allow-  
ances for distance. This path of his  
arrow, of course, in this case will  
describe a curve.

To me preaching the gospel is a  
solemn business, and to be effective  
one must be direct. So I think. Of  
course, this kind of preaching will hurt,  
and somebody somewhere, at some  
time or other, will be sure to cry out,  
"Tone down"—especially if he sees  
blood, and, more especially, his own  
blood. A prominent member of one of  
my churches told me that he had two  
objections to my preaching: (1) I was  
too pointed, and (2) I did not make  
him feel good. The latter sentence I  
have often thought of, and also of the  
moral state which could give birth to  
it. I know now that the highest type  
of that man's religion at best was only  
selfishness, and that he desired religion  
only because of the good he believed  
there was in it. Anything, of course,  
which urges such men to active Chris-  
tian work for the salvation of sinners  
will be distasteful. It was so with  
him. This idea never seemed to dawn  
upon his mind that religion meant  
work—active persistent work in the  
cause of Christ—and hence he was  
allied with spiritual inertia. I will  
state, however, that the good brother  
became awakened in religion and went to work.  
But I had to use harsh means, to which  
he entered a persistent veto. It is said  
that if you wish to make a terrapin  
move, you must put fire on his back. I  
used similar methods with him. Of  
course, the heat was unpleasant. It  
certainly did not make him feel good.  
Now, it occurs to me that there may be  
many more in our Zion with the same  
or similar views, both of religion and of  
what preaching ought to be, as were  
entertained by the "good-feeling"  
brother just referred to. If so, the fol-  
lowing from the Vermont Chronicle  
might repay a careful perusal. It cer-  
tainly contains food for reflection. Let  
the thoughtful pause, read and ponder.

A negro congregation has recently  
ejected from its pulpit the pastor  
because in his preaching he failed to  
produce in the souls of his hearers "a  
happy-fying effect." The colored  
church had a quaint way of stating  
their trouble, but that they fairly hit  
it there can be no doubt. This "happy-  
fying effect" is, after all, only a very  
vague and correct way of expressing the  
idea which grows in the minds of not  
a few white congregations in reference  
to the character and ability of their  
ministers. To such the preacher is in-  
cessant if by his sermons and his  
personal addresses he makes those who  
hear and meet him feel happy. Reli-  
gion, according to this estimate, is a  
state of spiritual enjoyment—an easy,  
pleasant, self-satisfied feeling. A  
sermon is good that lifts the hearer  
into a glow of wonder or quietly lets  
him down into a blissful restfulness.  
So the Rev. Croam Cheese is a  
preacher "because he excites the nerves  
of his congregation, and by his dainty  
ways at the 'church sociables' wins  
the hearts of the 'young people.'"  
Religion, being in its utmost nature  
"happy-fying," means in the pulpit  
immaculate-fitting coat, immaculate  
hair, combed with a golden comb,  
flow of beautiful words, and in the  
church orange suppers, necktie parties,  
chocolate ice cream soirees and sacred

footlight performances, with side shows  
where gambling is called "gaming."  
A modern church is fully equipped  
only as it has a silk-stockinged  
romancer in the pulpit, a full-dressed  
angel of a soprano in the choir, and a  
kitchen stove in the basement—all of  
which most appropriately go with this  
idea that religion is "happy-fying."  
But somehow the reading of Scripture  
is like a thunder-roll amidst these  
"divine services." Law and prophecy,  
psalm and gospel, thrust hard against  
these "good-time" ideas of religion.  
Brobdingnag and Immanuel, "burdens,"  
"woes," "innumerable obligations, duty,"  
"the cross," "self-denial," "service  
unwearied," "loss of right hand,"  
"loss of right eye," "faithful unto death"—these  
strong, cutting words meet one every-  
where in New and Old Testament until  
religion begins to be less and less a  
"happy-fying" thing, and more and  
more a serious, urgent, never-ending  
work. If religion is to be pleased, and  
to be interested, and to have a good  
time and to be happy, then let the high-  
priest choir sing on their operatic  
arias. Let the low-pitched preacher  
available for his "airy nothings." Let  
the kitchen stove glow, and the  
footlights flash, and pink tea-parties  
mean the "working out with fear and  
trembling of the soul's salvation," and  
the living and the dying with Christ  
for the world's redemption, then it is a  
time for a singing that shall be for  
God's praise, and a preaching that shall  
condemn and convict and save, and a  
church which shall be fulfilling the  
mission of its Founder in preaching the  
gospel to every creature.

## From the Work.

NEWTON, MISS.

MR. EDITOR: I have gone through  
with all my protracted meetings for  
this year, and I assure you that we  
have had some refreshing times from  
the presence of God. Up to the present  
we have not met with much embarrass-  
ment in our collections, and, therefore,  
hope to bring them up in fall. Crops  
are good, especially the corn and cane  
crops. Prohibition is advancing rapid-  
ly. When was first came here it was  
but very little trouble for the whisky  
men to get a majority of the voters to  
sign their whisky petitions; but they  
have been several days recently trying  
to get a majority and have not succeed-  
ed yet. And should they succeed, we  
will prohibit our town Board from at-  
tending on the petition by a writ of pro-  
hibition, for we have a case in court that  
has not been settled yet. We had a  
pleasant visit last night from a number  
of our friends who brought us some-  
thing to eat and something to wear.  
We never were among a more social  
and liberal people than these. We  
have known them to feed whole  
families for several weeks in suc-  
cession. The poor find friends here.  
This preacher also.

I. L. FEEBLES.

NORTH WILKINSON, MISS.

MR. EDITOR: Since last writing you  
have had some gracious times—forty-  
five added to the church, a goodly  
number of conversions, many luk-  
ewarm ones warmed into new religious  
life and the spirituality of cold places  
very much revived. Thras prayer  
meetings and two class meetings doing  
well. About twenty-five family altars  
have been erected since August, and in  
several instances whole families have  
been converted to God and now shout  
his praises around their happy  
firesides. Not only the young men,  
but the young ladies also, are taking  
an active interest, and through the in-  
fluence of these young people many  
are being brought to Christ. Often  
when a volunteer prayer is called for  
from the female side of the  
congregation, followed by many hallelujahs  
and shouts of glory to God.

Our meeting at Mrs. Hill is said to  
have been the best ever held at that  
place. We are under obligations to  
Bros. Petty and Cassels for efficient  
service. We give God the praise.

J. A. NEWSON, P. C.

SOUTH BOSTER, LA.

MR. EDITOR: The last night of Oc-  
tober, for the present year, is upon us,  
and it is raining. It is always more or  
less sad with a preacher to have it rain  
on his meeting. I am just now at  
Haughton with Dr. Lawrence and  
family. Prayers being over, and the  
family having retired, I enjoy an hour  
with the Advocate. I have read Dr.  
Walker's sermon on "Why Will Ye  
Die?" Dr. Mahon's "Thoughts On  
Giving" and Gilderoy on "The Lord's  
Money—How Spent." All of which,  
with various other reading matter, go  
to make up the twenty-ninth of October  
a good issue.

Our fourth quarterly meeting came  
off last Saturday and Sunday at  
Pleasant Valley, and on Sunday we  
were just simply rained out. How-  
ever, the preacher in charge had the  
pleasure of preaching to eleven persons  
who came out, notwithstanding the  
bad weather. Bro. Alexander, our  
faithful presiding elder, has many  
warm friends in our circuit. This has  
been a hard year with the people in  
this part of the Conference, yet we  
hope to be able to bring up a respecta-  
ble report in finances. I want my  
people to turn back and read with care  
the above-mentioned articles on giving,  
etc., and look around and see how  
much they can afford to give to the  
three churches we are trying to build  
in this circuit, also to the cause of mis-  
sions and other collections ordered by  
the Annual Conference. Our protracted  
meeting season is over and the Lord  
has greatly blessed us. We have had  
forty-two accessions to the church, and  
I am thankful to say that everyone of  
them professed conversion—regenera-  
tion. I am fully persuaded that we  
take too many unconverted souls into  
our big Methodist Church. We just

spread wide the door and they step in,  
"Gathering fishes of all kinds." Though  
we admit them to membership,  
they are altogether unfit for the  
work we give them to do and for the  
life we expect them to live.

Well, our Conference year of 1885 is  
nearing its close and we shall soon be  
off to Conference again. May the dear  
old Advocate live long and prosper!

R. M. BLACKER.

## Church and State and Whisky.

Just now this question is in order.  
Whisky brings it forward. Sobriety  
has challenged whisky to combat, and  
for the first time in the world's history  
the opposing forces are marshaled and  
in the field, and the battle wages.  
Heretofore sobriety has stayed at home,  
in snug quarters, being content with  
the issuance of complaint, protest, ex-  
planation, argument, diplomacy and  
other kinds of blank cartridges, hoping  
that a paper war might suffice. Paper  
warfare has failed, and aggressive hos-  
tilities are inaugurated, and that, too,  
under a black flag, and no quarter is  
the watchword. This is the state of the  
country.

But Prime Minister Saloon objects to  
our mode of warfare and appeals to the  
powers. And to that arbitrament we  
churlishly go, but with this under-  
standing, that pending the question  
there shall be no cessation of hostilities.  
Mr. Saloon says he is willing and in  
duty bound to fight the militia, and  
can hardly object to the Women's  
Christian Temperance Union hosts  
since they have actually gone into the  
field, though he considers that an in-  
fringement of the laws of nations and a  
savage and unusual mode of fighting;  
but to bring out the veteran regulars  
from the pulpit is illegal, unusual, un-  
christian, unfair, unlooked for, un-  
ministerial, uncanonical, undignified,  
unwarlike, unequal, unconstitutional,  
unrepublican, undemocratic, uncivil  
and unwise to say the very least.

Now, we of the pulpit deny all this.  
We deny it in the detail and in the  
concrete. We declare that whisky, in  
all its forms and phases, from the still-  
house to the gutter and the grave, in  
the doggerly or in the pantheistic,  
drunk or sober, is, first and foremost,  
whisky petitions and all, our proper,  
legitimate and "regular" business.  
We deny that we have any calling,  
vocation or business more "regular"  
than whisky. When we relegate  
whisky to the tender mercies of slip-  
shod politicians and pigmy knights of  
the doggerly, we will send Sabbath  
keeping, the theater, the ball-room, the  
ill-famed house, the gambling "parlor"  
and the rest of the crimes there too.

Why, the Jewish Messenger a few  
weeks ago, on the functions of the  
ministry, declares that, "The clergy of  
to-day stand in the forefront of civiliza-  
tion." Well said. If the pulpit does  
not stand in the forefront of civilization,  
will some scourging-back politician or  
corporal of the decanter please to tell  
us who does.

There is a morbid sentiment abroad  
on the relation of the church to the  
State, which greatly needs correction,  
and the sooner the better. Many sup-  
pose that the appropriate work of the  
civil magistrature and the Christian min-  
istry are wholly different. A greater  
mistake could not be made. Most of  
the civil and religious functions are  
identical. The differences do not consist  
in the work itself, the reforms to be  
brought about, the moral and con-  
servative ends to be reached, but in  
the instrumentality to be used in a  
work common to both. This instru-  
mentality is wholly different though  
the work is the same. The ministry of  
religion has some functions—very  
large and vastly important ones, that  
the civil government has not; but the  
civil government has no functions, end  
or object that do not also pertain to the  
Christian ministry.

What is civil government, and of  
what use is it? To strike straight at  
the center of a very voluminous argu-  
ment, the end of civil government may  
be said to be to maintain order for the  
amelioration of the condition of man-  
kind so far as that man may enjoy the  
blessings of Providence, which they  
certainly could not do in a state of  
license or anarchy. And this also is  
one of the large functions of the Chris-  
tian ministry. The instruments used  
by the former are physical, coercive  
and pre-emptory. Deprivation of  
property and personal liberty, fine  
and imprisonment and sometimes  
deprivation of life are its instruments.  
The latter has no constable, prison or  
halter, but uses persuasion exclusively.

There are two kinds of civil magis-  
trates—a better and a worse. The latter  
seek to run the world by force exclu-  
sively, ignoring the ministry; the  
former recognizing the ministry as a  
powerful ally, seek a close co-opera-  
tion. The best and most enlightened  
statesmen, jurists and legislators seek  
and expect to do, with their rough in-  
struments, only those offices of con-  
servatism that the minister can not  
perform with his smooth ones. With  
that class of men the civil magistrature  
is the helper of the ministry. The fore-  
front of civilization is where the minis-  
try belongs. If the smooth instru-  
ments could be made to suffice, there  
would be no need for the rough ones.

But we are told that our Savior said,  
"My kingdom is not of this world." Yes  
he said so, and meant exactly  
what these words import, viz: that the  
rough, coercive instruments of govern-  
ment, such as used by Caesar and other  
civil magistrates, were not the kind of  
instruments he used. But we see very

plainly that very much, if not most, of  
his personal ministry had reference  
primarily to the conservative comforts  
and happiness of this life and this  
world.

Many poorly informed and worse  
behaved statesmen and politicians  
seem to think that a Christian minister  
virtually forfeits his citizenship. Then,  
by purity of reason, he also lays aside  
his citizenship when he becomes a leg-  
islator, a judge or a sheriff.

Whisky is before the bar of public  
opinion and public conservation just  
now. Will the ministry do its duty?  
They stand, naturally and legitimately,  
in the forefront. "Resolved," that we  
are as much as ever opposed," etc., is a  
very feeble utterance of a still feeblier  
sentiment. It never demolished a still-  
house nor dislocated a saloon. Brother,  
how many sermons directly on whisky  
have you preached in the year last  
past? We can not preach to whisky  
with any hope of success. In my own  
town a faithful ministry has scarcely  
witnessed a conversion in many years.  
Causa—whisky. Then let us preach  
about whisky.

What was it we said at the late Jack-  
son convention, "Every lawful man's"?  
Well, preaching is lawful. Our smooth  
instruments, unaided, have failed. So  
we look to our strong ally with his  
grappling irons. We can not use them;  
but he can. This invocation ought to  
come strongly and loudly from the  
pulpit. Let the proper, legitimate  
power of the pulpit be felt in this war-  
fare of love, peace, harmony and re-  
ligion, and drunkenness will wait  
case, and whisky be put exclusively  
into the keeping of the pharmacist,  
and the Church and the State will har-  
moniously rejoice in their common  
work of humanity and conservation.  
The women—God bless them!—are  
doing their duty grandly. Will we do  
ours?

H. ANDREY.

Yazoo City, Mississippi.

## Our Young Ladies' Meeting.

MR. EDITOR: If you will kindly  
allow me a small space in your good  
paper, I shall be deeply grateful. I am  
anxious to tell you and all our loved  
Methodists how the young ladies of  
Minden love and serve God; how truly  
in earnest they are in promoting the  
cause of Christ, and in telling of our  
actions to try and induce the young  
ladies of our State to follow our  
examples. We do not, really, deserve  
all the credit of our undertaking, for  
much of our ardor was prompted and  
instilled into us by the kind advice and  
watchful care of our dear pastor, Bro.  
Billingsley, and the success of our  
prayer meeting is mainly due to his  
words of encouragement and appropri-  
ate instruction.

A "young ladies' prayer meeting" is  
something entirely different from any-  
thing we have ever had in Minden,  
and the duties imposed on each girl  
altogether novel to every other voca-  
tion of her past life. But we need each  
other every Saturday evening at four  
o'clock, and with thoughts given  
wholly to God and Christ we congre-  
gate at our church wharves, in prayer  
and songs of love and praise, we devote  
one hour in his services. We have con-  
ducted our meetings on this plan:

Every Saturday one of our little  
band of girls reads a passage from  
Scripture any chapter she may select;  
then maybe she will read extracts from  
some good sermon or lecture and notes  
with appropriate comments the most  
striking points in each, after which she  
will lead us in prayer. Next will be a  
song, followed by a prayer, from some  
young lady whom the leader may  
designate. In this way we alternate—  
first, prayer; then music; until two or  
three prayers have been offered. It is  
soul-stirring to listen to some of our  
earnest, heartfelt supplications; peti-  
tions that seem to bubble up from a  
well of love and devotion for a loved  
Jesus; words full of meaning to us,  
although to the cynical ear might sound  
"flat, stale and unprofitable."

They are precious prayers to our  
hearts, for we all feel as one in a  
mighty cause, all children of one  
Father; with one common interest, the  
salvation of our souls and the conse-  
cration of our lives to God. He hath  
said, "Come unto me all ye that labor  
and are heavily laden, and I will give  
you rest," and surely his loving as-  
surance is verified in our little prayer  
meeting; for no matter how tired our  
souls and bodies may feel, we are better  
after each meeting and feel that the  
burden has indeed been taken from us  
and a holy peace seems to fill our  
hearts. Another feature of our prayer  
meeting is that each girl shall supply  
herself with a blank book, read all  
good books and papers she can find,  
then from each select the best ideas,  
clearest thoughts and sweetest senti-  
ments and write them in her blank  
book.

In this way we may soon have a  
charming book; with priceless gems of  
thoughts from best writers; and the  
frequent perusal of them will neces-  
sarily lift them into our minds and  
tend to elevate our own ideas of good-  
ness, piety and Christianity. We will  
carry our book with us to each regular  
meeting and read our selections as we  
are called upon by the leader. We  
shall begin next Saturday evening the  
young ladies alphabetically, giving all  
a fair opportunity for obtaining some-  
thing new and entertaining at their  
next call. Do you not think our plan a  
good one? It will certainly be most in-  
structive, and especially so to the  
young converts who have recently  
taken up their cross and who need all

the aid they can obtain. We do not  
confine our little band to Methodist  
alone; oh, no! we want all Christians  
of every denomination to join us, and  
as a proof that they do cheerfully unite  
with us a good and true Episcopalian  
will be our leader on next Saturday.

Trusting you will publish this for  
the benefit of all our young friends,  
I will close my lengthy article with the  
prayer that all may approve our course  
and many adopt our plan.

PEARL M. DONAHUE.

Minden, La., Oct. 31, 1885.

## Reception of Ministers from Other Churches.

BY REV. W. SPILLMAN.

I see it stated in this ADVOCATE, of  
October 8, that three Baptist preachers  
presented themselves at the St. Louis  
Conference—two for admission and the  
other for the recognition of his orders  
as a local preacher. Seeing this notice  
reminded me of a promise I made  
some time ago to write an article on  
the admission of preachers from other  
churches, and especially in which a  
man can obtain ordination as an elder  
in a very short time after being im-  
mersed. I heard of one case in Ala-  
bama where a man, failing to get  
license to preach in the Methodist  
Church, joined the Baptist Church,  
and in one year after returned to the  
Methodist Church a full-fledged, or-  
dained minister. A case occurred some  
years ago of an ordained minister of  
another church, who had but a limited  
education and did not sound in  
biblical knowledge, wanted to get into  
Conference as an itinerant. He was  
advised to join the Methodist Church  
and then get a recommendation from  
the Quarterly Conference to the Annual  
Conference for admission. To this  
proposition he objected, as it would  
require him to go through a four years'  
course of study.

It is well known that all licensed or  
ordained ministers of our church, de-  
siring to become members of an  
Annual Conference, however well  
qualified, must pass at least a creden-  
tial examination before being received,  
and then take the prescribed course of  
study for four years. As to myself, I  
was an ordained elder when I joined  
the Alabama Conference in 1856, and  
with several young men who joined at  
the same time I went through the  
regular four years' course of study.

Section XI, as it now stands, offers  
premium or release of four years'  
study to designing men to join some  
one of the Congregational Churches,  
where ordination can be procured in  
short time and then knock at the door  
of an Annual Conference for admission.  
It is not fair; it is not equal.

I, therefore, move, if I can get  
second, that the approaching General  
Conference be requested to so modify  
Section XI of our Discipline as to re-  
quire all ministers of other denomina-  
tions to take the regular four years'  
course of study. In that time they can  
be prepared to defend our doctrines  
usages, etc.

COLEMAN, Mississippi.

## Address of the Prohibition Executive Com-

mittee of the State of Louisiana.

On the nineteenth day of August, 1885,  
there convened in the city of Shreveport  
the first Prohibition Convention of  
Louisiana. Its declarations of prin-  
ciples and the resolutions adopted may  
be summarized as follows:

Preamble.—In view of the evil  
incident to the liquor traffic, of the  
growing opposition of our people thereto,  
and of the necessity of more effec-  
tive organization.

Resolved, That this movement shall  
be non-partisan and non-sectarian;  
That it shall be the legal abolition of  
the liquor traffic in Louisiana;  
That a state prohibition executive com-  
mittee be appointed, composed of one  
member from each congressional dis-  
trict and three from the state at large,  
whose duty it shall be to organize local  
parish or ward committees, to neu-  
tralize the legislature to make cer-  
tain changes in the laws relative to the  
sale of intoxicants, and generally to fur-  
ther the cause of prohibition by every  
lawful and available means; 4th, That  
a committee of three, on legislation, be  
appointed by the chairman of the exe-  
cutive committee, whose special duty  
shall be to prepare and present to the  
general assembly petitions for the pro-  
hibition of such acts as may be  
prepared by the committee on legisla-  
tion to the legislature, in behalf of  
temperance education in the public  
schools, and also endorsing the  
of the W. C. T. U., and pledging to  
the fullest co-operation with the  
thorizing the state executive committee  
to secure the services of a public lec-  
turer to visit the various parishes and  
address the people on prohibition.

The executive committee, as au-  
thorized by the convention, is as fol-  
lows: State at large—Rev. John T. Saw-  
yer, chairman; Rev. A. P. Allen,  
Hon. W. H. Goodale; second dis-  
trict, Dr. S. M. Angell; third district, J. T.  
Gilmore; fourth district, L. E. Carter;  
fifth district, Prof. A. C. Callahan;  
sixth district, L. S. Widney.

Having been thus and therefore con-  
stituted, this executive committee has  
deemed it best to address this open let-  
ter to the people of Louisiana, in which  
we purpose to set forth as briefly  
possible the motives that actuate us  
and the nature of the work in the  
execution of which we venture humbly  
to solicit the active sympathy and  
aid of the thoughtful of every party,  
race and creed.

To men the most careless observers  
of passing events, it is evident that there  
has been for several years past an ex-  
tremely increasing change in public opin-  
ion upon the liquor question. In what  
way the people stand with liquor on  
this change, and how rapid is the  
change, the philanthropist, that he may  
himself of the growing sentiment in  
advance the welfare of humanity, and  
statesman, that he may on his swell



into the safe channels of the ship of state, and the political actuated by personal considerations—these all stand with finger upon the pulse of public sentiment, as the physician by his patient's side, have long since felt those quickened heart-beats that told more plainly than words that a new life blood was coursing in the public veins.

Whether we view the question as one of philanthropy, of statesmanship or of politics, the coming question of importance to all classes is the suppression of the liquor traffic.

Just now, in the agitated, unsettled state of public affairs, the most popular conclusion has perhaps gone no further than this: "Something must be done, and speedily to suppress the evils of the liquor traffic."

A year or two hence and out of this unrest will crystallize the conviction, "The 'something to be done' is the legal suppression of the liquor traffic."

Something must be done and speedily. See, look at the indictment. "It is the cause of four-fifths of all crimes committed, nine-tenths of all the paupers, and eleven-twentieths of all the idlers supported at public expense. It more than doubles the taxes alike of those who are and of those who are not engaged in it. It consumes the hard earnings of the poor and reduces the rich to poverty."

It is the foe of religion, of education, of the home, of society and of health. It entails directly and indirectly, each year, in the United States alone, a waste of nearly one billion of dollars withdrawn from the food supply and wealth-producing labor of the nation. It trends beneath its relentless heel the hearts of the mothers and the hopes of their little ones. Its allegiance is with vice and its attendant evils; its direct tendencies and effects are to suppress and destroy all the nobler impulses of humanity, and to stimulate into morbid activity the lower and baser passions. All this has it ever done and been with the full knowledge and consent of its blinded, helpless, besotted victims, a million and more of them a year, who rush into mad destruction, despite the knowledge, in its bloody path of death.

Such was its tendency and its effect as long ago as when the wisest of all men marked its course:

"Who hath we? Who hath sorrow? Who hath contentions? Who hath wounds without number? Who hath battles of eyes? They that tarry long at the wine; they that go to seek mixed wine."

Such was its tendency and such its effect in 1500, when Sir Matthew Hale, then England's Chief Justice, said:

"The places of judgment have given me long in this kingdom have given me an opportunity to observe the original cause of most enormities that have been committed for the space of nearly twenty years, and by due observation I have found that if the murders and slaughters, the burglaries and robberies, the riots and tumults, the brawls, fornications, rapes and other enormities that have happened in that time, were divided into five parts, four of them have been the issue and product of excessive drinking, of tavern or dishouse drinking."

What is there, then, either in the evil itself or in the knowledge of it, that serves to account for the recent ever-increasing interest in its suppression?

We answer, as to the former, the alarming prevalence of social drinking, especially among young men and in our own country; and as to the latter, a false knowledge, through the times of heresy, of the tendency of the physical, intellectual and moral perversion of alcoholism to reproduction in intensified form a posterity.

The revolution of science in this direction have opened the eyes of the thoughtful and stimulated apprehension into alarm.

The very instinct of self-preservation impels a nation to suppress a traffic that, before its very eyes, not slowly even, but with alarming rapidity, is sapping the very foundations of that nation's life—the manhood of its citizens.

Can the thinking citizen be silent when science reveals to him the horrible fact that the nation of which he is a responsible part, is bantering the manhood of its unborn subjects for gold? Were he silent before such a spectacle, were he stony as our streets would cry out.

Why, then, and few will dispute it, something must be done, and that speedily.

But we say further what a smaller number will admit the "something to be done" is the suppression of the liquor traffic.

Obviously, within the reasonable limits of this paper, the argument upon a question so far-reaching can be but barely outlined.

The reasons are:

First, it is right. It is wrong for a nation to derive revenue from regulations which corrupt and degrade its own citizens. It is right to suppress an evil that strikes at the very sources of a nation's strength.

As well might a parent enrich himself from the gains of his children's weakness, as for a nation to subsidize upon the price of the horrors entailed by the liquor traffic. It is morally right to suppress it; it is also legally right.

In the celebrated "License Cases," reported in 5th Howard, 504, in answer to the argument of no less an advocate than Daniel Webster, Chief Justice Taney said:

"If any State deems the retail and internal traffic in ardent spirits injurious to its citizens, and calculated to produce idleness, vice or debauchery, I see nothing in the constitution of the United States to prevent it from regulating or restraining the traffic, or from prohibiting it altogether if it thinks proper."

Said Justice McLean:

"The foreign interest be injurious to the health or morals of the community, a state may, in the exercise of that great and necessary police power that lies at the foundations of its prosperity, prohibit the sale of it."

Said Justice Catron:

"It is as inevitable that if the State has the power of restraint by license to any extent, she has the discretionary power to judge of its limits and may go to the length of prohibiting sales altogether."

Said Justice Woodbury:

"The power to forbid the sale of things is surely as extensive and rests on as broad principles of public security and sound morals, as that to exclude persons."

Said Justice Grier:

"It is not necessary to array the appalling statistics of misery, pauperism and crime which have their origin in the use and abuse of ardent spirits. The police power, which is exclusively that of the State, is competent to the regulation of restraint or prohibition necessary to effect that purpose are within the scope of that authority."

But, second, The suppression of the liquor traffic is not only right, it is also

Convert four-fifths of the cost of the prosecution and support of criminals, nine-tenths of the cost of the support of paupers, and eleven-twentieths of the expense of maintaining idlers, into the school fund, and who can estimate the benefits that would accrue to the State through the enlightenment of its citizens?

Devise some means by which the earnings of the poor, now worse than wasted in the dram shops, shall find expression in the home and all the associations that word implies, and then seek to measure this increment to the nation's wealth.

Add to these the advantages to flow from the suppression of the evil from allowing the lives of our young men to unfold in natural directions, the advantages of steady nerves and clear brains, of a strong, vigorous, robust manhood, and what thinking person can doubt the policy of prohibition.

Or would you learn from experience? Ask those parasites that have tried it. You need not, for your question has been answered again and again through the public prints. There is but one voice, "It pays, it pays!" Pays in reduced taxation, pays in a higher tone, in a healthier public sentiment, in a purer, nobler manhood.

Third, There is no neutral ground. Rejecting the license system on principle, we are driven to prohibition as the only remaining resource.

This movement, as stated by the resolutions adopted by the convention, is non-partisan and non-sectarian. It appeals to the conscience of the masses, it seeks to create and foster a public sentiment favorable to its own existence. Its appeal is to the thoughtful of every race, party and creed.

The present local option laws of the State, amended perhaps in some matters of detail, will give to each community an opportunity to decide the question for itself, regardless of the claims of candidates for the entangling alliance of other questions.

We propose to give to each citizen of this State an opportunity, and, if possible, make it a necessity for him to define his position upon this question disconnected from all other questions. To this end local organizations will be effected, mass-meetings and barbecues will be held and every legitimate available means employed to secure the purpose for which, as a committee, we were constituted—the suppression of the liquor traffic.

We appeal to you who think. We invite your sympathy, your co-operation, your support.

And when we have succeeded as we must, for the work is of the Lord, we shall look upon our beloved State, not as now borne down by the burden of the liquor traffic, but erect, redeemed, and free in the proud consciousness of a nobler life, it will then seem strange that questions appearing in that purer light so plain, could once have been the matter of debate.

Analyzing the Baking Powders.

Under the direction of the New York State Board of Health, eight hundred different kinds of baking powders, embracing all the brands that could be found for sale in the State, were submitted to examination and analysis by Prof. C. F. Chandler, a Member of the State Board and President of the New York City Board of Health, assisted by Prof. Edward W. Love, the well-known late United States Government chemist.

The official report shows that a large number of the powders examined were found to contain alum of lime; many of them to such an extent as to render them seriously objectionable for use in the preparation of human food.

Alum was found in twenty-nine samples. This drug is employed in baking powders to cheapen their cost. The presence of lime is attributed to the impure cream of tartar of commerce used in their manufacture. Such cream of tartar is also analyzed and found to contain lime and other impurities, in some samples to the extent of 93 per cent of their entire weight.

All the baking powders of the market, with the single exception of "Royal," (not including the alum and phosphate powders, which were long since discarded as unsafe or inefficient by prudent housekeepers) are made from the impure cream of tartar of commerce, and consequently contain lime to a corresponding extent.

The only baking powder yet found by chemical analysis to be entirely free from lime and other impurities is the "Royal." This perfect purity results from the exclusive use of cream of tartar specially refined and prepared by patent processes of the N. Y. Tartar Co., which totally remove the tartrate of lime and other impurities. The cost of this chemically pure cream of tartar is much greater than any other, and on account of this greater cost is used in no baking powder but the "Royal."

Prof. Love, who made the analysis of baking powders for the New York State Board of Health, as well as for the Government, says of the purity and wholesomeness of "Royal":

"I have tested a package of 'Royal Baking Powders' which I purchased in the open market, and find it composed of pure and wholesome ingredients. It is a cream of tartar powder of a high degree of merit, and does not contain either alum or phosphates of any injurious substances."

"E. G. Love, Ph. D."

Late Analyst New York State Board of Health, and United States Government Chemist.

ONE of the tendencies of our times is to reckon that service alone of much consequence which is inconspicuous. The result of this is a constant straining to do exceptional things, while slighting common and every-day duties.

Temperance's "May Queen."

Who knows but if the beautiful girl who died so young had been blessed with Dr. Pierce's "Favorite Prescription" she might have reigned on many another bright May-day. The "Favorite Prescription" is a certain cure for all those disorders to which females are liable.

The lazy and the indolent can never live happily together; the lazy despise the industrious too much.

It Should be Generally Known

that the multitude of diseases of a serofinous nature generally proceed from a torpid condition of the liver. The blood becomes impure because the liver does not act properly and work off the poison from the blood, the certain results are blotches, pimples, eruptions, swellings, tumors, ulcers, and kindred affections, or setting upon the lungs and poisoning their delicate tissues, until ulceration, breaking down, and consumption is established. Dr. Pierce's "Golden Medical Discovery" will, by acting upon the liver and purifying the blood, cure all these diseases.

LEAD ME TO THE ROCK THAT IS HIGHER THAN I.—Our helplessness, our blindness, and our fallen condition caused God to give his only Son to die for us. We can only pray for God when we will not permit the Savior to lead us. It is when we murmur against God and complain of our lot that we are withdrawing our hand from Christ. We are too complaining in our nature when shadows cross our pathway. If we are trusting our Leader we will follow through evil as well as good report, in shadowy hours we too often let go the hand of Love and reach after the hand of Reason. We can only walk with the Savior by faith. He will lead us to the Father. "Follow me," is the command. We need not select our own pathway in life. The Savior has removed every barrier. He has marked out a pathway for us. If we have the Holy Spirit within us, the pathway will be illuminated from earth to heaven. Faith is our hand. Love is the hand of the Leader. Whenever we pray in faith, nothing doubting, our hand goes up and our Leader reaches down his hand of Love; they clasp each other. Faith is the hand of the church lifted up towards heaven. Christ is leading his church, and will lead on and on until the church militant shall drop its earthly armor and the church triumphant be completed in righteousness through his Leader. Rev. H. C. Brashers, in Central Methodist.

Dr. Davis's Compound Syrup of Wild Cherry and Tar is strongly recommended for the speedy cure of Throat and Lung complaints, as there always exists a great necessity in every family for such an invaluable remedy. For Consumption use Dr. Davis's Liver Pills.

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Cures indigestion, headache, neuralgia, kidney disease, fever, chills, loss of appetite, debility and nervous prostration by regulating the liver, stomach, bowels, kidneys and blood.

LEMONT ELIXIR is prepared from the fresh juice of Lemons combined with other vegetable liver tonics, containing no alcohol, and is sold in bottles of 50 cents for one-half bottle, \$1 for full and half bottle. Sold by druggists generally, and by all wholesale drug stores.

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Cures all Coughs, Colds, Hoarseness, Sore Throat, Bronchitis, Pneumonia and all throat and lung diseases, croup, whooping cough, asthma, etc., and is a great relief to all who are afflicted with these troubles. Prepared by Dr. H. H. Harkness, Atlanta, Ga.

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This Well-Known Preparation is HIGHLY RECOMMENDED FOR—

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It cures the blood and regulates the bowels. It is a favorite medicine for children. Prepared by A. ROGERS' SONS, Chemists, 281 Westchester St., New York.

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This repeated cure with two or three doses of CUTICURA Soap, the Sulfur Bismuth, will keep the blood clean, the perspiration pure and unimpeded, the bowels open, the liver and kidneys active, will speedily cure—Eczema, Itch, Ringworm, Scalds, Lichen, Furuncles, Sore Throat, and every under of itching, scaly and flabby humors of the skin and scalp, with loss of hair, when the best physicians and all known remedies fail.

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SYMPTOMS OF A TORPID LIVER.

Loss of appetite, bowels constipated, pain in the head, with a dull sensation to the back part, pain under the shoulder blade, fullness after eating, with a disposition to exertion of body or mind, Irritability of temper, low spirits, with a feeling of having aged, Flushing at the face, Drowsiness, Headache, or aching over the right eye, Restlessness, with a full, dry, and highly colored tongue, and a bitter taste.

CONSTIPATION.

TUTT'S PILLS are especially adapted to such cases, one dose effects such a change of feeling as to manifest the sufferer that he is cured. The pills cause the body to take out of itself, thus the system is purified, and by the time the action on the digestive organs, regular stools are produced. Price 25c. 48 Murray St., N.Y.

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GRAY HAIR or WHISKERS changed to Glossy Black by the application of this DYE. It imparts a natural color, acts instantaneously. Sold by Druggists, or sent by express on receipt of order.

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1985

In an article crowded over next week our Atlanta correspondent gives graphic account of the great struggle in that city between the friends of reform and the companions of the saloon. The issue is sharply defined, and each side is working with an energy little short of the tremendous. All city pastors are at the front, watching and praying, like the leaders of Israel in the olden time. Sam Jones and Sam Small, in their great gospel tent, address every day the immense crowds that gather beneath its shelter. But the courageous Christians of the "Gate City" want help. They appeal to friends everywhere to join with them in prayer and to render special services for supplicants in their behalf. They ask that Sunday, November 22, be an occasion of earnest prayer for their triumph over the matchless evil of the age in election to be held on Wednesday, November 25. We hope that all pastors of our patrolling Churches will heed this request and add up to the help of the Lord against the mighty. While they battle we pray. While Joshua leads his heroic legions in the plains let Moses and Aaron and Hor, on the mountain side, lift up holy hands to Heaven.

characterize two types of pastoral service in the church. Religious people are staked or fed, and they show it. Grass-fed stock always will eat certain seasons of the year. During the spring and early summer when the pastures are green and succulent grass is young, they thrive and get fat. But when winter comes and the fields are brown, they shrink and shrivel. Just so are those congregations who are compelled to stay a whole year on one or two protected meetings. A congregation that is not fed without pastoral supervision. There must be diligent labor, reaching in a harvest of spiritual and intellectual knowledge, or the flock will suffer from "cleansees of the tongue." Things, new and old, must be brought forth from the spacious storehouse of God's word for the edification of the people, or spiritual famine will be apparent. We are not called on God to stake the souls of men on the public pasture, but to feed the flock of Christ.

This also may illustrate the administration. Our Lord's command to Peter is yet the duty of church—"Feed my lambs." This obligation can not be met unless they are provided with sheltered pasture. It is not a matter of

of the And unless er and small The education of our daughter tending even more decidedly in directions undeniably wrong. In the house, kitchen and garden, she was unbecoming a lady. Such

How to get them out of the cle  
or to purify the water while the  
In it, puzzles those who have  
a plague of the church. These  
are a charge to pastors. They  
up from some dark river all o  
land. They get into our home  
our families, our churches and  
our bread-trays until we cry mi  
to the Lord to deliver us from  
plague of the frogs. Is there a  
charge in all our borders that h  
frog in the cletern? If so, let  
to that charge. Let me hav  
draught of sweet water that  
tainted with the thought-of  
But this poor world in which w  
is a land of frogs. There are no  
in heaven.

Mr. James Burke who, twenty years ago, and for many years, a well-known citizen of Houston, Texas, was then a store clerk at Natchez. After careful examination of my papers and the subject generally I showed them to my friend Burke with a view of organizing a society there. Burke approved the suggestion, and we organized a society in the city, and then several more in the surrounding country. Afterwards Mr. Burke was employed as traveling agent, and he organized societies in many portions of the State, and they extended north to Tennessee and Kentucky, while in the North extended southward and in less than ten years they had spread mostly over the whole country.

The Southern work occasioned a stir in the Missiounary Committee of the Methodist Episcopal Church again this year. In an earnest appeal for larger appropriations to this Mr. Ford asked especially for \$50,000 for the Auetin Conference. He said the cougregations in that Conference were mainly composed of Northern people, but were still poor and unable to support their ministers. Whereupon this colloquy took place: Dr. Hatfield, of Chicago, asked "What kind of people are they who can not support their ministers?" "They are Chretien people," replied Bishop Harrie. "It seems to me continued Dr. Hatfield, "that there must be a screw loose somewhere. I should think these people ought to do something for themselves; I think such souls could be placed in a good mustard seed." "I object to that manner of reference," Dr. Buckle exclaimed. "There seems to be some of us here who are inclined to the language of Wall street, to 'hooray or bear,' this work. Dr. Hatfield's rhetoric is not to be dignified even by a harangue. I have never heard in this body a comparison so made outside of all propriety as his statement that 1,000 Christian souls were of so little importance that they could be placed in a grain of mustard seed. I should expect to find something of that sort from the poorest portions of Chicago; not in an assembly like this." "It should be remembered," added Bishop Harrie, "that the Texas Conference embraces a territory as large as the England New York and the New







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"The New York Herald," Sept. 21, 1885, says: "I enclose a counterfeit article is to injure the manufacturer and the buyer, and the buyers will soon drop away from a counterfeited medicine that they find worthless. Manufacturers of counterfeit articles fail because they have not the experience and apparatus of the large manufacturer to produce the same quality results. The large manufacturers have the utmost incentive, while they are protected, to make their medicine as perfect and curative as possible."

For example, take the experience of Simmons Liver Regulator prepared by J. H. Zein & Co., of Philadelphia; their firm has devoted years of time, employed the most eminent chemists of the land, and spent thousands of dollars in bringing their medicine to the perfection it has attained. They expended a large amount of money in bringing it to the attention of the people, and the Simmons Liver Regulator is now widely popular. In order to make money from the great reputation gained by this remedy, unscrupulous adventurers have gotten up cheap counterfeits, dangerous to health, and stick on these brands a name closely resembling Simmons Liver Regulator, to deceive the unwary into buying their inferior goods.

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Our Young People.

THE FIRE.

BY ETHEL E. TILSTON.

Oh, little, fire! for the maple tree,  
Where your nest is hid so snugly,  
With scarlet flames is ablaze, I see.

For Autumn, that wondrous, gold-hued boy,  
Has come, and with a flaming torch he plays,  
And he fires the trees with a reckless joy.

On the maple's height, the bright sparks fall,  
In the evening wood, the falling wall;  
On the sturdy oak trees, staves and tall.

Oh, little, fire! to the southland fly,  
For the woods are blazing beneath our sky,  
And your home is on fire—B. R. Nichols.

Mr. Editor: Since I last wrote to the Advocate, we have moved to the little town of Levee, on the N. J. and C. R. R. About twenty-four miles from Jackson. We have no Methodist Church here, consequently no Methodist Sunday-school; but I attend the Baptist. There is only one church in town that belongs to the Baptist, but they are kind enough to allow Bro. C. A. Powell, of Union, to preach in it once a month. Rev. Mr. Pettigrew is pastor of the church. Something caught my missionary heart last spring, but grand-mamma says she wants me to be a missionary, if I live to be grown like Miss Lebbie Rankin. I wish we had a church, so we could have a Methodist Sunday-school; then I could study "Our Young People," which I like so much. What has become of Uncle John Jones? Why does he not write more for the young people? Mamma says when she was a girl and went to school in Port Gibson, he used to preach such nice sermons every Sunday evening to the children. I remain, Your little friend,

M. E. ROBERTS.

A Good Word for Rattlesnakes.

BY ALICE W. POLKINS.

"But of all mean things, I think the meanest is a rattlesnake."

"Do you?"

The boys had been telling each other splendid bear stories, and from those had wandered on into stories about all sorts of animals, till Harriet wound up with this criticism of snakes. It was Uncle James who came in quietly and said, "Oh, you?" in that very quiet tone which the boys know meant that he did not agree with them.

"Why, Uncle Jim, you don't like rattlesnakes, do you?"

"No," said Uncle Jim, slowly, throwing himself into an arm-chair by the

fire, and knocking the ashes from his chair. "I can't say I am especially fond of rattlesnakes; but you must give everybody his due. And, after all, you know, the rattlesnake is a gentleman."

"Why, Uncle Jim! have you forgotten how near Johnnie was to a rattlesnake once, and how mamma fainted away when she heard it, and how papa hurried out to kill it?"

"No," said Uncle Jim, composedly; "I haven't forgotten how near Johnnie was to the snake; but the rest of you seem to have forgotten how easily he got away from him."

The boys looked at each other silently.

"But that," explained Rob, who was the eldest, and therefore the most logical, "was because Johnnie was so brave and quiet and self-possessed, and didn't scream or poke at the snake, but just stood quietly past him. You said so yourself, Uncle Jim."

"Yes, it was because Johnnie was so self-possessed. But would any of your royal tigers or noble lions or splendid bears have waited quietly to see whether Johnnie was going to behead him or not? I don't believe any of them would have let a little boy creep within a foot of his nose, and waited just to see whether he was going to poke at them first. But the rattlesnake just coiled himself up and waited. Johnnie didn't poke, and so the snake didn't strike. I acknowledge that he is a very sensitive gentleman, and if his honor had been touched—a rattlesnake's honor is his skin, you know—he would have struck back pretty hard without stopping to think whether you meant to hit him. He wouldn't let himself be trampled on, that is very certain. But then neither would you nor I."

Again the boys looked at each other silently.

"Would you like to hear a story about a rattlesnake?"

"Of course we would."

"If it is a true story," added the logical Robert.

"I can't vouch for its being true; but it was told to me as true, and it is not an impossible story. A gentleman out hunting had just raised his gun to his shoulder, when he heard a snake's rattle behind him. He waited just a second, he was so anxious to secure his game; but he heard the snake rattle again, and thought it best to stop and see what it was. A little distance behind him, coiled and waiting. The man had been in his path. As soon as it saw that he had heard its warning, and stepped politely aside, the snake slowly uncoiled, and glided past him on its way. And the gentleman says, whenever he tells the story, that he never felt so mean in his life as when he lifted his gun again and shot that snake in the back."

"I should think he would!" exclaimed the boys indignantly, their sympathies now all enlisted on the other side.

"But, Uncle Jim," said the logical Rob, "wouldn't you have shot him? If you saw a rattlesnake anywhere, even if he wasn't doing anybody any harm, wouldn't you kill him?"

"Certainly."

"Well, that isn't the way you treat a gentleman."

Uncle Jim smiled. "That is true, Rob. Perhaps I should not have said that the rattlesnake is a gentleman, but only that he is more gentlemanly than a lion, or a tiger, or a bear, or a skunk. He is a little too sensitive about his honor, of course. A true gentleman will wait to see whether you mean to strike him before he strikes back. But he never begins an attack; he never runs after you; he can only jump his own length, and he is not very long, and he can't jump at all till he has waited to coil himself all up in a ball. He has very little chance with a man who can walk and throw stones, and he will never take what little chance he has without giving you warning with his rattle that he is going to strike."

"Then why are people so afraid of rattlesnakes, Uncle Jim?"

"Because if they do strike, their poison is so likely to prove fatal, and there is always danger, of course, that you will step on one in the long grass without seeing him—an insult which the rattlesnake never forgives, however little you may have intended it. But if you are only a foot away from him when you see him, you are safe. Step back a little and you have nothing to fear. I read once in a book of adventure, of a man who climbed a tree to escape from a rattlesnake, and had to stay there all night. It was a very effective story, but he was a very foolish man."

"I should think he was!" laughed the boys.

"Oh, you laugh now; but half an hour ago I think very likely some of you boys might have been climbing trees to escape rattlesnakes. All you need really do, if you haven't already offended the snake, when you see him, is to walk quietly down the road, though you had better stop and kill him first. He won't kill you. Don't you remember that Johnnie hadn't space enough to walk away in? that he had to crawl? and still the snake did not touch him."

That night when papa came home, he did not know what to make at first of the chorus of boys that greeted him: "O papa, didn't you feel real mean when you killed that splendid snake that was so kind to Johnnie?"—Harp- or's Young People.

DOGS AND TEMPERANCE.—One bitter cold day last winter the policeman walking up and down in Fairmont Park saw a faithful dog sitting beside a sack of flour. His drunken master had left him to guard it, and then had gone away to forget all about it. Pitying the poor fellow, they tried to call him off to a more sheltered place. But he would not move, nor would he suffer any one to touch the bag. Hour after hour passed by, and the faithful, faithful watcher was nearly frozen at his post, yet he would not desert. Finally his head dropped, and it was plain that he had become insensible; so humane hearts had him quickly taken into the guard-house, while willing hands helped to restore him again to life. If they could have given him a better master it would have been a double charity. If that dog could vote, do you not think it would be on the side of prohibition?

THE RIGHT SIDE OF HEAVEN.—A little Swedish girl, walking with her father on a starry night, was so attracted by the brilliancy of the sky, all lit up with twinkling stars from one end to the other, that she seemed to be quite lost in her thinking. Her father asked what she was thinking of so intently. Her answer was: "I was just thinking, if the wrong side of heaven is so glorious, what must the right side be?"

DON'T HAWK, AND BLOW, AND SPIT, but use Dr. Sage's Catarrh Remedy.

# THE YOUTH'S COMPANION.

## ANNOUNCEMENTS FOR 1886.

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A CAPITAL SERIAL FOR BOYS, by  
IRON TRIALS, a Thrilling Story, by  
AN ANONYMOUS LETTER, by  
QUEER NEIGHBORS, by  
AWAY DOWN IN POOR VALLEY, by

J. T. TROWBRIDGE.  
GEO. MANVILLE FENN.  
M. R. HOUSEKEEPER.  
C. A. STEPHENS.  
CHARLES EGBERT CRADDOCK.

## Adventures.

ARCTIC ADVENTURES, by  
THE SLAVE CATCHERS of Madagascar, by  
AMONG THE BREAKERS, by  
CANADIAN ADVENTURES, by  
ADVENTURES OF STOWAWAYS, by  
MY ESCAPE from Morro Castle, by a Cuban Patriot, JUAN ROMERO.  
A BOY'S ADVENTURES in Montana, by  
MY ADVENTURE with Road Agents, by  
EXPLOITS with Submarine Boats and Torpedoes in Naval Warfare, by

Lieut. GREELY, U. S. N.  
Lieut. SHUFELDT.  
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## Natural History.

INCIDENTS OF ANIMAL Sagacity, by  
NEW STORIES from the Fisheries, by Prof. SPENCER F. BAIRD.  
DOGS WHO EARN THEIR LIVING, by JAMES GREENWOOD.  
STORIES OF Old Trappers and Fur-Buyers, by F. W. CALKINS.  
AMUSING SKETCHES OF Whale-Hunting, by A. F. MYERS.  
PERILS OF PEARL DIVING, by Col. T. W. KNOX.  
THE ROGUE ELEPHANT, by W. T. HORNADAY.  
THE KEEPERS OF THE ZOO: or Anecdotes about Animals, gleaned from the Keepers of the Zoological Gardens, London, by

REV. J. G. WOOD.  
Prof. SPENCER F. BAIRD.  
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Col. T. W. KNOX.  
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## Special Articles.

CHANCES FOR AMERICAN BOYS, by  
DRAMATIC EPISODES in English History, by  
GLIMPSES OF ROUMANIA, by  
A MUSIC LESSON, by the Famous Singer,  
OBSCURE HEROES, by  
THE VICTIMS OF CIRCUMSTANCES, by  
THE SPEED OF METEORS, by  
OUR FUTURE SHOW: by THE CENSUS, by  
ADVICE TO YOUNG SINGERS, by

ADVICE TO A BOY  
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BOYS WHO CAME FROM THE FARM, by M. BUTTERWORTH.  
VIOLIN BOWING—Buying a Violin, by ROBT. D. BRAIN.  
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HOME-SEEKING IN THE WEST—Home-stending—How Land is Pre-empted—Farming and Irrigation—How to Secure Land by Tree Culture, by E. V. SMALLEY.

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Weekly Market Review.

(For Week Ending November 17, 1885.)

COTTON.

Low ordinary	6 3-16 @	—
Ordinary	7 3-16	—
Good ordinary	8 1-16	—
Good middling	8 7-16	—
Low middling	8 1-16	—
Middling fair	10 1-16	—
Fair	10 13-16	—
Galveston middling	9 1-16	—
Mobile middling	8 1-16	—
St. Louis middling	8 1-16	—

SUGAR.

Inferior	34	42
Common	34	42
Good common	42	42
Fair	42	42
Good fair	42	42
Fully fair	42	42
Prime	42	42
Superior	5 5-16	51
Choice	42	51
Seconds	42	51
Yellow clarified	51	51
Gray clarified	51	51
Choice whites	51	51
Granulated	51	51

MOLASSES.

Syrup	25	30
Fair	25	26
Strictly Prime	39	40
Choice	41	42
Fancy	41	42

RICE.

Fancy	—	—
Choice	—	—
Prime	—	—
Good	51	52
Fair	41	41
Ordinary	34	34
Common	24	24
No. 2	24	24
Rough	2 00	2 75

FLOUR.

Minnesota bakers	5 00	—
Minnesota patents	5 00	0 00
Extra fancy	5 75	6 25
Winter wheat patents	6 10	6 25
Choice	4 85	4 95
Fancy	5 00	5 15
Extra fancy	5 35	5 45

CORN PRODUCTS.

Corn meal	3 00	3 10
Orzo meal	2 25	—
Grits	3 10	—
Hominy	3 25	—

GRAIN, ETC.

CORN:		
White	50	51
Yellow	50	51
Mixed	50	51
OATS:		
Western	37	—
Texas rust-proof	39	40
BRAN:		
1 cwt.	—	90
HAY:		
Choice	19 90	19 50
Prime	17 00	15 00

PROVISIONS.

POULTRY:		
Meat	0 24	—
Prime mess	0 00	—
Rumps	8 75	—
BAKED:		
Fancy breakfast	9	03
Shoulders	4	—
Sides, clear	61	—
Sides, clear rib	—	63
HAMS:		
Sugar-cured	102	111
DRY SALT MEAT:		
Shoulders	4 35	4 34
Sides, clear	—	51
Sides, clear rib	—	51

FISH.

MAKEREL:		
Extra No. 1, in blb.	18 00	—
Half blb.	9 50	—
No. 1, in blb.	9 50	—
Half blb.	5 10	—
No. 2, in blb., large	7 75	—
Half blb.	4 25	—

GROCERIES.

COFFEE:		
Rio, choice	94	113
Cordova, choice	12	13
Java, choice	22	23
BUTTER:		
Western dairy	16 17	17
New York dairy	16 17	17
Country	—	—
LARD:		
Choice	64	62
TEAS:		
Choice	50	1 00
Fair	25	50

OILS.

Coal, cases	17	—
Coal, blb.	12	—
Cotton seed	31	—
Lard	61	—

VEGETABLES.

CABBAGES:		
Western, per crate	—	—
Chicago, per 100	8 00	10 00
POTATOES:		
Louisiana	1 35	1 00
Western	1 35	1 00
KRUT:		
5 lbs.	5 50	6 00
ONIONS:		
Louisiana	—	—
Western	2 50	—

BALING STUFFS.

BAGGING:		
12 b.	104	—
2 b.	114	—
BALING TWINE:		
3 b.	16	—
TIPS:		
3 handle	1 25	—

SUNDRIES.

POULTRY:		
Chickens, Western	40 00	4 50
Young	1 50	3 00
Chickens, Southern	3 01	3 25
Young	1 75	2 25
Turkeys, Southern	9 00	12 00
Eggs:		
Western	19	20
Southern	21	22
WOOL:		
Lake	21	214
Louisiana	18	194
Wool	10	11
HIDES:		
Green salted	8	—
Dry salted	11	—
STAVES:		
Oak, kegs	—	—
Oak, barrels	75 00	—
Oak, claret	100 00	—
Oak, hoghead	130 00	135 00
HOOP POLES:		
Hoghead	50 00	—
Barrels	24 00	—
Half barrels	—	—
FERTILIZERS:		
Cotton seed	—	10 00
Meal	—	22 50
Pure ground bone	42 00	—
Muriatic acid	8	6
Sulphuric acid	2	4
Bone black	24	—

NEWS OF THE WEEK.

DOMESTIC.

NEW YORK, Nov. 11.—The General Conference of the Methodist Episcopal Church, continued its session to-day. The following yearly appropriations were made: \$500 for the French work of the Louisiana Conference, \$11,000 for the Chinese work, \$20,000 of which is for repairs to the Chinese Church in San Francisco, \$20,000 for Japanese work in California, Northern New York \$500, Puget Sound \$500, Wisconsin \$200, Alabama \$250, Arkansas \$500, Austin \$500, Baltimore \$350, Blue Ridge \$300, California \$350, Central Alabama \$250, Colorado \$500, Columbia River \$450, Delaware \$1200, Detroit \$350, East Tennessee \$200, East Missouri \$300, Florida \$400 and Georgia \$350. The appropriations for domestic work were completed, the total being \$205,000. The grand total of appropriations by the conference this year is \$1,250,000. On Dec. 17 a grand missionary meeting will be held in the Academy of Music here. Bishop Harris will deliver the address, and Messrs. Harris and Rev. Drs. Reed and Buckley, will deliver addresses. Three hundred singers have been engaged.

MISSISSIPPI CITY, Miss., Nov. 12.—There were two cases against parties for violating the Sunday law, in one case they were fined \$50 and in the other the sentence was suspended until the next term of the court, and the growth of the business from its inception in 1896, when there were 700 men order offices, that issued \$4,000,000 in orders, to the last fiscal year, when the 7335 offices issued orders amounting to about \$120,000,000. The fees now aggregate about \$11,000,000 per annum. The total amount of payments and repayments of postal notes was \$9,948,023, and the excess of issues over payments \$48,250. The aggregate amount of fees received from the public was \$152,018. The increase in the amount of postal note business was above 141 per cent.

MILWAUKEE, Nov. 12.—Particulars have just been received of a disastrous accident which occurred near the little village of Rockfield, twenty-six miles north of this city, this morning. The little four-year-old daughter of Jacob Dhein, lime burner and stone quarrier, innocently picked up a large dynamite cartridge, used for her plaything, and threw it into the kitchen stove. A terrific explosion followed, shattering the house, killing the little girl, fatally injuring Mrs. Dhein and seriously injuring other members of the family. Mr. Dhein had several bones broken, but it is thought he is not fatally injured. The force of the explosion was so great as to scatter portions of the building for miles about.

BOSTON, Nov. 12.—To-day's session of the National Grand-Order of Patrons of Husbandry opened with attendance largely increased over yesterday. At the afternoon session Master James Draper, of the Massachusetts State Grange, delivered an address of welcome to the visiting patrons, to which Hon. P. Dabney, of Mississippi, responded on behalf of the National Grange.

GALVESTON, Nov. 13.—An awful calamity befell Galveston this morning, in the shape of a conflagration, which started at 1:30 o'clock, in the Vulcan Foundry, on Mechanic street, between Sixteenth and Seventeenth streets. So far as is known the fire is accidental. The wind was due north and increased in fury as the fire progressed. The total area of the burnt district is 100 acres, and forty and a half blocks were swept clean of everything. Something over 400 houses were burned, and it is estimated by the United States Census that 1000 families were rendered homeless, a great majority of whom (especially the poor ones) lost everything.

SAN FRANCISCO, Nov. 13.—Ex-Senator Wm. Sharon died at 3:32 o'clock this afternoon.

WASHINGTON, Nov. 13.—The jury in the case of Rev. Dr. Hicks, the spiritual adviser of the assassin Guitau, against the Evening Star Company for \$35,000 damages for alleged libel in the publication of the statement that Hicks had solicited for the transfer of Guitau's bones to the medical museum for \$1000, rendered a verdict to-day for the plaintiff of one cent damages.

GALVESTON, Nov. 14.—The Knights of Labor to-night finally adjusted their troubles, Capt. Sawyer, of the Mallory Line, accepting the resolution adopted by the joint committee of citizens and Knights. According to the final report submitted to-night it was a mutual misunderstanding all around.

HAZLEHURST, Miss., Nov. 16.—About 9 o'clock to-night it was discovered that the storehouse of J. P. Matthews & Bros., on the centre lot of Railroad avenue, west side, was on fire. The flames spread rapidly both ways and in a few minutes the entire block was ablaze and was soon destroyed. The fire communicated to the Redding House, north of the above block, destroying everything on the south side of that block except the old postoffice building.

LONDON, Nov. 10.—The trial of Mr. Stead, editor of the Pall Mall Gazette, Mr. Sampson Jeeves, of the same paper, Mrs. Rebecca Jarrett and Mme. Louise Moorey on the charge of indecently assaulting Eliza Armstrong, was begun to-day at the Central Criminal Court. The jury returned a verdict of guilty of indecent assault against all four prisoners. The justice then passed sentence on the four prisoners: Mr. Stead, three months' imprisonment; Rebecca Jarrett, six months, and Sampson Jeeves, one month, all without hard labor, and Mme. Louise Moorey, six months with hard labor.

LONDON, Nov. 12.—A large crowd of factory girls to-day mobbed Mr. Charles Edward Lewis, the Conservative member of Parliament for this city, and treated him in a most shameful manner.

CAIRO, Nov. 13.—A refugee who has arrived here from Khartoum states that after the murder of Gen. Gordon his head hung on a butcher's hook for five days, and was pelted and spat upon by the natives.

BELORADE, Nov. 14.—The Serbian army is marching in three divisions on the left wing. Gen. Seschynski commands the right wing. Gen. Seschynski is the whole force is expected to concentrate at Sofia Nov. 22. The roads are covered with snow, retarding the progress of the army.

THE SOUTHERN CULTIVATOR.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

ALABAMA CONFERENCE. EUFALA DIST.—FOURTH ROUND.

Knott and Midway, at Knott, Oct. 10, 11. Bellah circuit, at Spring Hill, Oct. 11. Saltpetre circuit, at Spring Hill, Oct. 11. Oak circuit, at Spring Hill (Monday), Oct. 11. Bellah circuit, at Spring Hill, Oct. 11. Louisville circuit, at Tabernacle (Friday), Oct. 11. Clayport circuit, at Tabernacle, Oct. 11. Villula circuit, at Anthony Chapel, Oct. 11. Henry circuit (Thursday), Oct. 11. Lawrence circuit, at Spring Hill, Oct. 11. Perote circuit, at Abbeville (Wednesday), Dec. 2. Greenville and Malott, at Greenville, Dec. 2. Eufaula circuit, at Eufaula, Dec. 12.

MISCELLANEOUS.

ROYAL BAKING POWDER. This powder never varies. A marvel of purity, strength and wholesomeness. More economical than the ordinary kinds, and can not be sold in competition with the adulterated low test, short weight, cheap phosphated powder. Sold only in cans. ROYAL BAKING POWDER CO., NEW YORK.

AGENTS WANTED for the MISSOURI STEAM Washer. Active, honest persons all over the country, with or without teams, to sell the Washer. It is the best machine ever invented. It is a great labor saver. It is a great money maker. It is a great business. It is a great success. It is a great triumph. It is a great achievement. It is a great feat. It is a great deed. It is a great act. It is a great work. It is a great service. It is a great benefit. It is a great blessing. It is a great gift. It is a great treasure. It is a great wealth. It is a great power. It is a great strength. It is a great courage. It is a great wisdom. It is a great knowledge. It is a great skill. It is a great art. It is a great science. It is a great religion. It is a great philosophy. It is a great literature. It is a great music. It is a great painting. It is a great sculpture. It is a great architecture. It is a great engineering. It is a great medicine. It is a great law. It is a great politics. 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## HELL GATE.

BY SUSAN WALKER SPENCER.

In a dark, sunken reef of passion hide,  
Beneath the restless currents of my life,  
I lay and wept my slaps. Upon the tide,  
As with blood, my poor body have died.  
Faded, forlorn, forsaken in the strife,  
Faded, and every word to life  
With pain, wrought by doubt and hate and pride,  
I lay and wept, and knew the remedy.  
To-night, when I could my heart control,  
I lay and wept, and knew the remedy.  
To-night, when I could my heart control,  
I lay and wept, and knew the remedy.  
To-night, when I could my heart control,  
I lay and wept, and knew the remedy.

## The Sickness of Zinnne.\*

Zinnne was sick. I grow confused when I try to recollect her place of abode. It seemed once I heard that she resided on such and such a street in a large city. Then the report was that she was living in a small town, then again some one said she was in the country, deep in the piney woods. Of only one thing I was absolutely sure—that she was sick. The rumor had been abroad some time. There lingered no doubt in the minds of those considering her case. Dr. Outgoing, her last physician, was certain of it. He said as much to Dr. Incoming, the physician who was to follow him.

"You will find her very far gone," he said.

"What seems to be the matter with her?" asked Dr. Incoming.

"And then followed the consultation. The two physicians looked at the form lying before them. She had been upon her back for many years. This, perhaps, was the reason her physician reported each year at an annual gathering of doctors like himself that her particular case was 'looking up.' Indeed, when one got to thinking about it, it was about all that she could do under the circumstances. I say that they looked at her. She had a frail, wasted appearance. Evidently she did not occupy much sitting room as she once did.

"Why, sir," said Dr. Outgoing; "time was when the house could hardly contain her. She, so to speak, spread herself and filled the building, but—dropping in a sad tone—"you see what is left of her."

A moment of thoughtful silence and contemplation. Then Dr. Outgoing continued, "In rainy days she is even thinner, and at night she can hardly be seen. Moreover, she seems to have but little feeling—the afferent and efferent nerves are deadened. You can jostle or jog her sharply, and she gives no sign. It matters not in regard to treatment whether it is gentle or severe—it is all alike to her. I have blistered her and she groaned not. I have then spread healing and soothing plasters all over her, and she evinced no satisfaction."

"It seems to me," said Dr. Incoming; "that she looked brighter when I came in just now. Certainly an appearance of life; an expression of hope."

"O, yes!" interrupted Dr. Outgoing. "She always does that way. She did the same for me when I was installed as her physician four years ago. She looked brighter for awhile. She gets color and appears revived with each new physician for several weeks or months, and then she goes right down again. I remember,"

continued the doctor; "that when the physician who preceded me told me just as I tell you these facts, I hardly believed it; but felt sure the patient was better, and wrote in my first official bulletin that there was every prospect of her recovery; that we thanked God; took courage and would go forward. At this time," went on the doctor, with a heavy sigh; "her form rounded out; she covered more sitting room; seemed animated; but, alas! It is all over. You see for yourself how spindling she is. She has wasted away to nothing. The last time I prescribed for her, which was on last Sunday night, I could hardly see anything of her, she seemed so emaciated."

"Maybe," said Dr. Incoming; "your treatment has been too severe; too much allopathy, for instance."

"Not at all," replied Dr. Outgoing. "I commenced with homeopathy. I didn't dream at my first diagnosis that she was so critically ill; so I gave her little sugar pellets and highly colored, but harmless, draughts and effervescent drinks taken from the fields of nature and science; but to my astonishment she grew rapidly worse."

"Why, I heard" put in Dr. Incoming; "that she increased in size at that time."

"Yes," returned Dr. Outgoing, with a groan; "but it was an unhealthy state of things, a dropsical or bloated condition. I soon saw that she had no true strength. What did I want with so much flesh before me if there was no real life present?"

So I discontinued homeopathy and went to powerful medicines administered in allopathic doses. I felt you it was simply amazing to see how the flesh disappeared under this treatment. She shrank away to nothing after the third or fourth dose."

"What did you give her?" asked Dr. Incoming.

"Well, I gave her some decoctions of wormwood and administered sulphur freely. I used also some biting acids and caustic on some proud flesh I discovered. I also relied on fly-blisters, not to speak of cupping, bleeding and one or two surgical operations. You see for yourself what is left of her."

"Did you do nothing to build her up?"

"O, yes; I gave her plenty of strong meat, but she turns from it with loathing. I urge it on her, telling her she must go on to perfect strength, and she closes her eyes and stretches out on her back flatter than ever."

"Has nothing else been tried?"

"Yes; every physician she has employed has had a plan and treatment of his own, but nothing has succeeded."

"So, then," said Dr. Incoming; "she has had a number of physicians?"

"A dozen," replied Dr. Outgoing; "to my certain knowledge. And she actually intimates that this is partly the matter with her. She says she is like the woman in the gospel who suffered much of many physicians. Nevertheless, she has hopes connected with every new physician who arrives to take charge of her case. That accounted for her brightening up a few moments when you first arrived."

"Ah, indeed!" said Dr. Incoming, with a dry cough.

"Yes, sir," pursued Dr. Outgoing; "she may take a fancy to you or she may not. No one can tell. She is very whimsical and hard to please."

"Did she like anyone especially?"

"Well, yes. Now I think of it. She had several favorites. She says she once had a doctor who was very lively and hopeful; that he used to hold her up from her seat, and by propping her up in some way made her stand awhile, telling her that she stood in her own strength; that she did feel better for awhile. But he left her after two or three years; is now in a distant State, and no one else will do her that way, and so she is down flat again. Then she speaks occasionally of another whom she says didn't believe in medicine, particularly bitter medicine, nor in strong meat; but gave her thin soups, dashed with something sparkling and exhilarating, and a light hash diet made up of she hardly knows what, only it was pleasant to her taste. Moreover, she says he kept

her laughing all the time; he said so many funny things. At one time, she never can forget it, she laughed until she cried. Under his treatment she almost forgot she was sick. Now and then she felt, when alone, a great pain in her heart; but while he was talking and prescribing she forgot her malady; indeed he insisted all along that there was nothing the matter with her; that she was all right. Then she wound up the recital by saying, 'How much I would like to see him again, and where is he now, anyhow?' Moreover, she speaks of another who put her to sleep with opiates. True she was easy; but she feared during those years her disease made rapid inroads."

"How about her voice?"

"She has none to speak of. Years ago she quit singing. Several months since she made an effort; but the failure was so marked that she has not tried again. And yet what a singer she once was! As to talking, she is about done. Her voice, as I told you, is nearly gone."

While the two physicians were engaged in this consultation they were setting upon a piece of furniture called a pugilist, which, from its height, gave them a good view of the patient. After Dr. Outgoing had finished speaking they sat together looking at the wasted object before them. Zinnne meanwhile had manifested little or no interest in what was being said. Sometimes she idly turned the leaves of a hymn book; sometimes she lifted her heavy eyes to glance through the open window at the distant clouds, but never showed by a sign that she understood the remarks made upon her condition. After some additional conversation in regard to her case Dr. Incoming, in bidding farewell to Dr. Outgoing, announced that he intended calling in to his assistance four or five other practitioners well and favorably known. "I haven't a doubt but that you have met them. Their names are Drs. Sollum, Propoorzeeshun, Lowd, Criezy and Cevere." Dr. Outgoing arched his left eyebrow and elevated his right shoulder in reply.

In due time the gentlemen arrived, and first Dr. Sollum exhibited his skill. He lost little time in making his diagnosis. "My dear friend," said he, in a funeral manner; "I am under the sad necessity of informing you that you are very far gone, indeed. From the crown of your head to the sole of your feet you are diseased. There is no soundness in you." As soon as Zinnne heard this far she at once collapsed, figuratively speaking, and straightened herself out for burial. Cold at first, she became much colder. Her eyes became lack-luster and the whole body rigid. Dr. Incoming at once protested. But Sollum retorted, "You sent for me to help recover the patient, and I have started right. It is necessary, first, to impress upon her her desperate condition, then she will take the alarm, reaction will set in, and—"

"It looks to me," interrupted Dr. Incoming, with a groan, as he contemplated the rigid body before him; "that you have about finished her." "Very good," said Dr. Sollum, with frigid dignity; "I will retire and trouble you no longer." And retire he did.

The second evening Dr. Propoorzeeshun took charge. His method, he said, would be different. His idea was to draw out her resources and surprise and encourage her with her strength. He accordingly took his position before the recumbent form, and in a very cheerful and confident manner thus delivered himself, "My dear madam, if you feel that you are all right and well, please signify the same by holding up your right hand." The patient was motionless. "Ahem!" said Dr. Propoorzeeshun, somewhat taken aback; "I will slightly alter my request and will offer it plainly and slowly, so that you may thoroughly take it in. 'If, my dear friend, you would like to become well, please stand upon your feet.' To this there was some response, though peculiar. It seemed as if only a portion of the body arose after much hesitation and effort. Dr. Propoorzeeshun was radiant; but even while he was congratulating himself and had turned to speak to Dr. Incoming, Zinnne evidently weakened and sank back rapidly and looked as though she had never stirred before nor could ever rise thereafter. It proved a dead faint, and nothing else that was done for her, that evening could arouse her.

Time would fail to tell all that was done on the evenings that followed. Suffice it to say that Dr. Lowd greatly tried her nerves; indeed so much that she refused enough to express herself and positively refused to listen to anything he had to say.

Dr. Criezy won upon her for awhile; but she soon wearied of hydropathy and said it made her feel sick and uncomfortable.

The last one who tried his skill was Dr. Cevere. His first announcement certainly was not soothing. "Madam," said he; "I discover that several of the members of your body are diseased. The only hope for you is their amputation." This brought Zinnne to her feet—while she delivered a flat refusal—adding that they were no more diseased than his own members. All this was communicated with such spirit that Dr. Cevere was for a time thrown off his balance; but he soon recovered and returned to the charge. "I am, moreover, confident," he continued; "that much of your trouble springs from internal derangement. Certain organs are not performing their proper functions; your stomach is overloaded with indigestible matter, and right here, among other things, I see the need of an emetic. This I will proceed to give you. What you need is to become very sick, not as you have been, but sick absolutely of yourself, a feeling as if the very pains of death had got hold upon you. I urge the emetic upon you because you have partaken of things—"

"You mistake," said Zinnne, solemnly; "I have nothing in me at all."

"But, madam, your eyes and tongue declare it, and other symptoms are unmistakable. You must take this emetic. What you want is a perfect cleaning out."

The emetic was administered. In due time Zinnne exhibited some quins.

"Now, then," said Dr. Cevere, encouragingly.

"I can't do it," replied Zinnne, gloomily.

"O, but you must. Do this way," said the doctor, making certain motions; "take also this draught of hot water; it will help you."

"I repeat," said Zinnne; "there is nothing in me. I have done nothing imprudent or wrong. Why have you all agreed to torment me before the time?"

What need to say anything more? The week's conference and labor ended as Dr. Outgoing's eyebrow had predicted—in nothing.

The physicians in attendance left at different times and in ways peculiar to themselves. Dr. Sollum left with a groan. Dr. Criezy went away shaking his head. Dr. Propoorzeeshun departed looking mystified, and with the air of a man who had reached the end of all earthly expedients. "Nothing less than a thunderbolt from the sky, a miracle from Heaven," said he; "can do the work."

Dr. Cevere, in leaving, shook the skirts of his coat in a remarkable manner, and at the front gate was observed to wipe off the dust from his shoes.

Dr. Incoming was left alone with the patient for the balance of the year. Some say he looks more haggard and prostrated than his patient.

The time is approaching for the regular annual convocation of physicians, and the doctor is preparing an official bulletin relative to the health of his interesting charge. I have just looked over his shoulder and read the following original and thrilling item, "Zinnne is looking up."

B. CARBADINE.

## Anthropopathy.

The primary value of a thought is in its relation to the subject contemplated, and its secondary value is in its right application to other subjects affected by their relation to the original subject. In other words the

doctrine of anthropopathy is valuable in the first instance in just so far as it represents the nature of God, and in the second instance in its right application to man. By the observance of these simple rules I have read the article on this subject in the October number of the 'Quarterly Review,' by Rev. S. J. Morris, with great interest.

The editor very considerably and truthfully says, "His article is very deferential to Scripture and to eminent human authority, and it is not to be characterized as a bold venture at war with reverential views of God. Indeed, it is such a clear and forcible statement of the author's views as reveals in him the conviction of his thoughts and at the same time a deference to those who think otherwise that accords to them both sincerity and piety. A very commendable spirit in anyone who enters the trend of theological discussion. Yet this is by no means the chief merit of the article. The author proceeds upon the accepted hypothesis that without revelation both the being and the nature of God are unknown facts to man. Then, as both are made subjects of revelation, it follows that an intelligent apprehension of the nature of God is as necessary to a reception of him in his relations to us as is being. Otherwise, why such a revelation? If being alone, and not the nature of being, had been necessary to inspire and guide faith, then the declaration, 'I am,' had been sufficient. But every reader of the Bible knows that a greater portion of revelation is given to a description and illustration of the nature than to the being of God. Therefore, the only question is, do these revelations and illustrations represent the nature of God? If they do, the doctrine of anthropopathy is settled; if not, we are at sea. Then the only way to settle this question is an appeal to the authenticity of the Scriptures that represent the emotional in God. Admit this point and the controversy is at an end and the doctrine of the emotional in God is established. And let it be borne in mind that the question relates solely to the fact and not as to how the fact may exist in relation to other facts. To ask how the perfect God could remain perfect and yet possess an emotional nature is about as rational as to ask how the perfect God could create a perfect being with the possibility of becoming imperfect. Or to ask how a perfect God can suffer and yet remain perfect is as rational as to ask how he can become incarnated and yet remain the Jehovah of the Bible. The how is not made a subject of revelation, and, therefore, reason can not answer it. But if the fact is made a matter of revelation, then faith must accept it without the how from the reason. And is not this just the thing every penitent soul does in coming to God through Christ? Who, among the millions of the redeemed in all ages, allowed, in his faith, the divinity of Christ to escape from the cross as they looked and were saved? And who among the commissioned would so present Christ at the altar or would seek to explain away the deep meaning of these words, 'The Spirit itself maketh intercession for us with groanings which can not be uttered?' After all, the controversy hinges upon the sole proposition as to whether the emotional is an original susceptibility of the divine nature and not the effect of these susceptibilities upon the being of God. We can neither know the one nor the other only as God has revealed himself to us and logic can be as effective here as in explaining how 'the blood of Jesus Christ, his Son, cleanseth us from all sin.' To assume that susceptibility in the divine nature to suffer or be happy, to be angry or to love, are, indeed, evidences of an imperfect nature, is to go beyond what is written of God in the only book of authority in such a controversy. An author of high standing has written thus of this subject: 'Anger is not evil per se. The mind is formed to be angry as well as to love. Both are original susceptibilities of our nature. If anger were itself sinful, how could God himself be angry? How could he, who was separate from sin and sinners, have looked round upon men

with anger?' And the same must be true of pain or any other susceptibility of the divine or human nature. The simple fact that they exist argues neither for nor against a perfect nature. The only argument derived is from the cause or causes that give rise to the exercise of these susceptibilities. And if the cause in the case of God be a pure feeling toward his subject, whence the inference that pain is contrary to the perfect being of God.

"For love of us he died,  
And all to torture died;  
'Twas love that bowed his faltering head,  
And up'd his gushing side."

J. N. WEEMS.

The Lord's Supper and Scriptural Proportions.

But when I am asked to acquiesce in the statement that the celebration of the Lord's Supper (I prefer this title to the one in common use because St. Paul uses it; and because the phrase "holy communion" occurs nowhere in the New Testament) is "the highest act of Christian worship," I can not but recall what seems to me wholly incompatible with such a statement, I mean the proportionate treatment of it in the New Testament. If it had occupied in the minds of the inspired writers the prominent place which it now occupies in the minds and months and writings of many, we may, I think, assert with safety that it would have been morally impossible that St. Peter should have written two epistles, St. John three, St. James and St. Jude one each, and that in none of the seven there should be any mention of, or even an allusion to the Lord's Supper. And further, that St. Paul in thirteen out of fourteen epistles, while largely entering into the length and breadth and depth and height of Christian privilege and duty to his beloved and advanced converts at Ephesus and Philippi and Thessalonica, and giving detailed pastoral instructions to Timothy and Titus, should have made no mention, absolutely none, of the Lord's Supper. This is not a matter of doubtful opinion, it is simply a matter of fact. No Christian will presume to charge the great apostle with any disparagement of the institution which he had received of the Lord Jesus; but it may, I think, be expected from all unprejudiced readers of the New Testament that they will observe the apostle's proportionate dwelling upon it to be very different indeed from the usage now prevalent in certain quarters and to amount to a practical rebuke of it. In one epistle only did he write about the Lord's Supper at all; and then it was to rebuke and correct abuses of irreverence and selfishness, such as it is difficult to associate even in imagination with an assembly of persons whose avowed object was an act of worship—"one is hungry and another is drunken." Our church apologizes for kneeling at the Lord's Supper, by pleading that it is well meant, "for a signification of our humble and grateful acknowledgement of the benefits of Christ therein given to all worthy receivers, and for the avoiding of such profanation and disorder in the holy communion as might otherwise ensue." Whence this apology for kneeling, and the eulogy which follows in the same rubric, if the ordinance in question be indeed "the highest act of Christian worship?"—McNellie.

## Mississippi Conference Matters.

The various railroad companies have given reduced rates as follows: The Natchez, Jackson and Columbus (deducts one-fourth going and coming). The Vicksburg and Meridian charges two cents per mile on the return trip. The Mobile and Ohio, the Illinois Central, the Louisville, New Orleans and Texas, and the New Orleans and North-Eastern deduct two-thirds on the return trip. The Louisville and Nashville has not been heard from. Should any of our members on their arrival find no reception committee at the depot, let them report at the parsonage. "It is supposed that the Brookhaven and the Vicksburg districts will not be represented by laymen or local preachers as the presiding elders have sent no list.

W. C. BLACK.

—Our vital union with Christ is a very old truth, yet it is one that is ever new—a surprise to the believer as he goes on and tries it. To many of us, doubtless, it has been a new discovery, long after other truths were grasped. First, let us understand that it is a fact. I find more and more that the right order in which to regard the life of the soul is this: First, fact, then faith; then, as the result, feeling.—Rev. H. G. C. Moule.

—Good taste rejects excessive nicety. It treats little things as little things, and is not hurt by them.—Fenelon.



## Christian Advocate.

THURSDAY, NOVEMBER 26, 1885.

For the New Orleans Christian Advocate,  
THE FAITH WE NEED.

BY W. L. C. H.

Oh! for the faith that doubts no word  
The Lord to man hath spoken;  
That when the voice of God is heard  
Asks no deliver token;  
That trusts each precious promise true  
When most the signs are falling;  
And, when there's naught that man can do,  
Knows Jesus is prevailing.

Oh! for the faith that plants our feet  
Where naught our hold can sever,  
And makes us stand while surges beat  
Upon the rock forever;  
That gives us wings within the night  
And moves us when darkness thickens;  
That keeps us strong to win the fight  
And dying courage quickens.

Oh! for the faith that welcomes death  
When'er the Master calleth;  
Nor hides the word within its sheath  
Until the last for falleth;  
That enters unawed the shadowy vale,  
And there no evil feareth,  
Undaunted still, while'er assail,  
Thill Christ the Lord appeareth.

## Evil Speaking.

BY INVALID.

"Speak not evil one of another, brethren."  
If all brethren would heed this injunction—would avoid speaking "evil one of another"—surely there would be more harmony and less discord in this miserable world! It is a deplorable fact that this evil is carried to such an extent that it is felt in every community, among every class, from the lowest gossip to the—shall I say it? Alas! 'tis true, a pity because true, that brethren—ministers of the gospel of peace—too often "speak evil one of another."

How well I remember the first instance (in my memory) coming under this charge—once a preacher speaking evil of another, both Methodists. I was visiting a friend, where I met our pastor. He was genial, jovial and deeply consecrated, faithful in the Master's cause, yet afflicted with this fault. A preacher's name was mentioned—a former pastor of our hostess, and one beloved of her household; yet this "brother" took up his name and disparaged it until I wondered it was ever enrolled on the book for church membership, ventilated his character, both private and public, until I wondered again that it was passed—that he was ever admitted as a member of Conference. There was but one doubt of which he could possibly reap the benefit, and this was to doubt the veracity of the villifier—a brother preacher, a follower of Christ.

"Why do you not prefer these grave charges against him at Conference? For, if he is guilty, he ought not to disgrace the pulpit—rather the name of Christianity. If innocent, then—"

A guilty flimsy spread over his usually benign countenance, and, to my disgust and astonishment, he retraced nearly every word, and said:

"Oh! Bro. — is a good sort of man. I like him as a preacher; but, as a man, he won't do every time. Oh! he's a good preacher, does good; but he is a little wrong sometimes."

"Speak not evil one of another, brethren," I said, looking him steadily in the face, my feelings mingled with regret. Well, I merely said: "Sir, you are the first preacher that I ever heard speak evil of another, and I shall always remember it with pain and regret, for I am equally sorry for both of you. I have always thought that a preacher was a very little lower than the angels."

On another occasion I was deeply pained to hear a minister relate, during his first visit to my "Bethel," incidents in the life of a brother preacher, commenting most unfavorably upon some action the absent had taken in certain important matters, where his honor, as his honesty, was seriously involved. Had the testimony been given against the accused in a court of justice where criminals are convicted on the testimony of one, the verdict would have gone against him if the jury had agreed with the witness, or prosecution. Poor man! (I mean the traducer—not the accused, for he was my cherished, trusted friend and bore a spotless reputation.) I handed the man my Bible, and asked him to read I Corinthians xiii. Then I mentioned that this was the chapter Bro. H. had read for me on one occasion, saying that he was one of my most beloved and esteemed friends.

"Yes, oh! yes; Bro. H. is a sweet, good man. I love him dearly—as much as I love any man in our Conference."

Oh! for that charity that thinketh no evil.

Another preacher I remember whom I never heard speak very well of another. There was always some defect or failing to be deplored—some intimation that their good could be spoken of in an evil manner; that he knew of some weakness, something derogatory to their character, of which, of course, the church knew nothing—some "idiot-syn-crazy," as he termed it. I believe it was a feeling of envy or one of intense dislike toward others. Another fault I remember almost as evil in its influence—or results—something, I think, extremely unbecoming in a preacher, as well as being an unkindness bearing the semblance of brotherly love—a wrong sort of glorying in another's infirmities, a would-be doing evil that good may come, whereas only evil is the result. I have reference to one preacher, or any other Christian, reviewing our past and contrasting the

present for the benefit of those who are dead in sin and trespasses, but who may be encouraged to hope for pardon by being told that Bro. So-and-so was once worse than he—a debased, dissipated fellow almost beyond the hope of redemption, but now a monument of God's mercy, a brand plucked from the burning. The worst part of it is, it is told in a manner to create the impression that he was quite a hero in his prodigal days, as the "James Boys" have been depicted by their biographers—characters to be admired even then, but so miraculously saved by grace. Sometimes they insinuate that not all of the old Adam has been crucified—that he is not to be tampered with or trusted. Brethren, these things ought not so to be.

To illustrate: On one occasion a preacher being present, another was mentioned, when the former said:

"Just think what that man was before he became a Christian! One of the most dissipated, profane men—in fact, an outcast from society, given up as lost, when the tide turns and he becomes what he is—a Methodist minister."

Those who had heard the story and knew the man put no wrong construction upon the matter, drew no unfavorable inferences as to his present manner of living as a reformed character; but unfortunately strangers are apt to do this, and it is useless to attempt to remove the impressions created, especially among the people who are not of that long suffering sect—the Methodists—and who are ever ready to cast stones at those who bear this reproach for Christ's sake. I saw, as I felt, that this unbecoming and untimely review of the character of the absent one had created contempt, as well as suspicion, in the mind of at least one stranger present, and the result was the influence was felt, will ever after change the current of the lives of some of the parties present—the estrangement of friends, the withdrawal of interest and sympathy in a matter of deepest concern to another, suspicion against the reformed, as well as against those who would connive as such, as his friends were doing to recognize such. In writing of this evil (unconscious unkindness) it seems almost as bad as the other; but I feel that someone who has felt the pain should implore others to "speak not evil one of another, brethren." Surely this may be taken, as it is given, in the spirit of kindness, even as some "pulpit habits" have been pointed out as being evil in their tendencies.

## "Those Fanatics."

BY HON. W. H. GOODALE.

I have been reading anti-prohibition speeches recently—not that I have run entirely out of good reading, but because I want to know what our work is doing in the way of "stirring up the enemy"—what they think of us and say about us and our cause. Some of these speeches are old, and some of more recent date; some are red-hot with unsuppressed wrath, and some are better tempered; some are argumentative, some hortatory, some abusive; but all seem to agree in calling us—who think it time this government should dissolve its partnership with the whisky traffic; time that the powerful educational influence of law should cease to call the greatest of all evils "good"; who don't exactly see the justice in compelling those of us who want no whisky for a pay double, even a quadruple, tax to support its paupers, its insane, its criminals—they all seem, I say, to agree in calling us "those fanatics."

This word "fanatic" is a sort of "second-hand" word. It is not used for the first time in its application to us. I don't, indeed, if there was ever a reform started under the sun that its opponents did not call its advocates "those fanatics." I have not a doubt—though my dictionaries, even to Skeats, are silent upon the subject—that when Noah was building the ark the revelers and revilers who were looking on called him "that old fanatic, Noah." Those early Christians who allowed Caligula and Nero, and the long list of non-fanatics, to torture them so, just for a mere sentiment, and those martyrs of a later date who could sing hymns while the flames fed upon their shriveling flesh, while their triumphant souls caught even through their burning eyeballs rays of celestial light from the ever-nearing hills of God. What dreadful fanatics they were, to be sure!

These word-caskets! With how firm a grip they hold their jewels through all the long ages! How this word "fanatic" takes us back along the line of the centuries. How strange that it should have had its origin in a word that means "to talk." Strange when we consider its present meaning; not strange when we consider those to whom it is applied, for the temperance people can talk, even to the women—now the most effective branch of the service—*vox formina facit*. The place that was talked about, spoken of, dedicated to the gods, was the *fanum*—the temple. We temperance people need not be ashamed of our origin. "Inspired by a divinity"—the divinity of the *fanum*; hence "enthusiastic," which means, you know, "full of God." It seems that those early enthusiasts who claimed this inspiration were not as sensible as we modern temperance workers are, or ought to be. They had visions (Some say the word "fanatic" is derived from *shainomai*—to appear) and dreamed dreams as no well-regulated enthusiast would ever dream of doing, and so they got the word into

disrepute early in its history; but still the jewel of its early life and real radical meaning lies hidden to this day in a casket still unbroken, though ever so roughly handled.

The anti-prohibitionists do not mean to call us "inspired"—at least not by any divinity that frequents sacred temples to any considerable extent; nor do they mean to bear favorable testimony to our ability as "talkers" (however justly we may merit such testimony since the advent of the Woman's Christian Temperance Union) unless on the principle of *vox et præterea nihil*. They really mean it as a term of reproach or, at best, of commiseration. "They are honest, well-meaning people, sir; but impracticable, quite impracticable, sir."

Well, perhaps so. We shall see. I have been looking over in my mind (it would save me much trouble if I had it on paper) the list of those "temperance fanatics" living and dead, for our cause is old enough to have made a history for itself. Here are some of them:

We must begin, of course, with Dr. Benjamin Rush, "as mild-mannered a fanatic as ever cut a throat or scuttled a ship." He had the moral courage to strike out against the public sentiment and universal usage of his day with a blow straight from the shoulder. The wonder is that they did not put him in prison for it, as later on they did that prince of fanatics, Dr. George B. Cheever, for publishing that wonderful "vision" he had, called "Deacon Giles' Distillery." He should have kept it to himself; but, then, fanatics do not mind going to prison for conscience's sake. It is what they are for.

And then there was old Dr. Lyman Beecher. I can see his venerable figure crowned with the glory of ripeness, just as he looked thirty years ago when he lectured to "us boys" at Andover. Joseph Cook was one of those very boys who listened harder than any of us, and what a wretched "fanatic" he has turned out to be!

And then there was the earnest, uncompromising, scholarly fanatic, Dr. Justin Edwards, whose very name is sacred to me because his home, redolent of his pure and hallowing influence, was thrown open to me after his death by his warm-hearted Christian wife, who was to me all that a mother could be during the year I spent under her roof. How uncompromising was his fanaticism upon the great issues of the Sabbath and temperance!

And Dr. Moses Stuart, of whom Wendell Phillips has said, his "life-long study of the Bible and profound critical knowledge of both its languages place him easily at the head of all American commentators." He dared to write an argument on "The Scriptural View of the Wine Question," which men have sought in vain to set aside ever since. Hear Phillips keep calling him out: "By his side stands Dr. Nott, the head of Union College, with the snows of ninety winters on his brow. Around him gather scores of scholars and divines on both sides of the Atlantic. In our day Taylor Lewis gives to the American public, with his scholarly endorsement, the exhaustive commentary by Dr. Lees on every text in the Bible which speaks of wine—a work of sound learning, the widest research and fairest argument."

As I write, the names come too thick and fast upon me, for my eye has fallen on the "Footprints of Temperance Pioneers" (another name for fanatics) the "centennial hook," and I now ransack my memory no more. Look at this list of twelve fanatical Presidents of the United States, and the rank heresy to which they have subscribed: "Being satisfied from observation and experience, as well as from medical testimony, that *ardent spirit* is a drink is not only needless, but hurtful, and that the entire diuine of it would tend to promote the health, the virtue and happiness of the community, we hereby express our conviction that should the citizens of the United States, and especially the young men, discontinue entirely the use of it, they would not only promote their own personal benefit, but the good of our country and the world. James Madison, Andrew Jackson, John Quincy Adams, M. Van Buren, Franklin Pierce, Abraham Lincoln, John Tyler, Z. Taylor, Millard Fillmore, James K. Polk, James Buchanan, Andrew Johnson." (See "Footprints of Temperance Pioneers," p. 33.)

It seems that the Hon. E. C. Dolan—no doubt, another fanatic—secured these signatures at various times during a period of thirty years. The same volume gives the names also of R. D. Murray, M. D., L. M. Sargent, Rev. Lehen Armstrong, Hon. Reuben H. Walworth, Rev. John Wesley, John Marsh, D. D., Thomas Jefferson, John G. Palfrey, Albert Barnes, D. D., Heman Humphrey, D. D., Thomas P. Hunt, Hon. Garit Smith, Jonathan Kittredge, Dr. W. R. Scott, Charles Jewell, M. D., Wilbur Fluke, D. D., Francis Wayland, D. D., Hon. Lewis Cass, and so many more that I can not even write the names always honored and revered, but fanatics all upon the question of total abstinence. Verily, when the roll of these fanatics shall be called on the high battlements of heaven I would be there and go their way.

Time does not permit me to call the roll of the living nor complete the roll of the dead. If we are to wear the names of "fanatics" and "enthusiasts," let us wear them as a crown. Let us be "talkers" to some purpose—aye, till

the very citadels of their power quake before the eloquence of truth; and, above all things, let us prove our right to be called "enthusiasts" by being "filled with the Spirit of God."

Baton Rouge, La., Nov. 13, 1885.

## From the Work.

M'COOL, MISS.

MR. EDITOR: Having closed my round of meetings, I give an account of the five held since my last report. At McCool Bro. J. A. Bowen helped me in his usual telling way, making a lasting impression for good. The meeting resulted in eight conversions and seven accessions. We have had fifteen accessions here since Christmas. The meeting at Liberty Chapel was a glorious revival, in which we had fifteen conversions and seventeen accessions. The church there was very much encouraged. From thence we went to Morven Chapel, where we had unusual success. Here we had thirty conversions and twenty-two accessions and every other interest well attended to. Then we went to Liberty Hill, where we were told by the principle members it would be useless to hold a meeting, saying the church was too dead to revive it, but we persisted, and eight days' work revolutionized the neighborhood and fully revived the church, bringing in old and hardened ones. This meeting astonished the people throughout the country on account of thorough work done. We had eighteen conversions and fourteen accessions. Our last meeting at Bowie Chapel, an old church which was abandoned before I came here, and supposed to be beyond redemption by most everyone, was in many respects the most successful of all—eighteen conversions, twelve accessions and nearly all thoroughly reclaimed and two prayer meetings a week running all the time. Collections all up, etc. Now in conclusion I wish to say we have had 240 conversions and 175 accessions, and regular prayer meetings at all the churches except one, and the good work goes on and the finances, we think, will come up all right. Now our local preachers, (and, by the way, as good a corps as you ever know on any charge), Bro. Warsaw, Hines, Boyett, Hull and Fullilove, were up in a sailboat to visit the old mission, reaching it early in the afternoon. When, to their astonishment, the people were just returning from church on Sunday! What! Most assuredly this is Friday. Most assuredly it is Sunday. Can't be possible! And they were all amazed out of measure. We have kept our calendar exact. So have we! A little item of common sense, sometimes neglected a little, explained the matter at a flash, and all had a hearty laugh over their own obtuseness. They were both right. Friday was Sunday, and Sunday was Friday! It could not be otherwise. In coming out one party took the eastern and the other the western route. Of course one lost a day and the other gained a day as to English time.

## One Day in Seven.

I have read in the ADVOCATE, of October 29, an argument on "The Sabbath Question—Change in the Day," copied from the Central Christian Advocate. It opens on this wise:

"It is granted by nearly all that we now observe the Sabbath on a different day from that first given and afterwards repeated in the decalogue. A few try to adjust the chronology as to make it appear that we now worship on the day originally given."

The Sabbath, or the "Sabbath Question," is a matter of unspeakable importance to the church. It should be understood, and well understood as far as it is capable of being understood, by, at least, all who undertake to teach Christianity. And although there are many things pertaining to the history of the Sabbath which, like other ancient history, are very much hid away in far distant, dim and obscure rubbish, there are few things about it that we well know. We know that the church never did live, much less grow and prosper, without it. Nay more, we know that in all time past, as far as time comes down from the past, religion has quickened and retarded its growth in exact proportion as Sabbath keeping has been quickened and retarded.

But there are two things, or classes of things, we ought not to essay to teach; first, things we do not ourselves understand, and, secondly, things unphilosophical or unscientific. In the above extract what is meant by "a different day from that first given"? or, by "the day originally given"? A particular period of twenty-four hours, almanac and watch in hand, could be prescribed to persons living on any particular parallel of longitude, but that would not prescribe a particular sacred period to persons living east or west of that parallel. Our friends in Arizona keep the Sabbath, and yet it is a "different day" from the one we keep. And our friends in Charleston, S. C., keep a different one still. The missionaries in China keep Saturday, though they call it Sunday.

The mistake of Sabbatarianism is that they suppose the consecrated season consists of a particular period of time for all mankind instead of a moving day changing or sliding with the diurnal motion of the earth. There is no same day for more than a very small portion of mankind. It is supposed that at a very early period a precise Sabbath day was designated with every hebdomadal day successively, and that this count by sevens has been accurately kept to the present time. This would be a very hazardous supposition. Why, chronology has not been able to number the years with any approach to accuracy, much less the months, weeks or days. In the time of Christ the Jews in the little

province of Palestine kept their regular Sabbath, but where is the probability, not to speak of the knowledge, that the more numerous Grecian Jews of other countries kept the same day? The Greeks had a seventh day festival of some sort. And it is altogether probable that the millions of Hebrews, who several centuries before this migrated to various Grecian countries, would, in their posterity, adopt the weekly festival of the country where they lived, though for a different purpose.

The days as they arise, one by one out of the womb of the morning, are not distinguishable one from another. They all look alike. We group them into sevens, and every seventh one we set apart for a Sabbath. And whether we call it No. 1 or No. 7 it is the same. The Jews celebrated every seventh day, of course, and so do we. We work six days and rest and worship on the seventh.

It is said the apostles changed the Sabbath day from what was then called the seventh day of the week to the first day. That may be probable; but what of it? If they did so, it was a mere local, chronological arrangement, making one week to have eight days in their estimation. They merely skipped one day and continued to observe every seventh day as before. This has been done hundreds of times since by other people, though for other reasons, and the world kept right on without being hurt. So in 1752 the British Parliament enacted that eleven days should be stricken from the calendar, so that the next day after the second of September should be the fourteenth.

The world being a globe revolving on its axis, and not a plane with the sun passing over it, as the ancients supposed, it becomes a scientific impossibility for any given successive period of time to be observed as a Sabbath by everybody unless everybody stays at home. Traveling people must change their Sabbath period occasionally or confine their journeying to North and South directions.

The following facts are stated somewhere: A mission ship sailed from England to a certain island in the South Pacific some thirty miles distant from another island, on which there was already an old missionary station. The new comers, some of them, set out in a sailboat to visit the old mission, reaching it early in the afternoon. When, to their astonishment, the people were just returning from church on Sunday! What! Most assuredly this is Friday. Most assuredly it is Sunday. Can't be possible! And they were all amazed out of measure. We have kept our calendar exact. So have we! A little item of common sense, sometimes neglected a little, explained the matter at a flash, and all had a hearty laugh over their own obtuseness. They were both right. Friday was Sunday, and Sunday was Friday! It could not be otherwise. In coming out one party took the eastern and the other the western route. Of course one lost a day and the other gained a day as to English time.

I believe it was Edgar Poe who put the matter a little different. It was in London. A young man wanted the old gentleman's daughter. The father hesitated, but said, "Well, when three Sundays come together." So the young fellow was put to his wits to bring three Sundays together. He procured the help of two friends to travel. One would sail east, and the other west round the globe while he would remain at home to take care of the girl. The voyages performed and the three met in London, Sunday. The calendar of each had been kept exact. Sunday! No, this is Saturday; there is my calendar with not a flaw. No, no; this is Monday, and there is the proof. They were all right, of course, and there were three Sundays on three consecutive days with unmistakable certainty.

I allude to those simple matters of familiar science to show the futility of supposing that particular, specific periods of time are set apart in each week for Sabbath hours for the observance of all men. The thing is impossible. And yet nothing is more simple than Sabbath keeping; one day in every seven. Not, however, with universal exactness as to periods of time. Those who travel will occasionally find themselves where their Saturday or Monday is the local Sunday. To prevent this, you must stop the globe from turning over, or make everybody stay at home. When your Sunday, correctly ascertained, falls on a local Saturday or Monday you must do so the South Pacific missionaries did, count two days for one and jump over one, or count one day twice and jump back.

If it be said that the mere keeping of one day in seven leaves every man to select his own Sabbath, the reply is that that is hypercriticism. Sabbath keeping is not mere individual; it is social. Sunday is not the separate property of individual men, but the property of the community, of the Church, of the State. The same calendar that tells when court day comes, or when a certain bill of exchange falls due, tells when Sunday comes. You must not only keep a personal Sabbath, but you must keep it as a public celebration.

As to a supposed change of the day by the apostles, in the first place, I do not consider the question important, for in any case it decides nothing as to Sabbath keeping. They celebrated one day in seven, so do we. As to a Jewish Sabbath and a Christian Sabbath that looks to me like twaddle. The Sabbath

is for man, not for countries, seasons or nationalities. The world knows the Sabbath. It is certain that the apostles and other Jews right there at Jerusalem paid the most profound reverence to the day of the Savior's rising, which was the next day after the Sabbath, and that they continued to give it marked hebdomadal significance. It was the Lord's Day recurring weekly. How far this custom obtained in other countries and in later years we are not informed. If there had been a formal legislative undertaking to remove the Sabbath period—supposing these had been such a specific, hebdomadal, twenty-four-hour period—one day forward, it is likely we would be informed something about it. But he this is may, whatever was done was not done at one time and place. During several hundred years and in various countries the church paid vastly more importance to one day in seven than to specific periods. They attached vital importance to the former, leaving the latter to take care of itself.

The Sabbatarian doctrine supposes an exact hebdomadal period of twenty-four hours, running through all time, applicable to all people in all conditions, with an unerring count into sevens, of all the days of all centuries, which is a blind overlooking of the absurdity it involves. If we had an exact count of all the days from the first, dividing them into sevens, to the present time, even in our longitudinal neighborhood, there is not one chance in a million that we now have the right day. Moreover, Sabbath keeping at all in the West is a very recent thing. And yet we keep one day in seven.

If the Sabbath day—twenty-four hours—is one exact space or period of time, then there must necessarily be about eighty or one hundred and sixty different Sabbaths; otherwise must of them would be made up of different fragments of days and nights. But the Sabbath law means one day in seven, irrespective of longitudinal space, then one Sabbath a week for all men is all that is needed.

YAZOO CITY, Mississippi.

## Some Changes in the Ritual Needed.

MR. EDITOR: Some expressions in our ritual for the sacrament of the Lord's Supper and baptism at least seem to be inconsistent with our teaching and contrary to the doctrine of the Bible. I am not alone in thinking so. As a church we have taught that if man repents of his sins God will forgive him and "remember his sins no more." (Hebrews x, 17.) And to the forgiveness of our sins we also teach that we are regenerated and become new creatures in Christ Jesus, and such we are expected to lead a new life. "Old things have passed away; behold, all things have become new." (II Corinthians v, 17.) The apostle, with our Savior, taught that after regeneration we are to cease from sin (Romans vi, 1-14; Peter iv, 1-3). "Old and sin no more, lest a worse thing come upon you."


The invitation to the sacramentable seems to indicate an address to persons who for the first time contemplate such a thing and seems to question whether some Christians have repented. If a man be a Christian at all he has repented or did repent before he became one. His repentance is a past act, it may be many years back, and demand present repentance of the commission of sin up to the present moment. It denies repentance at all. Every time after the Supper you propose to intend to lead a new life and yet the next month or quarter you are led to doubt that you have done so, although every time you say you intend to lead a new life. To God this must appear somewhat childish and borders upon solemn mockery.

Again, in the confession the preacher confessing for himself and the people says, "We acknowledge and bewail our manifold sins and wickedness, which we from time to time have grievously have committed by thought, word and deed against thy divine majesty, provoking most justly thy wrath and indignation against us. We do earnestly repent and are heartily sorry for these, our misdoings; forgive us all that is past and grant that we may ever hereafter serve and please thee in newness of life." Here is an acknowledgement of a very wicked course of life up to the present occasion—our manifold sins and wickedness—most grievously committed, etc. We are a presiding elder this occurs every week and to some people every month. This sounds very strange to us, but it is an expression of praise and thanksgiving for the grace of victory over the flesh and the world as avowed in the beginning. See the question, "Dost thou renounce the devil?" so that thou wilt not follow or be led by him?"

If this be a reference to sins committed before our Christian experience it should be so worded as to express that fact, as the Apostle Peter says, "When we lived in lasciviousness, lusts," etc. If it refer to a life of manifold sins and wickedness running up to the present occasion, then we ask, what does repentance mean? It is to say and do? We might say, some do, we have faith, but then it is dead faith without works, and might be classed as sinners in deed and truth, which is contrary to our profession.

Again, this ritual pulls a Christian back and down from his high and holy calling. He must content himself with





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## Christian Advocate.

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REV. W. L. C. HUNNICUTT.

THURSDAY, NOVEMBER 26, 1885.

Chaplain McCabe makes the striking statement that "the Methodist Church has given \$2,650 a day for a hundred years to the cause of church and institution building in this land." At that rate she will soon be a substantial free-holder. In that direction we are to achieve permanent success.

The press telegrams report another liberal donation to Vanderbilt University by Mr. William H. Vanderbilt. That gentleman is showing large wisdom in his benefactions. Gifts to the great institution that bears his name will continue to bless the generations when his achievements as a railroad magnate have been forgotten. The university is in wise hands, and will be more and more a benediction to the church and country.

As we go to press the great contest in Atlanta is being decided at the ballot-box. In the free exercise of their rights as citizens the qualified voters of the "Gate City" and of Fulton county will say whether or not the matchless evil of the age shall be vended in their midst. The prohibitionists have made a gallant fight, and deserve to succeed. Senator Colquitt, ex-Congressman Felton and Hon. W. B. Hill, son of the late Ben Hill, have led the forces of reform assisted by the pastors of the city, Sam Jones, Sam Small, Dr. Haygood, and others. They represent the better classes of both races and the people who enthusiastically give respectability to a community. If victorious in the struggle, we may expect the movement to spread with greater rapidity over the Southern States. Other communities will catch inspiration from this triumph and organize for the overthrow of the rum demon. But if defeated, the brave battalions will pick their flints and renew the onset. At this writing all the indications point to a glorious victory. May Heaven grant it!

The grateful citizens of Birmingham, Ala., gave \$1,478 to Revs. Sam Jones and Sam Small for their two weeks' evangelistic labor in that city. Some secular papers have objected to such excessive remuneration as out of all proportion to the time and kind of service. Whereupon our confreres of the Alabama Advocate say some suggestive things. The stinging rebuke of the following extracts will be commended by all right-thinking persons:

"If this sum, or three times as much, had been paid to lawyers or politicians for as much work done at the bar or on the stump; nothing would have been said about it, except, perhaps, that it was a very poor compensation. Or if a half-nude woman had played in the theater and taken out of town \$1,500 or \$2,000, the next morning, in all probability, the newspapers would have contained no remarks about the money she received, but would have praised her for the pleasure she had given to a 'refined and cultivated audience.' \* \* \* For such miserable meanness we have an unspeakable contempt, and hope to see the day when the talent, learning, zeal and devotion of the ministers of the gospel will receive such reward as will at least enable them to live in comfort and die without leaving their families in penury."

It is well known that Mr. Cyrus W. Field erected several years ago a monument to Major Andre, of Revolutionary fame, who was condemned and executed as an English spy, on the very spot where he met his death. The story of his life strikingly intermingles the heroic and tragic. He was a brave soldier, and it was with intense sorrow that General Washington consented to his execution. But a monument to his memory here, even after the lapse of an hundred years, has awakened opposition. Twice efforts have been made to destroy it, but without success. Mr. Field and Archdeacon Farrar together visited the spot recently, and at the former's request, the distinguished Englishman wrote the following for the vacant side of the monument:

Brave, gifted, young,  
He did and dared all at  
his country's bidding,  
And died for her sake  
a shameful death.

England buried him in Westminster abbey,  
Washington mourned for his hard fate and generous  
of America which honors her own Nathan Hale.  
Raises this monument on the spot where  
his gibbet stood and his body lay.

## Two Church Dedications in One Day.

The spirit of church extension is growing apace among "the people called Methodists." They are no longer willing to wink at the time of past indifference, and are determined to dwell under their own tabernacles. The days of union churches and the school-house as a place of worship are gone to return no more forever. Too long have our capacious powers as a church been confined in those "pent-up-uticas." We can not develop a normal family life in a boarding-house. Nor can a church thrive in tents and borrowed rooms. To emphasize the methods peculiar to our Methodism, and which have given us greatness, we must have our own ecclesiastical homes, and under our own disciplinary rules and regulations. The restoration of Israel was impossible so long as her temple was destroyed and her altars laid waste. Dwellers in tents are never pure patriots. Attachment to the soil and ownership of a home are the inspiration of the loftiest patriotism. We rejoice, therefore, in the Nehemiah spirit of our Methodism. It is prophecy of permanency and the guarantee of growth. Pastors are unusually zealous in building and improving churches and parsonages, and, in consequence, Zion is putting on her "beautiful garments."

These reflections were occasioned by our observations and labors on last Sabbath. In response to an invitation from the pastor, Rev. J. T. Nicolson, we had the pleasure of dedicating the new church at Muddy Springs, four miles west of Magnolia, in the morning, and of rededicating the remodeled and refurbished church in the town of Magnolia in the evening, with a lecture on temperance sandwiched in the afternoon. The day was warm and bright, and the congregations at each service large and attentive. For years the little company at Muddy Springs had worshiped in an inferior, uncomfortable house "under the hill." But at length, under the leadership of their present pastor, a neat frame chapel has been erected on a commanding elevation, which is "beautiful for situation" and the joy of the whole neighborhood. Around the entire building luxuriant live oaks have been planted, promising in the near future additional attractiveness and comfort to the location. The church was dedicated free of debt; but so opportune an occasion for a good collection was not to be unimproved. So the congregation was asked to pay in full all the Conference assessments, which was done in a little while, and everybody felt happy.

Returning to Magnolia for dinner, we were soon conducted to the church for a lecture on temperance. A large audience gave diligent heed to an earnest exhortation on the liveest public question of the day. Our friends there are united and active, and hope to achieve a victory over every effort to reopen the saloons. That town is an all-sufficient argument against the statement that prohibition destroys the business of a community. During the present season, without a saloon, the cotton shipments from Magnolia have increased about seven hundred bales over last year. That kind of injury would be a timely help to some whisky towns of our acquaintance.

In the evening a vet congregation crowded the church to its utmost capacity to witness the formal reopening and rededication services. About eight hundred dollars had been expended on the building, adding greatly to its appearance and appointments. But for its rather inconvenient distance from the center of the town the brethren would be entirely content with their estate.

This is the fourth consecutive year the present pastor has served that people, and, in obedience to the statute of limitation, must soon bid them adieu. In all respects his quadrennium has been a grateful, joyous success. Two new churches—one at McComb City, and one at Muddy Springs—have been built and the house at Magnolia repaired—all at a cost of \$4,000. Two hundred and eighteen members have been added to the church, and the several connectional collections have steadily improved. No wonder the people feel sad at the hour of parting.

In his recent lecture on Browning, Archdeacon Farrar is reported to have said:

"He is essentially the poet of humanity. His contempt of Byron is due to the fact that the latter speaks falsely of mankind. In all of Browning's poems there is something, as Mr. Lowell has said, that makes for religion, devotion, and self-sacrifice. His teaching is better, braver, manlier, more cheerful, more healthy, and more religious than all that has ever before passed for poetry. He is pre-eminently a poet of conscience, a poet of love, and a poet of true religion."

## An American Westminster.

In a recent magazine article Archdeacon Farrar makes an earnest plea for a Westminster Abbey in the United States. He is of the opinion that it would prove a patriotic and educational stimulus to the whole country. There is plausibility in the suggestion, and truth as to its effect upon our national life; but a chief embarrassment to the enterprise we have no state church. Our profound convictions concerning, and traditional jealousy of, the entire separation of Church and State would prevent the enterprise being modeled after England's grand mausoleum. But whatever the fruition of such a hope, it has occasioned some fine writing by our distinguished visitor. We quote some passages from his article:

"All your history would gradually crystallize round such a nucleus. It would become the eternal memorial of your fame. Ingenious youth would there find the cenotaphs of men like Raleigh and Penn. and Gov. Bradford and Miles Standish; and the names of the Pilgrim Fathers; and busts and statues of the civil and military heroes of the War of Independence—of Jefferson and Otis, and Patrick Henry and George Washington; and the heroes and martyred President of your Civil War. Just as the church of 'St. Paul outside the walls of Rome' has medallions of the long lines of Popes down ward from St. Peter, so your Valhalla would have pictures of the lengthening line of Presidents from Washington. And there would be the sculptured features of your sweet singers, Bryant and Longfellow; and your eminent thinkers, Thoreau and Emerson; and of your great historians, Washington Irving and Prescott and Motley; and of such orators as Henry Clay and Daniel Webster; and of your men of genius like Nathaniel Hawthorne and Edgar Poe; and of your great theologians, Jonathan Edwards and Channing; and of your earliest Bishops like Seabury and White. And there, when they sink to the grave, full of years and full of honor, would be placed in due time the memorials of such writers as Bancroft and Parkman, and Lowell and Whittier and Holmes."

## Letter from Bishop Keener.

THE VIRGINIA CONFERENCE OF 1885.

The Virginia Conference closed its session in this place on Tuesday night, at ten o'clock. It met on the previous Wednesday—that is, all the Examining Committees and Boards and members generally were on the spot just a week. The classes are reported upon Friday and Saturday. This prompt beginning and limit of a body so large lightens much the burden of its entertainment. The attendance was unusually large. The hospitality was worthy of a people so famed for an open house and a hearty welcome. The strength of Methodism in the State may be estimated by the statistics of the Conference, though it occupies not more than two-thirds of Virginia. I was in this classic place and in this house, when the Conference of the Methodist Episcopal Church, South, first met in 1846, when Bishop Paine and Capers were elected and ordained. The noble forms of Soule and his colleague, James O. Andrew, rose before me as I opened the Conference. The entire sum raised for all purposes was \$339,994 78, which is an average per member of \$5 30. There were 2,364 conversions reported from among the Sabbath-school children, and only five schools in the entire body who used other Sunday-school literature than our own. The increase in membership was over 2,000. Much time was given to the affairs of Randolph-Macon College, and it was well spent. That noble institution has at last been taken in hand by the principal stations and towns of the Conference, and will presently be endowed by them with one hundred thousand dollars. Institutions which have become venerable by reason of age and service deserve the attention and liberal support of our church members. This Conference provides nobly for the superannuated and widows and orphans of the body. In this it follows the lead of Louisiana. The vote on the change of name occupied only the time necessary to the ceiling of the roll. With the notable exception of one "yes," the whole Conference voted against any change of name. *Requiescat in pace.* The ministers elected to the General Conference are J. E. Edwards, R. N. Sledd, W. W. Bennett, J. D. Blackwell, Paul Whitehead, P. A. Petersen, J. J. LaFerty; alternates—L. S. Reed, A. G. Brown, Laymen—W. W. Walker, Richard Irby, L. L. Marks, R. W. Peatross, W. T. Chandler, Thomas W. Mason, W. W. Berry; alternates—W. M. Jones, James Cameron, C. B. Winfree.

The number of preachers received on trial was small. There is danger

of discouraging young men of plain education who are moved to enter the ministry. As our colleges increase we shall lose vigor if we do not guard this point. Self-reliance, aggressive force, knowledge of men and common sense are frequently with the untrained youth of moderate opportunities, and are qualities, when baptized with the Spirit of Christ, which fully compensate for the lack of higher education in achieving the conquest of this rough world.

The singing of this body is a delight. There are several members of the body highly gifted in the divine art of song. I am not surprised that the galleries are crowded, and that the Methodists of Virginia literally feast their souls on spiritual food during a Conference session. May it be so everywhere and always! I enclose you a list of appointments.

PETERSBURG, VA., Nov. 18, 1885.

## The Valley, Agriculturally and Spiritually.

I have recently visited that portion of Mississippi in which "the wilderness has become a fruitful field, and the fruitful field may be counted for a forest"—a literal fulfillment of Isaiah's prophecy. I wish I could say that "the Spirit has been poured upon us from on high," and that the prophet's vision is being fulfilled in its more glorious spiritual import in the region of which I speak. But does not the physical naturally precede the spiritual—at least, in manifestation? Are not visible things often the shadows of the invisible—the tangible forms in which unseen powers stamp their impress upon the senses of men? The supernatural is close above the natural, as the type above the letter? The literal fulfillment of prophecy constantly precedes and betokens its spiritual realization. What civil engineer of our day could so briefly and accurately describe a railroad as did this same Prophet Isaiah more than twenty-five hundred years before the first railroad was ever built? Hear him: "Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain." This is to facilitate the coming of the Lord that all flesh may see him together. Who can doubt that railroad making shall mightily hasten the spiritual coming of Christ?

Yes, the wildernesses of the great Mississippi Valley are being rapidly turned into fruitful fields, and the fruitful fields of cotton may be counted for forests. As I rode along by the growing cotton, the top of my hoisted umbrella scarcely reached the height of the stalks. Where the leaves had been eaten off by worms, and the bolls were well open, the broad fields seen by moonlight appeared like vast brushy plains covered to the depth of three or four feet with snow. Negroes congregate in great numbers in this valley, and but for overflows it would rapidly become the home of the great body of that race in America. They have here fairly good health, and find their labor far more profitable than in, perhaps, any other part of the world. One or two hundred years hence seven-tenths of the negroes on this continent will probably be found in this valley making cotton for all the nations of the earth. Only water has heretofore hindered the clearing and cultivation of this vast region. Now, however, the levees are maintained with greater care, and experience shows that as land is opened the remainder dries more rapidly, so that there is not so much difference between high land and low as was once thought. When a great overflow comes it covers all the land, and when there is no overflow almost every part of the valley is dry enough for cultivation. Some planters, too, are at last taking a hint from their predecessors, the mound builders, and learning that with a moderate expense they can throw up mounds of sufficient size and height to save their stock, provisions and laborers from damage or destruction by overflows.

Railroads are also being constructed in this valley so rapidly that one can scarcely keep up with their names and directions. Cars are now transferred across the river by boats, by the dozen at a trip, at Vicksburg and at several other places. The result of all this will be the transformation of this valley from a sparsely settled region into one of the most populous portions of the globe. The valley of the Nile had its day of greatness; the valley of the Mississippi may be expected to occupy in the near future a place far more important in all that pertains to the welfare of man than Egypt's fertile valley ever reached.

Thus shall the way be prepared for the church of God. Hitherto the land in this valley has been owned almost exclusively by large planters who did not, as a rule, reside upon their plantations. The whole population was made up of negroes and a

few unmarried white agents or managers. Now white families are moving in and opening many small places. For more than thirty years the Methodist Church has been sending missionaries to whites and blacks in this valley. She has yet only a few parsonages and churches; but the number is increasing. The people are learning that the church wants a title to land before she builds a house on it, and that what are called union churches are as inexpedient as union plantations would be. Twenty new churches and, at least, three parsonages are wanted on the Vicksburg district, and are under more or less active contemplation. We are stressing the matter of house building, and are expecting the Lord to come and dwell with us when we have made ready his sanctuaries.

W. L. C. H.

## Methodism and the Nation.

The Methodist Times, of London, is a free lance in denominational journalism. With a boldness not indigenous to conservative English thought, its mind is spoken on all great social, moral and religious questions. Already its influence has become potential in national affairs, and its brilliant editor, Rev. Hugh Price Hughes, is one of the most popular of Exeter Hall speakers. In a recent editorial on church disestablishment, he boldly charged that Drs. Osborn and Rigg did not represent Methodist sentiment on that question. Strange to say, they favor the union of Church and State and deprecate the disestablishment agitation. On the progressive spirit of Methodism on both sides of the sea, he has this to say:

"The great dignitaries of the establishment look with regret and alarm at the swift advance of democracy. They know, like Lord Derby, that social and ecclesiastical privileges can not be permanent in a democratic country. Happily there is nothing in Methodism to prevent us from receiving the new democracy with open arms. Indeed, the greatest triumphs of Methodism have been achieved in the democratic communities of Englishmen beyond the seas. Methodism flourishes most vigorously in the free and bracing atmosphere of the United States and the British colonies. We believe that the political and social changes which are now passing over England will give us such an opportunity in this country as we have never yet enjoyed. We are devoutly thankful for many signs that the Methodist Church of Great Britain is realizing her duty to the British nation. Rev. Charles Garrett's temperance manifesto, which is selling by tens of thousands, the numerous resolutions of district and quarterly meetings in favor of Mr. Stead's crusade, the practical and fearless teaching of our pulpits reviving the characteristic features of John Wesley's ministry, and, above all, Rev. William Arthur's 'Word to the electors of 1885,' prove that Methodism is rousing herself to a Christlike activity worthy of this great hour in our national history. Nothing could be more timely or more useful than the political address which Mr. Arthur is publishing. It begins by reminding us of the startling fact that the next parliament will represent not blades of grass, but families. The franchise, therefore, ceases to be material; it has become moral."

## A Methodist Church Congress.

Studying the Church Congress as one of the latest developments of the spirit of religious and ecclesiastical inquiry, leads the Central Christian Advocate to suggest the feasibility of a Methodist Church Congress. There is timeliness in the suggestion, and we give it cordial approval. In no way has the Episcopal Church so caught the public ear, and evidenced a desire to be abreast of current thought and control it to the glory of God, as by this Church Congress. The largest liberty of opinion is allowed in all discussions of social and religious problems, and the holiest inquiry encouraged. Such a movement would be helpful to our Methodism in many ways. We need a freer interchange of thought between latitudes and longitudes in the interest of ecclesiastical unity.

Why should we not have an American Methodist Church Congress? We have had an Ecumenical Conference of all the Methodist organizations, and a Centennial Conference of the Methodist Episcopal Church, in both of which we emphasized our points of agreement and preserved a brotherly silence on our differences. The general impression is these assemblies have been of inestimable value. We found ourselves so nearly one in heart and thought that we could hardly refrain from asking, Why are we not one in organization? There was such closeness of Christian fellowship and sincerity of brotherly regard among those who had stood apart that it was no small happiness simply to sit together. It was no doubt, wise that Conferences constituted as these were should not

discuss differences of church organization, which are nearly the only Methodist differences. But there are no good reasons why the differences and certain tendencies in Methodism at large should not be thoroughly canvassed and discussed by a company of representative, fair-minded men of the various Methodist organizations. We are sure that misunderstandings would be dispelled, and that we should find ourselves nearer together by a frank interchange of thought on our differences, and that we should enable each other to arrive at more correct judgments. Some of our differences have been little more than the hasty methods of developments pursued by earnest men who were hardly treated with the consideration which they deserved. Time and thoughtfulness have placed them in new lights.

Why, then, we ask again, should not the representative men of American Methodism take advantage of the example furnished by the Church Congress? No other churches more clearly recognize the principle of church development and the wisdom of observing the presence of the Holy Spirit and the leadings of the divine Providence. Meeting on a common ground, to discuss the questions of the time on their merits, we should at least improve in Christian charity and Christian fellowship.

## The Great Prohibition Fight in Atlanta.

MR. EDITOR: I know you delight to chronicle all events of battle against the devil. We are now in the midst of a hard fight. The lovers of truth, honor, sobriety, virtue, morality, etc., on one side, and the lovers and doers of evil on the other: the cause of God against the devil in the shape of whisky. Every indication points to victory for us. Can we not sing glory to God on high when our fair city is redeemed from the red-eyed monster—a demon more powerful than all others. In fact, I might say, the father of all other evils. Only a few days await the marching of the forces for the onslaught. Our banner of pure white will be lifted on high on the morning of the twenty-fifth instant. It leads a host guided by Jehovah against a host, with a banner blacker than night, guided by the archfiend of damnation.

Who shall win? God is on our side. Who shall be against us? The prayers of the good people of this city ascend daily to the throne of mercy for deliverance from this curse of all curses. We have found one thing in the way of our meetings, and that is, there is no place in the city large enough to hold the crowds that gather to hear the grand speeches in behalf of our cause. We procure Sam Jones' big tent after his meeting closed in Birmingham, and with it the persons of the two Sams. Last night the tent was full to running over by about one thousand; so even that does not give us room enough.

The ladies are not only meeting daily to pray for the cause, but they attend our meetings and work side by side with their husbands, brothers, sons and friends. What a power! With God and the women for us need we fear? No; we go forth, feeling nothing, but work with songs triumphant swelling up in our throats. Every reader of the Advocate can help us by sending daily—yes, hourly prayers to God for our deliverance.

The presence of our two strong Sams is cheered to the echo. Let one of them show himself at a meeting, and everything must hold until the deafening sounds die away. A touching introduction was that by Mr. Campbell Wallace, a man known of all Georgians, the president of the State Railroad Commission, of Sam Small to a large meeting a few nights ago. After a member of each of the illustrious families of Jackson, Hill and Milledge had spoken Mr. Wallace led Sam Small out, and said: "About thirty years ago I superintended a small Sabbath-school. To that school a gray-headed grandfather used to lead his little grandson, who grew to manhood with a brilliant intellect, but who went down to the lowest plane of debauchery; but now I thank God have lived to see the day when I can introduce that boy and man as a devout servant of God and as a speaker against the power of whisky."

Knowing Sam Small as we do, and where he once was, but is now, there was not a dry eye in the house. How grandly and elegantly did he fight the demon of demons! Will not be a thanksgiving to us when we see the sun go down on a city redeemed?

In the terrible fire at Hazlehurst, which destroyed an entire block of buildings, we regret to learn that Sister Lindfeld, the widow of the late Dr. Lindfeld, was one of the sufferers. This is the third time she has been burned out of house and home. A cheerful note from her daughter, Miss Mattie, reports that most of their furniture was saved, and that they are not in need of assistance. They are heroic and self-sustaining, though tenderly appreciative of the loving messages and inquiries received.



—A great Methodist musical jubilee will be held in the Academy of Music, New York, December at half-past seven P. M. Harris will preside, and speeches will be delivered by Dr. J. M. Reel, C. B. Fisk, Dr. J. M. B. Bishop, C. H. Fowler and B. J. ...

Jackson, Tenn., 11:05 A. M.,  
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J. W. COLEMAN,  
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Christian Advocate.

Marriages.

**YOUNG-KENNARD**—At the residence of the bride's parents, October 29, 1885, by Rev. J. A. H. Jones, Mr. W. L. Young, of Lexington, Miss., and Miss Florence P. Kennard, of Port Gibson, Miss.

**DRAY-SINGULAR**—In the Methodist Church, at Thibodaux, Miss., November 11, 1885, by Rev. E. G. H. H. Dray, Mr. R. L. Drake, of Verona, Miss., to Miss Clara B. Singular, of West Point.

**WATKINS-ROBB**—At the residence of the bride's father, November 1, 1885, by Rev. H. R. Caldwell, Mr. O. F. Pittman to Miss Lizzie L. Robb.

**HUGG-LOTT**—At the residence of the bride's father, November 6, 1885, by Rev. H. R. Caldwell, Mr. R. M. Hugg, of Byram, Miss., to Miss Gussie A. Lott, of Spring Ridge, Miss.

Obituaries.

**WILLIAMS**—Sister Hannah E. Williams, daughter of Jacob and Elizabeth Williams, was born in Franklin county, Miss., November 27, 1799, and fell asleep in Jesus, Tuesday morning, October 6, 1885.

"Like the setting of a morning star," the light of her life melted imperceptibly into the effulgence of a glorious dawn, where the Sun of Righteousness forever "scattered night away." She embraced religion and joined the Methodist Church in her young womanhood. Her conversation throughout her life was marked by the truth of her profession. Not demonstrative in disposition, she was seldom heard to speak in religious meetings. But she often spoke to the young in loving tones of their religious interests. Her disposition was amiable without weakness. Grace refined her soul till she was eminently patient and even-tempered. Perhaps her most striking characteristic was her thoughtfulness for the comfort and welfare of others. Her doubts, grew out of her constancy in Bible reading. She studied and expounded the example of him who came "not to his ministers unto, but to minister." This was her heart and compass. So she passed "through peace to light."

At the age of forty-two she was happily united to Mr. Electus Williams, of Hamburg, Franklin county, Miss.,—"Uncle Lecky," as he was affectionately called in the neighborhood. (He preceded her many years to the heavenly inheritance, dying at a good old age.) She was his second wife, and he had children of his former marriage to be trained. This delicate office of step-mother she filled with wonderful fidelity. It is believed that in all this country there was not such another untroubled and practically faultless step-mother. She had no children of her own; but her "John C. Williams," tells me that he knew no difference in affection between her and an own mother. The grandchildren, who were all devotedly attached to her, could hardly be persuaded that she was not their real ancestor.

Her remains lie in the old homestead under care of this loving and attentive son, helping to train the rising generation, honored and beloved of all, till the Master bade her "come up higher."

Visiting her the day before her release, I found her calmly reposing on the great and precious promises. Her vital powers almost exhausted with age, for she was nearly eighty-six, and her mind was still strong enough to choose the hymn we should sing. Tears of grateful joy and hallowed adoration coursed down her face. Her heavenly smile and benediction will long be remembered by a loving pastor.

**BROOKS**—On the 5th of August, 1885, the shadow of death fell on the Christianized heart of that widely-known and well-beloved minister of Christ, Rev. Joseph H. Brooks, of the North Mississippi Conference, and his son, Thomas Tate Brooks, was called home.

Many hearts of loving friends were touched by the grief of that sudden loss. But thank God, "the sorrow not as those who have no hope."

Thomas Tate Brooks was born in the city of Memphis, April 23, 1853, during his father's pastorate at Asbury, now Herndon Street Church. He was baptized by Rev. Moses Brock.

When quite young, he professed religion and joined the Methodist Episcopal Church, South, at Sylvestria, near Holly Springs, Miss., at a meeting held by Rev. John Moss, then presiding elder on Holly Springs district.

He was attentive to duty, and enjoyed religion till his father left Sylvestria.

In a new community he formed acquaintances that led him first to neglect religious duty, then to the loss of religious enjoyment, and finally to a temporary withdrawal from the church. But prayer prevailed, and that noble trait, love of parents, was so strong that he could not be lured out of his parents' church. "The church our blessed Redeemer bought with his own precious blood."

More than three years ago he renewed his covenant with God, and onward lived a life of faith that gave the victory over death.

His trial was beautiful. What a crown of glory to his young manhood! I never saw his thoughtfulness to take every care and burden off of his father and mother surpassed. The spirit of our holy religion prevailed in his family life. Father, mother, sisters and brothers all felt the sweet influence, nor did visiting friends fail to feel its gentleness.

The family are gathering home. May heaven's choicest blessing still attend those who are following on.

W. P. HANTON.

**STUART**—Mrs. M. C. Stuart (nee Mayes) was born June 23, 1823, and died September 15, 1885. She was married January 17, 1839, to Ben. C. Stuart, who, less than a year ago, preceded her to the grave. Theirs was a long and happy life, over fifty years of which were in the Methodist Church, Wilkinson county, Miss. We may think of them as reunited forever. Seven sons and a daughter were the fruit of their union. Of this family of ten, father, mother, two sons and the daughter have been taken within two or three years. How grievously does death sometimes do its work! Five manly and Christian sons remain to mourn these heavy losses, but not as those without hope.

Mrs. Stuart was a devout Christian and, consequently, one of the best of mothers and wives. From her emanated an influence for good in the household—its strength and ornament. Amidst afflictions and reverses, the hours of loving ones clung to wife and mother as the angel that bound them to heaven. She died, an exceedingly happy and glorious death. Her earnest, far-reaching exhortations to the strong men (her sons) who stood by her bed and promised to meet her in heaven, will linger about their hearts as the fondest of memories. Her name is as sweet incense to children and grandchildren. Let God be praised and glorified.

THOS. W. BROWN.

**PARKER**—JAMES A. PARKER was born July 4, 1801, and died October 25, 1885.

Our young brother had been serious and thoughtful upon the subject of religion for several weeks previous to his death, and having been deeply impressed at a camp meeting held at Tabernacle in North Alabama Conference, where he witnessed wonderful displays of Divine power and the conversion of several of his associates, he determined to become a Christian. And about three weeks and a half before his death, under the preaching of the gospel of Christ, these serious impressions resulted in his conversion, and he at once took a decided stand upon the side of God by uniting with the Methodist Episcopal Church, South, and maintained his Christian integrity until God called him home.

There was not so much demonstration in his conversion, but the change wrought in his life witnessed the genuineness of his religion.

It was hard to see one so young die, and to witness his extreme suffering, yet all have the consolation that he is saved. The hand of Providence was in it all, and he has a wise purpose in the end, where the witnessing of God rest upon the mother and brother who have been left to weep the early departure of their loved one.

HESLER H. TUCKER.

**HOSBA**—Mrs. SARAH A. HOSBA, wife of Rev. O. F. Hosba, was born in Alabama, March 22, 1833. In her infancy her parents moved to Holmes county, Miss., of which she was a citizen the balance of her life. At the age of fifteen she professed religion and joined the Methodist Church at Emory, of which she continued a faithful, acceptable member to the day of her death. At the same altar in July, 1852, she was united in matrimony to the Rev. O. F. Hosba. At 4:15 o'clock of the afternoon of September 19, 1885, Sister Hosba died in peace, and before the sun went down her spirit was on its flight to the climes of life and immortality.

On Sunday, September 27, the writer preached Sister Hosba's funeral at Emory to a large sympathizing congregation.

Sister Hosba was the mother of twelve children, six on earth and six in heaven. As a loving Christian and the great desire of her heart, and to this end she labored earnestly while she lived on earth. Her husband says she was a steadfast, unmovable, always shining in the work of the Lord.

Sister Hosba seemed to have a premonition that her days were few on

earth. The day before she took her bed in her last illness, she said: "I feel that I shall not live to see the next frost," but added, "I am prepared for the change."

The gently influence left on the family yet cause her children to "rise up and call her blessed," her husband also, and praised her. A sweet remembrance is looked for by the family and friends on the shining shore. Her pastor,

G. W. BROWN.

**McSPADDEN**—SAMUEL N. McSPADDEN was a true man, in the strictest sense of that term; true to his family, his country and his God. True to his church, his pastor and his pastor's family. He was a good steward and trustee, and a liberal giver to the Lord. He was a comfort to his pastor, and a strong pillar to the church. He was transparent, frank and faithful.

Bro. McSpadden was a man of prayer, not eloquent in the common acceptance of the term, and yet he was eloquent in a theological and Biblical sense, because he was simple in words, pointed in position, sympathetically to tears, and full of faith in his Lord.

Bro. McSpadden was born in Willson county, Tenn., August 26, 1824; joined the Methodist Episcopal Church, South, at Opelousas, La., in 1877; was soundly converted to God at the time of his accession. He was a blessing to the church at Opelousas during his entire stay with them. He removed to Texas in search of health in 1883, and there died near Duck Hill Church, on the Lord's day, August 30, 1885. His funeral was largely attended, and his pastor, Rev. J. L. Alderson, said the last words over his mortal remains.

He leaves a devoted wife, some relations, a score of friends and the church to mourn his loss. We do not sorrow as those who have no hope. Our brother is in heaven.

T. J. BOUGH.

**WHEELER**—W. G. WHEELER, Clothing and Furnishing Goods, Successor in Wholesale to WHEELER & PIERSON, 56 Canal Street, NEW ORLEANS. Stoves, Grates, House-furnishing Hardware. IRON and SLATE MANTLES. GALVANIZED IRON CORNICES. Ornamental Work. GALVANIZED IRON & TIN ROOFING. GUTTER WORK OF ALL DESCRIPTION. I am prepared to contract for work in the above line in City or Country. The best stove in the market is the Celebrated CHAMPION MONITOR. I have stoves varying in prices from \$10 to \$100. J. H. CAMPBELL, 101 CAMP ST., NEW ORLEANS, LA.

**WOODEN WARE, PAPER GLASSWARE, Hardware, Stoneware, Tin, Cordage.** Ammunition, Hammocks, Buss Balls & Bats, Ice Cream Freezers, Bath Tubs, Oil Stoves, Baskets, all kinds, Soap, Stationery, Extractions, Water Coolers, Fishing Tackle, Whips, etc., etc. Holman's Earthenware Cooking Crocks. Send for new catalogue.

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**OFFICE OF TUGBOATS,** Elmer E. Wood, Charlie Wood, W. M. Wood, Mamie Wood, Will H. Wood.

**THE "IVORY"** is a Laundry Soap, with all the qualities of a choice Toilet Soap, and is 44-100 per cent. pure. Ladies will find this Soap especially adapted for washing laces, infants' clothing, silk hose, cleaning gloves and all articles of fine texture and delicate color, and for the varied uses about the house that daily require the use of soap that is above the ordinary in quality.

For the Bath, Toilet or Nursery, it is preferred to most of the Soaps sold for toilet use, being purer and much more pleasant and effective, and possessing all the desirable properties of the finest unadulterated White Castile Soap. The Ivory Soap will "float." The cakes are so shaped that they may be used either for general purposes, or divided into two perfectly formed cakes, of convenient size for toilet use.

The price, compared to the quality and the size of the cakes, makes it the cheapest Soap for everybody and every want. Try it. Soap for everybody and every want. Try it. SOLD EVERYWHERE.

**CLARK**—JULIA, daughter of J. H. and Fannie Clark, died of black jaundice, September 23, 1885, aged twelve years, four months and nine days.

Thus passed away this most loving child. Too delicate for earth, she was transplanted by the Master to a fairer clime. At an early age she evinced a pious spirit, and when only ten years old, joined the Methodist Church. Fearing her tender years rendered her incapable of comprehending the grave responsibilities she was about to assume, her parents interrogated her, concerning the step she wished to take. Unflinchingly came the answers to their questions, till all doubts were dispelled, and she was allowed to enlist under the Saviour's banner, "because she loved him."

Her devotion to her parents was beyond the common range, though other children, solitudes and loving, were ready to stand any and every kind of greeting was ever the first to await the father on his home coming. Her hands were the first to lend him willing assistance, and, as if unable to restrain a loving impulse, she would often stand near soothing him with fond caresses, as he rested in quiet converse with the family.

When the mother worked, Julia delighted in assisting with knitting or sewing, never better pleased than when knowing she helped the sewing fingers that had worked so long for others.

During the brief but severe illness that tore her from the bosom of a devoted family, she evinced the same courage she had shown in every undertaking of her child life. No clouds of unconsciousness obscured the calm mind, and on the approach of the dread messenger, the father asked, "My child, are you ready to meet Jesus?" and the willing lips said, "Yes, sir."

"Have you no fear of death?" he said; and, as if intending to express only a regret at leaving the dear ones, her little arms stole lovingly around him, and as firmly as before, she answered: "No, sir."

With the dawning of a new day, the gentle spirit took its flight to a better world. And now, bereaved parents, and you, devoted sisters and brothers, that sweet greeting awaits you at the "golden gates" up yonder. May you, when called upon, be able to answer, "Ready."

A FRIEND.

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## Weekly Market Review.

(For Week Ending November 24, 1885.)

## COTTON.

Low ordinary	6 3-16 @
Ordinary	7 3-16
Good ordinary	8 1-16
Low middling	8 1-16
Middling	9 1-16
Good middling	10 1-16
Middling fair	10 1-16
Fair	10 1-16
Galveston middling	9 1-16
Mobile middling	8 1-16
St. Louis middling	8

## SUGAR.

Inferior	32	32
Common	44	44
Good common	44	44
Fair	44	44
Good fair	44	44
Fully fair	44	44
Prime	44	44
Strictly Prime	44	44
Choice	44	44
Secundo	44	44
Yellow clarified	5 13-16	5 13-16
Gray clarified	5 13-16	5 13-16
Choice whites	6 1-16	6 1-16
Granulated	6 1-16	6 1-16

## MOLASSES.

Syrup	26	38
Fair	26	38
Strictly Prime	41	42
Choice	41	42
Fancy	41	42

## RICE.

Fancy	42	51
Choice	42	51
Good	42	51
Fair	42	51
Ordinary	42	51
Common	42	51
No. 2	42	51
Rough	2 00	2 40

## FLOUR.

Minnesota bakers	5 00	—
Minnesota patents	5 00	6 00
Extra fancy	5 25	6 50
Winter wheat patents	6 10	6 25
Choice	4 85	4 85
Fancy	6 05	6 15
Extra Fancy	6 35	6 45

## CORN PRODUCTS.

Corn meal	3 00	8 10
Coru meal	2 30	2 35
Grits	3 10	—
Hominy	3 25	—

## GRAIN, ETC.

CORN:		
White	47	49
Yellow	47	49
Mixed	47	49
OATS:		
Western	37 1/2	38
Texas rust-proof	—	39
BRAN:		
W. C. W.	57 1/2	10
HAY:		
Choice	19 00	20 00
Prime	17 00	18 00

## PROVISIONS.

PORE:		
Mess	9 62 1/2	—
Prime mess	9 00	—
Rumps	8 75	—
BACON:		
Fancy breakfast	9	9 1/2
Shoulders	6 1	—
Sides, clear	6 1	—
Sides, clear rib	6 1	—
HAMS:		
Sugar-cured	10 1/2	11 1/2
DRY SALT MEAT:		
Shoulders	4	35
Sides, clear	—	51
Sides, clear rib	—	51

## FISH.

MAKRELL:		
Extra No. 1, in bbls.	18 00	—
Half bbls.	9 50	—
No. 1, in bbls.	9 50	—
Half bbls.	5 10	—
No. 2, in bbls.	7 75	—
Half bbls.	4 25	—

## GROCERIES.

COFFEE:		
Rob. choice	94	114
Corvora, choice	12	13
Java, choice	22	23
BUTTER:		
Western dairy	15	16
New York dairy	15	16
COUNTRY:		
Choice	64	62
Fair	50	50
OLDS:		
Coal, cases	17	—
Coal, bbls.	31	—
Cotton seed	31	—
Lard	61	—

## VEGETABLES.

CABBAGES:		
Western, per crate	—	—
Chicago, per 100	—	11 00
POTATOES:		
Louisiana	1 35	1 00
Western	—	—
KROUT:		
5 bbl.	5 50	6 00
ONIONS:		
Louisiana	—	—
Western	2 50	—

## BALING STUFFS.

BAGGING:		
11 lb.	104	—
2 lb.	114	—
BALING TWINE:		
1 lb.	15	—
TIES:		
1 bundle	1 25	—

## SUNDRIES.

POULTRY:		
Chickens, Western	40	4 50
Young	1 50	3 00
Chickens, South'n	3 00	3 25
Young	1 75	2 25
Turkeys, Southern	9 00	12 00
EGGS:		
Western	20	22
Southern	21	22
Wool:		
Lake	21	21 1/2
Louisiana	21	21 1/2
Burry	10	11
HIDES:		
Green salted	8	—
Dry salted	11	—
STAVES:		
Oak, legs	—	—
Oak, barrels	75 00	—
Oak, clare	100 00	110 00
Oak, hoghead	130 00	135 00
Hoop Poles:		
Hoghead	50 00	—
Barrels	24 00	—
Half barrels	—	—
FERTILIZERS:		
Cotton seed	—	10 00
Meal	—	22 50
Pure ground bone	42 00	—
Muriatic acid	2	6
Sulphuric acid	2	4
Bone black	—	—

## NEWS OF THE WEEK.

## DOMESTIC.

BOSTON, Nov. 18.—At yesterday's session the National Grange of the Patrons of Husbandry elected the following officers for the ensuing two years: Hon. P. Darden, worthy master; J. C. Draper, of Worcester, overseer of the grange; Mortimer Whitehead, of New Jersey, lecturer; A. J. Rose, of Texas, chaplain; J. E. Hall, of West Virginia, steward; W. H. Stenson, of New Hampshire, assistant steward; F. M. McShirley, of Washington, D. C., secretary; Henry Tompkins, of Delaware, gate keeper; Mrs. Kate Darden, of Mississippi, pomona; Mrs. S. H. Neal, of Kentucky; Mrs. J. S. Jos. C. Draper, of Massachusetts; lady assistant steward, Mrs. E. M. Lipscomb, of South Carolina.

RAYVILLE, La., Nov. 18.—The election held yesterday in Richland parish to determine whether or not spirituous liquors shall be sold in the parish during the ensuing year has resulted in a majority of 316 for license.

PHILADELPHIA, Nov. 18.—An explosion of a tank of oil at the Philadelphia Lubricating Company Works, at the foot of Moore street, this morning resulted in the death of a man and the probable death of a boy, the seriously injuring of four others and the partial destruction of the establishment.

ST. PAUL, Minn., Nov. 18.—A Helena (M. T.) special to the Pioneer Press says: James Dempsey reached this city to-day from Fort McJinnis, and tells a painful story of his two companions being devoured by wolves while on their way across the mountains. Dempsey says he climbed a tree and saw his companions torn to pieces and devoured.

NEW YORK, Nov. 19.—At the meeting of the Medical-Legal Society last night various speakers held that cocaine is a poison and should be so labeled and sold. Prof. Doremus knew a woman who was poisoned to death by cocaine used on an aching tooth.

GALVESTON, Nov. 19.—Contributions continue to flow for the relief of the fire sufferers. The total amount subscribed thus far reaches \$85,500, of which \$71,500 has been received. The relief committee reports it has relieved 687 applicants, representing 2500 persons.

ATLANTA, Ga., Nov. 19.—An anti-prohibition meeting was held at the courthouse here to-night. The speakers were of the effect that the adoption of prohibition here would not improve the morals of Atlanta, but imperil its material prosperity.

HELENA, Ark., Nov. 19.—Last night at about 10 o'clock the citizens of Helena were aroused by what many of them at first thought to be a very heavy rain storm, but on looking out they were surprised to see a clear sky, filled with what appeared to be snow flakes, and not rain, that was pattering with such force against the roofs and windows of the houses. Investigation proved that the air was filled with (to this locality) an unusual and novel sight. It was that of almost gray space in the air being filled with gray specks. Citizens who have seen the dreaded pest sweep down and consume whole fields in Kansas say that in numbers the violation last night exceeds anything ever seen in that country tenfold. They were passing from east to west. Great numbers of the birds appeared to be flying against buildings and other obstructions, as they were flying very low, and this morning porters and clerks had to shovel them off the sidewalks into the streets. They are the genuine Kansas grasshoppers.

DENTON, Texas, Nov. 20.—Fifteen tramps, confined in the jail for refusing to work, were waited upon last night by a mob of unknown men, who overpowered the guards. The tramps were well laid, and then told them to "git." They got, and not a tramp has been seen in Denton to-day, and no more are expected this season.

ATLANTA, Ga., Nov. 20.—Ex-Congressman W. H. Felton, of Barlow, addressed 8000 Prohibitionists in the Gospel Tent to-night. He spoke for an hour, and kindled the wildest enthusiasm. Women shouted, jumped upon the seats and waved their handkerchiefs, and men tore off their anti-prohibition badges and rushed upon the platform, shook the orator's hand and declared for prohibition. There were 3000 negroes in the audience. The look in the face of the dry law sweep the field next Wednesday, though the anti are betting two to one that they will win by controlling the negro vote at the polls. At present the great majority of the negroes are for the Dry ticket.

NASHVILLE, Tenn., Nov. 21.—The Vanderbilt University has received a handsome donation from Wm. H. Vanderbilt, of New York. The latest gift, the amount of which is not known, will, it is understood, be used in adding several thousand volumes to the library. The university has recently received many contributions of books, and with the addition of those to be secured through the generosity of Mr. Vanderbilt, the institution will soon have one of the finest libraries in the South.

CHATTANOOGA, Tenn., Nov. 22.—The Colored Orphans' Home in this city was totally destroyed by fire this morning. The children, fifty-four in number, were at breakfast when the fire was discovered. It had many considerable leaps and was rapidly enveloping the entire building. The matron and her assistant, by rare presence of mind and perfect discipline, prevented a panic among the terrified children and marched them from the building without a single accident. All the clothing and nearly all the furniture was burned, and the buildings are now a heap of ruins. The children were taken temporarily to the city hospital building, where they will remain until better quarters are obtained. The benevolent citizens are supplying them with clothes and provisions. One Home was established by a benevolent lady from Massachusetts out of her own means and with the assistance in the North, and when the buildings were destroyed there were sixty-five inmates, eleven of whom were away at the time of the fire. It is the only colored orphan's home in this section of the South. It will be rebuilt on an enlarged scale.

NEW YORK, Nov. 23.—A fire which broke out on the third floor of the five-story tenement, 404 East Sixty-four street, early this morning, was the signal for an agonizing scene of terror and death. About \$100,000 damage was done to the building and the property of tenants. There had been some hair escapes, and two women with their children were reported to have been slightly burned, but the firemen were not prepared to find a whole family smothered to death. In the rear room, on the top floor of No. 404, they came

upon Mary Tealka, a widow forty years old, and her children, Mary, aged six, and Annie, aged six years, lying dead. It was three hours after the outbreak when this discovery was made, but no other bodies had been discovered up to 8 o'clock this morning.

KEY WEST, Florida, Nov. 23.—The steamer Rio Grande, from Galveston, has arrived here with the cotton in the forward lower compartment hold on fire. The fire is making headway. The compartment is being flooded by means of steam pumps and fire engines.

GALVESTON, Nov. 23.—The steamer Rio Grande, which arrived at Key West this evening with her cargo on fire, cleared from this port last Friday. She is an iron-built screw steamer, 2048 tons burden, and carried 4000 bales of cotton and a general cargo of other merchandise. Her cargo was valued at \$250,000 and is insured chiefly in foreign companies for about \$220,000. Her cotton was largely consigned to English firms. The vessel is valued at \$300,000. The Mallory Line has been unfortunate, having lost four other steamers since 1882, two of them going down with all on board.

## FOREIGN.

BELOHABE, Nov. 17.—The Serbian division marching on Widdin, gave battle to the Bulgarians near Widdin, and inflicted upon them a crushing defeat. The loss was heavy on both sides. The Servians captured 1000 prisoners.

LONDON, Nov. 18.—Official Serbian reports say: On King Milan's arrival in Belgrade he was welcomed by the inhabitants as the "liberator." The Servians have met with enthusiastic receptions at every place in Bulgaria. The people have made many complaints against the Bulgarian administration, especially against its tribunals.

M. Bright, speaking at Birmingham last night, said he thought this day of great and powerful estates were passing away. He favored a wide distribution of land, abolition of the game law and more equal taxation.

MONTREAL, Nov. 19.—There were from 7000 to 10,000 persons present at the final meeting of the Relief Committee to-night. L. O. Davis presided. Resolutions were passed condemning the government for the execution of Riel.

PARIS, Nov. 19.—M. de Lesseps celebrated his eightieth birthday to-day. He received many presents. All the foreign ambassadors and prominent persons in Paris visited him and paid him their respects, and ex-Emperors of Egypt and Khedive of Egypt telegraphed their congratulations. M. de Lesseps is confident that he will live through the Panama Canal. He has not yet fixed the date of his departure for Panama to inspect the work on the canal, but says he will start soon.

SHANGHAI, Nov. 19.—The relations between France and China are still strained. The Chinese government is delaying the completion of a commercial treaty with France.

BELOHABE, Nov. 19.—To-day's dispatches from the front are adverse to the Servians. Gen. Meskovitch failed in his attempt to capture Slavin and was unable to join the forces to Slavin and Sofia.

LONDON, Nov. 20.—Dispatches received here state that the Servians have become dispirited over the recent reverses. The Bulgarians, on the other hand, have been aroused to the highest pitch of enthusiasm by the example of Prince Alexander and his victories. They have gradually driven back the Servian advance line until the Bulgarian forward line of entrenchments is within a mile of Dragoman village. In the fighting of yesterday the Servians lost 800 men killed and wounded.

CONSTANTINOPLE, Nov. 22.—The Balkan Conference has drafted a final protocol, which embodies the decisions, and declaring that the restoration of the status quo ante is equally binding upon Serbia and Bulgaria. It is reported that if King Milan refuses immediate peace under the terms of the conference he will be declared an enemy to the peace of Europe, and that the signatory powers will enforce his deposition.

BELOHABE, Nov. 23.—King Milan was forced to retreat by the failure of the commissariat service. He will remain on the defensive at the frontier until the arrival of Gen. Lesbabin's division and the rest of the reserves.

LONDON, Nov. 23.—A dispatch from Belgrade says: The Servians have evacuated all the positions hitherto occupied by them in the hands of the Bulgarians. The Servians are still retreating. It is stated that Bulgarian cavalry has occupied Zaribrod.

Advices from Zaribrod state that the weather there is terribly severe, and that the roads are blocked with snow. The roads across the mountains are impassable.

## MISCELLANEOUS.

## ROCK BOTTOM!

## Our Clubbing Arrangement 1886.

We offer the following club rates to take effect after December 1, 1885. Cash in full to accompany all orders.		
The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:		
	Publisher's price.	Our price.
Southern Cultivator	\$5 00	\$2 70
Daily Picayune—12 mos.	14 00	13 00
Weekly	7 00	6 50
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Harpers Magazine	5 00	4 75
Weekly	6 00	4 75
Bazar	5 00	4 75
Young People	4 00	3 80
Democrat's Magazine	4 00	3 55
Send cash in full with all orders.		
Carver & Jamieson.		

## Quarterly Conferences.

## ALABAMA CONFERENCE.

RUFULA DIST.—FOURTH ROUND.	
Enon and Midway, at Enon	Oct. 10, 11
Enon circuit, at Spring Hill	11, 12
Skipperville circuit, at Pleasant Ridge	24, 25
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1

GREENSBORO DIST.—FOURTH ROUND.	
Greensboro station, at Belhel	Sept. 20, 21
Cuba circuit, at York	22, 23
Havana circuit, at Havana	24, 25
Livingston and Ruwa, at Livingston	26, 27
Belmont circuit, at Wesley Chapel	31, Nov. 1
Gainesville circuit, at Gainesville	1, 2
Belmont circuit, at Wesley Chapel	31, Nov. 1
Chocoma circuit, at Chocoma	1, 2
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1

PENSACOLA DIST.—FOURTH ROUND.	
Powhatan, at Byrnesville	Sept. 19, 20
Enon circuit, at Enon	31, Nov. 1
Douglasville, at Camp Ground	Oct. 3, 4
Milton station	10, 11
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1

MOBILE DIST.—FOURTH ROUND.	
Franklin Street Church	Oct. 3, 4
St. Francis Street Church	10, 11
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
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Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1

## LOUISIANA CONFERENCE.

NEW ORLEANS DIST.—FOURTH ROUND.	
Gros Terre and Paine River, at Harmony	Oct. 24, 25
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
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Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1

SHREVEPORT DIST.—FOURTH ROUND.	
Shreveport, at Shreveport	Oct. 3, 4
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
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Enon circuit, at Enon	31, Nov. 1

HOMER DIST.—FOURTH ROUND.	
Vernon circuit, at Oak Ridge C. Ground	Oct. 17, 18
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
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Enon circuit, at Enon	31, Nov. 1

OPELOUSAS DIST.—FOURTH ROUND.	
Bulphur Mine	Oct. 3, 4
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
Enon circuit, at Enon	31, Nov. 1
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# Christian Advocate.

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THIRTY-FIVE.

BY N. P. WILLIS.

O, weary heart! 'thou'rt half-way home!  
We stand on life's meridian height—  
As far from childhood's morning come,  
As to the grave's forgetful night.  
Give youth and hope a parting tear—  
Look onward with a placid brow—  
Hope promised light to living here,  
And reason takes the guidance now.  
One backward look—the last—the last!  
One silent tear—for youth is passed!

Who goes with hope and passion back?  
Who comes with me and memory on?  
To look the downward track—  
Joy's music hushed—hope's rose is gone!  
Farewell, and her gliding troop  
Farewell, without a sigh or tear!  
But heart gives way, and spirit drops,  
To think that love may leave us here!  
But we no longer when youth has gone!  
Midway to death and life and love!

Let stay—'tis 'twere a twilight star  
That sends its thread across the wave,  
Lead down a path beyond the grave!  
And now—bless God! His golden line  
Comes over—and lights my shadowy way—  
And shows the dear hand clasped in mine!  
But, hark! what those sweet voices say:  
"The better land is in sight."  
And, by its clustering light,  
All love from life's midway is driven,  
Save her whose clasped hand will bring thee on to  
heaven!"

Recapitulation—No. 4.

BY REV. V. J. ALLEN, D. D.

ONE HUNDRED AND FIFTY MISSION-  
ARIES FOR CHINA.

(We turn in confidence to the history of Christendom for a solution of this history of China, via closing sentence in our last communication, No. 3.)

We have already referred to the Roman-like achievements of the Chinese; their extensive conquests; their reduction of barbarous tribes and unification of the whole under one intelligent, non-aggressive, peace-loving government, etc., as constituting a preparation for the operation of the missionary enterprises, which finds its parallel only in the similar preparation with which Christianity was introduced into the world. Indeed, with a simple change of names, what Fröde has said of Rome is equally applicable to this day to China: "But the life which is to endure grows slowly; and as the soil must be prepared before the wheat can be sown, so before the kingdom of heaven could throw up its shoots, there was needed a kingdom of this world where the nations were neither torn in pieces by violence nor were rushing after false ideals and spurious ambitions. Such a kingdom was the empire of the Caesars—a kingdom where peaceful men could work, think and speak as they please, and travel freely among provinces ruled for the most part by Gallios, who protected life and property and forbade fanatics to tear each other in pieces for their religious opinions. 'It is not lawful for us to put any man to death,' was the complaint of the Jewish priests to the Roman governor. Had Europe and Asia been covered with independent nations, each with a local religion represented in its ruling powers, Christianity must have been stifled in its cradle. If St. Paul had escaped the Sanhedrin at Jerusalem, he would have been torn to pieces by the silvermiths at Ephesus. The appeal to Caesar's judgment seat was the shield of his mission and alone made possible his success."

The above quotation is a long one; but is justified by its appositeness to

the case in hand, and the need that exists for a better knowledge and appreciation of China as the mission field of the world. But there is still another element, rather intellectual than political, that enters into and immensely embraces the quality and extent of this great imperial preparation on the part of China, to-wit: The wide-spread influence of Confucianism. But just as in the case of the great political achievements of the Chinese, so here, but few have ever bestowed a moment's thought on this fact considered in its relation to the missionary enterprise, and so, no doubt, the idea of its constituting an element of preparation will be deprecated rather than approved by the many. However that may be, the fact that Confucianism is co-extensive with the empire sits in every seat of authority from the throne down the slenderest slat-stool in the humblest of village schools, and comprises a system of intelligence which controls all the sources of knowledge, the schools, the literature and learning and thought of the land is enough when considered in the light of the immediate future to entitle it to a place with the former. But that is not all, for its influence, though of a somewhat negative kind, has been almost as extensive in the realm of spiritual ideas as in the schools of literature, morals and government. As a system it is most generally spoken of as atheistic, and we have used that term in this series of letters; but properly speaking it is only a mild kind of agnosticism, having none of the characteristics of a vicious destructive atheism. Not knowing, it simply ignores; and if not called agnostics its adherents would most probably be best described as simply ignorists, and, therefore, to be allied with the "brute and irrational barbarians" who may be supposed rather to ignore the being of God than to deny it, preferably to being confounded with the adherents of that "terrible system, that leaves nothing above to excite awe, nor around us to awaken tenderness."

Commanding the whole field intellectually and in a sense discouraging all religion by simply ignoring the unknown and worshipping only the three visible sources of existence, heaven, earth and ancestors, it has well nigh paralyzed and suspended the faith of the nation, which in consequence cannot be said to have any intellectual or intelligent, positive, religious opinions, unless a sort of ideal pantheism, which the first breath of natural philosophy would sweep away, may be so termed.

Here, then, we have a state of preparation for the introduction and diffusion of Christianity, comprising, politically, an extent of territory, intellectually a medium of languages and letters, and spiritually, a suspension of faith or general despondency of religion, not exceeded in the better known history of the Roman empire in the days of the apostles, and which, taken together with the other great facts previously mentioned, constitutes China a mission field at once the largest, best prepared and most accessible in the world. And believing, as we have already said, that this condition of things is anticipatory, a dumb agony of coming events, we now turn in confidence to the history of Christendom for a solution of this history of China. But before calling for the agents there are yet two other points of inestimable value in this connection: 1. Some explanation of the facts heretofore presented and involved in this history of China, a solution of which is sought at the hands of Christendom, and (2) some evidence of the capacity, fitness and disposition of Christendom, hitherto always taken for granted, but never proven, to meet the demands so confidently made upon it. And as these two points may be satisfied in one inquiry we now propose to call attention to the philosophy of this history of China and contrast with it the fundamental principles underlying the growth and development of the history of Christendom. That the Chinese are a numerous and great people; that they have elaborated a wonderful civilization, achieved a conspicuous and prolonged history, etc., are facts sufficiently established to pass unchallenged. But how it

has come about that these should present so many points in striking opposition and contrast with Christendom, points so invested and at variance with all our preconceived notions, is a question that has given rise to no little speculation and inquiry. To our minds, however, there can be but one answer that is fundamental, to-wit: The absence of revelation. Then history and civilization are unmixed human productions. The human element, alone and unassisted, is manifest everywhere. In religion they have obeyed the instincts common to universal humanity in seeking out an object of worship; but their feeble conceptions have not raised them above themselves. Everywhere the human touches the human, and as vines in the absence of suitable trunks and supports twine about one another and topple over and perish in untruthfulness, so is it here, where idolatry a purely human invention, is the only and perishable support of undying souls. Even Confucius has been idealized by his followers, the ignorists, who, though looking with contempt on the ordinary systems and forms of idolatry, have erected altars to him as the embodiment of the human element in their civilization. While in the person of the emperor, who affects to reward or punish, promote or degrade the popular gods (idols) at his pleasure, the human element attains its highest expression. He makes and un-makes the gods of his people—using this authority simply as a device of government. But with all this the errors of the unseen world—death and the future state, the evils of life, fought with disaster and misfortune, and vain imaginations, filled with fears of devils, ghosts of dead men and shades and apparitions, still oppress them sore amid their darkness and helplessness. Such is the religious condition of the country, and it may well be doubted whether the unaided human mind, at its best estate, is capable of achieving results any different or any better. This experiment would seem to be exhaustive. As to their civilization one word will suffice to describe it, great as it is in comparison with what has been achieved by other heathen nations. It is superficial, wanting alike in intellectual grasp and in sight and in the more subtle force and energy of the spiritual. Everything indicates the presence of limits, a subjection of the human mind to restraints. The rudiments of all possibilities are present, but the power to develop is wanting. There is no impulse; no inspiration; no progress, and life has become a fixed and barren sound, a mere monotony of toil, weary and heavy laden. But vain as has been the help of man, there is yet hope for China. Thanks be to God! And as the dumb and silent unconscious earth, smitten with drought, yearns on every split and crack and fissure of its parched and thirsty surface towards heaven for rain, so China, exhausted, helpless, human, however unconscious and unarticulate her appeal, yearns toward Christendom for relief and help. And help will come. For he who covereth the heaven with clouds, who prepareth rain for the earth, hath laid help upon one that is mighty. Help, that is the fundamental idea of Christendom, its active principles, the reason and justification of its existence. Of old the oracles of God were committed to the Jews. In that was their advantage. But in the latter days both the oracles and the gospel are the heritage of Christendom. To Christendom, therefore, must the ends of the earth look. Emmanuel is identified with Christendom. God with us, God in Christ revealing the world unto himself, God working in us to will and to do of his good pleasure, constitute Christendom the embodiment and source of Divine help, help for soul, help for mind, help for body, help universal, for the whole man, for the whole world. The history of Christendom is the history of help. God's purpose in Christ Jesus unfolding, enlarging, extending. And what is the civilization of Christendom but the achievements of this divine principle? And whence the forces still at work enlarging the bounds of knowledge, recovering to man his

lost dominion in the realm of nature and uplifting and bettering his estate? Ask China her history, her civilization! They are the products of the gospel, another name for this Divine help, for "it alone has seized this principle in all its force and applied it in all its extent. In a word it alone has thoroughly discovered and fully satisfied the wants of human nature." The gospel, then, is the help for which China yearns, though unconsciously, and it alone has the capacity, the fitness and disposition to satisfy her wants, and thus solve and complete her long history.

(To be continued.)

A Pastor's Recreation.

MR. EDITOR: To a pastor who has his hands, head and heart so full as to render a voluntary absence from his charge inadmissible, a providential recreation is hailed with pleasure. Such was the experience of your correspondent when summoned to Chattanooga, on November 4, to perform a marriage ceremony for the only daughter of his only brother. The route was over the V. and M. and the A. G. S. railroads. On the latter road the first experience was had in a Mann Bondoir Car, and the experience was by no means satisfactory, whether it was the roughness of the road or the construction of the sleeping car, something gave me the same experience of him who said:

"Macbeth doth murder sleep, the innocent sleep;  
Sleep that knits up the ravel'd sleeve of care."

According to my testing of the two I should give the preference for comfort to the Pullman Sleeper over the Mann Bondoir. In the latter you lie across the road, so that your head or feet are elevated according as the curve in the road happens to make the lower side of the track on the one side or the other; while in the former you lie up and down the road and are independent of inequalities.

Chattanooga wears an air of thrift and progress, which is really refreshing to a citizen of a quiet, inactive town in the farther South. New buildings are going up in every quarter and the city limits are extending in each direction. The tasteful and elegant Centenary Church was projected by the Southern Methodist and completed, at a cost of over \$40,000, in less than one year after it was begun. It stands now as a monument to the liberality and piety of the people and to their energy and enterprise as well. It was greatly in their favor that their old church lot and building were in the very heart of the business portion of the town and were sold for a price nearly sufficient to secure a lot in a more eligible quarter and to construct upon it the present imposing edifice. The courteous pastor, Rev. G. C. Rankin, took great pleasure in stating that in the opinion of one high in authority at Nashville the Centenary Church was in many respects superior to the beautiful McKendree.

Lookout Mountain was equal to the description I had heard of it, even though it was quite a glowing one. You missed the ice-cold summits and the clear blue lakes, for which alpine scenery is celebrated. But there, towering well up above the elevated horizon, was the sharply defined profile of the distant heights, which brought under one range of vision portions of five different States. Over these is Missionary Ridge, lying up against the sky, as peacefully as if it never had witnessed the scenes of blood and strife which were enacted upon it on November 29, 1863. The town of Chattanooga lay stretched out underneath you with every spire, every factory and every dwelling plainly visible. Very distinctly traced in the famous Moccasin bend in the Tennessee river, showing the heel, the toe and the leg in proportions that seemed quite natural.

On returning, we stepped over one day at Birmingham to hear the renowned Sam Jones. The morning was raw and misty, yet quite a number gathered under the great gospel tent, capable of seating 5,000 people. Promptly on time the great evangelist appeared upon the platform. He is of a light, wiry form, black hair and an eye that flashes through you like a dart. Looking

up at the tent, he said: "No doubt the flapping of this tent gives many of you uneasiness. I can safely assure you that there is no danger of its falling. But suppose it should fall and kill you, there is no better time to die than now. Indeed, you might have more notoriety from dying in a gospel tent than in any other way. True, they might get your name spelled wrong; but I'll promise you that I will do the best I can to have it right." He then read his text, "Whosoever is born of God doth not commit sin; for his seed remaineth in him and he can not sin because he is born of God." There followed nearly an hour of practical, yet discriminating, exegesis, of mirth-provoking humor, of scathing denunciation of sin, of occasional brilliant periods of eloquence and of dramatic pathos. I give you a few samples. He said: Scripture in its construction is greatly in accordance with the experience of the person. Once this passage to him was like a two-edged sword, but afterwards it became full of comfort. "Can not sin" did not mean a physical, but a moral impossibility. If you were to know a man noted all his life for honesty, you would say that man can not steal; or, one who had never in a long life swerved from truth, you would say he can not lie; so one born of God can not sin as long as he is true to the spirit within him. "He that is born of God," the son of a King. Take a young man of good family and he will be ashamed to go far wrong. "I don't go much on aristocratic stock, Bourbon blood, as they call it. I never saw a boy who was always bragging on his father that it didn't turn out that that was all he had to brag on." "I don't go much on people who are sensitive to criticism." A horse with unsound spots on him will kick if he sees you coming near him with a currycomb. A currycomb is mighty rough on unsound spots. Some sisters are always getting their feelings hurt; they are always a-doctoring them, giving them Simmons' Liver Regulator and one thing and another. A sensitive preacher is like a wax doll, every time you put your finger on it you make an impression. Sure enough preachers are like India rubber. Lord, give us more India-rubber preachers. "Whenever I see a woman turning up her nose at me and saying, 'The vulgar fellow,' I just feel like saying, 'Look here, old girl, the devil has got a mortgage on that nose and he is going to foreclose it before long.'" "I overhauled my life four years ago, and found that I had quit all the sins I wanted to, but was still hanging on to some I didn't want to quit. Now, some of you don't want to quit cards, whisky and progressive euchre. I had intended never to dignify progressive euchre by mentioning it in the pulpit; but as I have, I will tell you that I have no more respect for a church member who plays progressive euchre than I have for the meanest negro in the chain gang. Wonder you don't let your feelings hurt you and get up and rack out."

He had an experience meeting in the afternoon. He said, "Now I want you to speak just about ten words; if you spin it out, we'll sing you down." Large numbers gave an experience. I kept an account of the last ten minutes and twenty-nine spoke. Many experiences were like this: "I ought to be the most grateful man in the world. When Mr. Jones came here I was a miserable drunkard. Now I have been converted, and by the grace of God I will serve him as long as I live." At the night service one hundred and forty gave him their hands in a solemn pledge that they were going to join the church at the first opportunity. Under the influence of his preaching upon the desecration of the Sabbath, the town council of Birmingham passed an ordinance closing all business houses on the Sabbath day.

As I sat and listened to the wonderful man, sometimes laughing, then weeping, then thrilling with his burning periods, I decided that his great power was due to three things: 1. His intense earnestness. He spoke and acted just as if he saw hell yawning beneath and sinners falling into it; 2. His utter self-abnegation. He impressed you that he

had no more thought of self, or of what people were thinking of him, than of the wind that was blowing; 3. And, mainly, the manifest presence and influence of the Holy Spirit. No other power could have thus swayed that vast throng.

He gave me a positive promise that he would visit Jackson, Miss., early next spring and give us a benefit.

C. G. ANDREWS.

The Central Mexican Mission and the Change of Name.

I have been requested to give an expression on the subject of the change of church name as related to our mission work. It is my opinion there is no necessity here for a change, nor would a change be any benefit to our mission. The forty-five native preachers appointed at our last annual meeting to their several districts, stations and circuits, testify that no other Protestant Church has gained a stronger hold on the Mexican people than the Methodist Episcopal Church, South, and I do not believe one of these preachers would vote for a change of church name. Under its banner, as it now waves, we have fought our battles and won our victories in this field. Its success and influence in the country are as great, and its history and prospects as bright, as any of its sister churches. If only let alone in this respect, and duly encouraged by the mother church with the means necessary for its work, it will show not only stability in acquisitions made, but a constant growth in numbers and spiritual power that will gladden the hearts of all who have given it the support of their prayers and money.

In this connection I make mention of a kindred subject which may interest your readers. A suggestion was made to the writer of this, in New York, last winter, by a person high in position in the Methodist Episcopal Church: "Why can we not unite our two missions in Mexico, where we occupy the same field? We could turn over to you our work in that country," etc. I repeat this suggestion for what it may be worth now or in the future. Certainly the Southern Methodist Church could well afford to accept such a proposition should it ever be presented for action. Great economy in men and means would be secured by such a union, and a fresh, forward impulse given to the cause.

W. M. PATTERSON.

CITY OF MEXICO, NOV. 5, 1885.

To the Louisiana Conference.

MR. EDITOR: I am requested, by Rev. George Anders, to give you information about a part of Louisiana, which he, with a friend of his, visited as evangelists a few weeks since. This makes the second trip these young men have made into that part of the State where they have met with great success. Bro. Anders thinks that a good circuit may be formed in that part of the State with just a little exertion on the part of the Louisiana Conference. The country alluded to lies along Black River, in Concordia parish, fifteen miles below Trinity. There are five settlements and a church in each, except one, where they have lumber and material ready for building. It is near Bro. Cornell's district, perhaps under his control or jurisdiction. These young men from Amite county have visited that country by request, as evangelists, twice, and on the two trips have had application for membership from about forty persons, among the number thirty conversions, a good number have taken up family prayer and are praying in public. The object of this article is to get the attention of the Louisiana Conference aimed at this particular part of the parish of Concordia, and to request the Conference to send them a preacher, if possible. They promised to give Bros. Anders and Roberts a good support if they would only stay and preach for them. Hope you may be able to publish this before the Louisiana Conference meets, that some provision may be made to supply these people with the bread of life.

Yours respectfully,  
H. BRADFORD.



## Christian Advocate.

THURSDAY, DECEMBER 3, 1885.

## THE HOLY BREAD.

BY S. H. THAYER.

"Give us this day, our daily bread," unthinkingly said the child at night; the meaning of the upward flight of that low prayer, it could not tell; it knew the words by heart as well. Yet, bending at its mother's shrine, could not divine the heavenly theme, which seemed a rare and wonderful dream.

The years their swiftly came and fled; unheeding, said the youth again the prayer that seemed not at all in vain.

"Give us, this day, our daily bread," said the man of mature years, and his prayer was not in vain. The glorious happiness of earth, its joy and mirth; the bread it came, though prayer to him was but a name.

The child, the youth, to manhood grew, and rougher grew the storms of life, and deepening sorrow, sterner strife.

Bore down upon his tolling brain.

"Give us our daily bread," again he said. The answer came in death that hushed the breath.

Of one who had worshipped more than all above.

And swiftly yet the answer came, as in a flame, To try his soul, and from his eager grasp it stole.

The jeweled treasure he had wrought;

And as again he blindly sought,

By utterance of the daily prayer, the daily share Of bread to win, there came a vision of his sin.

And now, whenever the prayer he said, there rose the dead.

One in his heart. "O God, thy hand hath sent the dart.

But she whose steps I oft have led,

I hear her voice—she is not dead;

In ceaseless murmurs of the sea she whispers me;

In every prayer her spirit glows my spirit there."

"Give us, this day, our daily bread," the words man said.

His weary soul now toiled no more for earthly toll.

Now he had found the holy bread.

Above the world of earthly dead;

Beyond the valley of despair, beyond the prayer,

A Christy light illumined the way—it was not there.

Age whitened on his sacred brow; a heavenly vow Long years had led his soul in prayer for heavenly bread.

The cross, in him, was lifted high.

A sign of faith that could not die;

Till in his life it wrought a calm, a nameless charm,

And still he said, "Give us, this day, our daily bread."

## "The Bible in Education."

BY REV. J. A. PARKER.

"The Bible in Education." Does this mean to ask whether or not there can be intellectual expansion without the Bible? Does it aim to draw out the idea that education without the knowledge furnished by the Bible is incomplete? Or does it mean to suggest that there is much in the Bible essential to education—essential to that full development of the mental faculties nowhere else to be found? Our views of the subject must depend on the adjustment of these questions. It is certain that many nations of the earth have been very far advanced in knowledge—in science, philosophy and general literature—who knew nothing of the Bible. No grander specimen of native intelligence ever adorned the earth in any age or nation of it than Aristotle. Yet he was a heathen; he knew nothing of the higher and purer ethics of life. Out of his mind were evolved two dicta, one of which has outlived his day and constitutes at this time—2,300 years after his death—the nucleus of one of the chief sciences of the present age. The classified differential of things is purely Aristotelian. But while his dictum of logic has lived, his dictum of matter has perished. The former was in harmony with the decree of God that things stand related, but in all things differentiated. The latter violated the truth revealed in the Bible, that Infinite Wisdom can organize matter, giving it "quality, quantity, figure and propriety of body." Had this fact been hinted to the great philosopher, such might have been his views that he might have taken the place in philosophy which he holds, and will hold, to the end of time in the field of logic. But it is very certain that he was to a great extent educated without the Bible? Was this education complete? Would it have been complete had he known the Bible? To answer either question in the affirmative would be to disregard the facts, to claim more for the Bible than the Bible cares for itself. Still, to say that a knowledge of the Bible would not have made him wiser would be equivalent to saying that additional knowledge does not make one wiser.

It is not for me to enter upon an argument in defense of the Bible as a revelation from God. The subject admits it as *The Book*, and so I accept it; so I must regard it. Viewing the matter from this point, I rather wonder that the question was raised as to the Bible in education. What is poetry without Shakespeare? or oratory without Demosthenes? or fiction without Dickens? Our answer is: Just what education would be without the Bible. Take the Bible away, and we would have a religion without a Lord, a cosmos without a Maker, an universe without a God.

But, apart from these abstract ideas, the elimination of the Bible from the realms of education would leave many ages of the world's history engulfed in oblivion. The genesis of things could not be known. The poetry, the literature, the philosophy of one of the most noted nations of the earth would be unknown facts. The writers of all ancient history—the Maccabees, Josephus, Philo, the Jew; the Talmud, Rollin, and other—appeal to the Bible for their information concerning the Hebrew nation. This wonderful people is known to us only through the Bible. As a historical book, it is indispensable. It

serves a purpose; it covers an epoch. Rollin's reliance for the early history of the Medo-Persian empire is upon the Bible. His details are drawn thence. Only enough of profane history remains to confirm the truth of the sacred record. So of the first Babylon; so of ancient Nineveh. What of all antediluvian history? Confucius, the great Chinese oracle, goes back to the deluge, fixes his dates and names to correspond to those of the Bible with proximity which could hardly have been accidental; but his history beyond that period is vague, broken and very uncertain. All other so-called Bibles have their origin within the memory of man; but this one stands the test of the precepts of common law. "I goeth back to a period to which the memory of man runneth not to the contrary." It is corroborated by a thousand oracles. Like other books, it is either useless, hurtful or helpful. If it is useless, it contains no truth; if hurtful, it contains falsehood; if helpful, it contains information—it imparts knowledge. It has furnished wisdom to our most learned barristers (See Blackstone, on "Eminent Domain"); it has supplied the missing link to our most elaborate historians; it has imparted wisdom to modern Boards of Health; it has furnished the text for our finest poetic productions; it has established a rule for the most extensive pastoral undertakings of the present day. Such a book is certainly of some importance to a progressive, wisdom-loving, knowledge-seeking people.

But let us look more minutely into this book. What of its poetry? Nowhere are the fundamental laws of poetry more grandly displayed than here. The rules of measure are not here recognized; metre forms no part of biblical poetry. It stands on the grand conception of the ideal; it stretches out on the line of imagery; it carries the thought to the remotest possibility; it deals with the raging passion which leaps up within, or the stubborn fact which comes from without. Take, for one example, Isaiah's expression in regard to the results of an intermingling of the righteousness of the earth and the righteousness of heaven, by which salvation is produced (xlv, 8):

"Drop down, ye heavens, from above,  
And let the skies pour down righteousness;  
Let the heavens be opened, and let them bring forth salvation,  
And let righteousness spring up together."

Take the same author (xxxv, 1, etc.):

"The wilderness, and the solitary places  
Shall be glad for them;  
And the desert shall rejoice, and blossom  
As the rose.  
It shall bloom abundantly, and rejoice, even  
With joy and singing:  
The glory of Lebanon shall be given unto it,  
The excellency of Carmel and Saron.  
They shall see the glory of the Lord,  
And the excellency of our God."

One more example from Isaiah (xxxiv, 1, etc.):

"The cormorant and the bittern shall possess it;  
The owl also, and the raven shall dwell in it:  
And she shall stretch out upon it  
The line of confusion,  
And the stones of emptiness.  
They shall call the nobles thereof to the kingdom,  
But none shall be there,  
And all her princes shall be nothing.  
Thorns shall come up in her palaces,  
Nettles and brambles in the fortresses thereof.  
It shall be a habitation for dragons,  
And a court for owls.  
The wild beasts of the desert shall meet  
With the wild beasts of the island."

What can more fully describe the supreme desolation of a once proud, populous country? The vilest of birds and the wildest of beasts hold high carnival in the palaces of princes who have been slain! Confusion bounds the land, and emptiness fills it!

Joel (iii, 3) describes the extremes to which the appetites of drunkards may lead them:

"They have cast lots for my people:  
They have a lot for a virgin,  
And sold a girl for wine,  
That they might drink."  
(To be continued.)

## Four Reasons against Prohibition.

Funk & Wagnall's Homiletic Review, for November, contains Dr. Crosby's "Symposium on Prohibition," in which he gives four reasons for his opposition to prohibition. Before setting forth his reasons he concedes to the State the right to prohibit the use and sale of alcoholic liquors. He admits also that something ought to be done to lessen the appalling evil of intemperance, but denies that that something is prohibition. His first reason is the oft-repeated phrase, "Prohibition does not prohibit." If he had succeeded in making good that assertion, he might have spared himself the time and pains of writing his three other reasons. Whenever I am convinced that an enterprise I have taken in hand can not be accomplished, I shall desist without waiting for additional reasons. His going on to adduce three other reasons shows that he did not have perfect confidence in his first. And if he can not rely on it, without attempting to bolster it up by other arguments, surely the friends of prohibition may be excused for distrusting its infallibility.

His second, third and fourth reasons for opposing prohibition are contained in his first. He ought, therefore, to have made sure of this first reason, and, having done so, calmly awaited the result of his invincible logic. Let us look into his reasons for thinking that "prohibition does not prohibit." He asserts that "there are more drinking saloons in Portland and Bangor to the population than there are in New York City." I do not know how he gets his information—whether from

trustworthy sources or not; but I do know that the friends of temperance in Maine have given testimony adverse to this statement. It may, however, be true that there are many places in these cities where small quantities are kept to supply whisky guzzlers who are willing to pay enormous profits to the dealers rather than do without their favorite beverage. But that is not to the point. He ought to show that drunkenness and its attendant evils have not been diminished by prohibition. This he has not attempted, because the facts would not sustain him. He admits that prohibition has succeeded in suppressing drunkenness in the rural districts, but does not believe it can succeed in large cities; hence it is unwise to press it. Prohibition, then, according to his own admission, has prohibited in some degree; and hence that standard objection to the cause is removed. We get adverse testimony from Kansas, from Georgia, and every place where prohibition has been tested, which goes to shake our confidence in the old trite argument, "Prohibition does not prohibit." As if aware of the meagerness of his facts, Dr. Crosby next attempts to show why prohibition has not, and can not succeed. He says, "The public conscience is against a prohibitory law," and he concludes it can not be enforced. I do not know what he means by "public conscience," unless it be the conscience of the majority of the people. If that be the meaning of the phrase, then, wherever prohibitory laws have been enacted, it has been done at the demand of the public conscience, and the same "public conscience" stands pledged for their enforcement. In this country law is regarded as the expression of the will of the people, or of a majority of the people.

After prohibition, by the demands of the people, has become the law of the land, will that same people oppose the enforcement of a law of their own creation? If a small minority of the people could impose laws upon the majority without their consent and against their protest, we could see how the "public conscience" might hinder the execution of such odious laws. But we can not see how the "public conscience" can frustrate laws that owe their existence to its demands. The truth is (and Dr. Crosby knows it) there will never be a universal prohibitory law in this government until a majority of the people will it; and if that time ever comes, the will of the people will see to the enforcement of the law. To talk or write of the "public conscience" obstructing the enforcement of prohibitory laws is mere twaddle. The public conscience may hinder the passage of such laws, but will not hinder their enforcement.

Dr. Crosby's second reason is in these words: "A prohibitory law would be promotive of a law-breaking spirit." If a prohibitory law could manage some way to get itself into existence without the knowledge or consent of the people, then, I grant, it might "be promotive of a law-breaking spirit." Men long accustomed to their cups will be greatly tempted, no doubt, to violate the law; and so of every law that interferes with or restricts their carnal pleasures. But the wisdom or expediency of a law is not to be determined by this fact, but by its tendency to promote the general welfare. There is in the human species a strong inclination to violate the law against unchastity; but that does not argue that the law should be repealed. If every law that men are inclined to violate was repealed, in order to save them from indulging a spirit of lawlessness, I suppose the penal code would become a nullity.

His third reason is stated thus: "Were a prohibitory law enacted, the efforts of temperance men would be greatly obstructed." I would ask, if prohibition universally prevails, where will be the need of effort on the part of temperance men? In that event, prohibition will have left but little for temperance men to do. After the battle is fought and the victory won such temperance men as Dr. Crosby will have nothing to do on that line, and the danger he deprecates is an imaginary one. Indeed, nearly all the evils the fertile brain of the good Doctor conjures up, as the result of prohibition, come in the event of failure. But if, as he calculates and hopes, prohibition falls, upon what principle of justice can these evils be charged to prohibitory laws?

His fourth and last reason is one that I have no space to discuss. It is stated in these words: "A prohibitory law is a reflection upon the Savior of the world." If that is really true, it ought to have great weight with Christians. He contends that the "Savior made drunk wine which, if taken in excess, would intoxicate." If he did, it is a reflection upon him to condemn the drinking of intoxicants in others.

Mr. Editor, can not you, or Dr. Harmon, or Dr. Abbey, or someone else, refute this specious argument? If not, I will in a future communication.

D. G. W. ELLIS.

## From the Work.

NASHUA, MISS.

MR. EDITOR: I am winding up my year's work. I have had a good time this year religiously. I have held ten protracted meetings. We have received into the church eighty-six members, and have had about sixty-five conversions. We are not doing so well financially; but hope to make a

tolerably good report at Conference. Three new churches have been erected on the circuit this year—one is completed and the other two will be. I think we're on the rising ground on this circuit. To God be all the glory!

J. H. HOLLAND, P. C.

HATTIESBURG, MISS.

MR. EDITOR: We are now closing up the labors of 1885. Results: One hundred and fifty-three accessions to the membership of this charge; one new house of worship built and fully furnished and another in process of erection; two others painted, each furnished with chandeliers, one with a bell and the other with an organ; an one hundred debt paid on the parsonage at Ellenville and a considerable amount expended on various other matters of church work of less importance. Our financial report at Conference will be full in every feature, unless it be that which refers to the support of the ministry. Congregations at all the appointments are good, and we are constantly receiving new accessions. Prof. Sims is fully meeting the sanguine expectations of his friends, and the District High School, under his control, bids fair to become a permanent and perfect success. If any of the people of South Mississippi, or of any other section, desire to have their children and wards taught by one who is a model instructor and a model character in every respect, they should send them to the Hattiesburg High School. The place is healthy, and board and tuition have been put down to the lowest figures. To the following brethren we are indebted for valuable assistance during recent meetings: J. D. Hays, B. S. Rayner, D. F. Glone, N. M. Clark, J. M. Weems, C. B. Galloway, D. D., E. J. Taylor and C. L. Watson. Bro. Watson is a layman, well advanced in life; but he is full of zeal for God and is "strong in the Lord and in the power of his might." His godly walk and conversation and his fervent, energetic prayers have been a gracious benediction to us. May he be blessed and spared to the church which he loves so well for many years to come. And I must not close this notice without making special reference to faithful workers among the lady members of the Ellenville Church. A few of the ladies there have taken the house of worship in hand, and they are making it a gem of beauty. I am not authorized to mention their names, nor is it necessary to do so. God knows them, and they are recorded in heaven.

J. W. McLAURIN.

NEWTON, MISS.

MR. EDITOR: I have often thought of writing to the Advocate; but have deferred until now. We can say of a truth that our "lot has been cast" in a pleasant place this year. Our people are a kind and appreciative people. We were made to rejoice a few evenings since by a crowd of our town people pouring in, each with something useful, they all seemed to know just what was needed at the parsonage. So you see, Mr. Editor, we get "pounded" here as well as in Louisiana. We give God all the praise for being so pleasantly situated this year. Our parsonage is a very much out of repair; but the ladies met last Monday eve and organized a ladies' aid society for the purpose of repairing the church and parsonage, therefore we expect to have the parsonage more comfortably arranged for the preacher next year. There is not much missionary zeal here yet; but we hope to report a good woman's missionary society here. We are still urging the prohibition movement. Think ere long Newton county will be free.

MRS. M. A. PEENLES.

LOUISVILLE, MISS.

MR. EDITOR: We are fast winding up our work on Louisville circuit for this year. The Lord has been with us. We have had more than one hundred conversions and sixty accessions. Have built one new church, costing six hundred dollars. Painted our church at Salem, which adds much to the looks of our camp ground there. Have held our fourth quarterly meeting. Preacher's salary will be paid in full. All the collections ordered by the Conference will be paid. We expect to build a new church here at Louisville next year. And last, but not least, there are about sixty of the different Advocates taken on this circuit. God bless our papers.

J. A. LEECH.

BIG CANE, LA.

MR. EDITOR: Seeing such cheerful news from the different works, I will give an epitomized account of the Evergreen and Big Cane circuits, Louisiana Conference. At Evergreen we have a splendid Sabbath-school; through the influence of which we have large congregations. Have also bought a new organ, and are aided by Bro. Price and a select number of others. Our organist, Miss Edaline White, makes vocal with praise the house of God, which we will soon have entirely completed, having all the material and money on hand to do so. Bro. White smiles approvingly while his earnest utterances in prayer show the depth of his gratitude to God for the work.

At Big Cane we have one of the oldest Sabbath-schools on the work. I am in the State; being for nearly twenty-five years continued through all the year. Dr. S. P. Ward, the efficient superintendent, is always at the post. We have at this point the Preachers' Home, which has recently, through Sister Dora Collins, had all

available space well filled with nice new furniture.

At Lone Cypress we have built a new house, and have, we think, the promise of good things in store at this appointment.

At Slidestown we have a fine large church, now nearly completed, which will be quite comfortable to a nice little Sabbath-school, which, for the last twelve months, has been houseless. There is talk at this point of a parsonage and a preacher of their own next year.

We have, at wayside appointments, five other Sabbath-schools, doing, as the Discipline directs, wherever ten regular attendants can be secured. We have eleven regular appointments consequently must be "Staked Out," to monthly preaching. But we are glad that we can offer as food convenient, weekly, the Advocate. We have on this work twenty-seven subscribers to our Advocate. This year eighteen members were received and eight children baptized to date.

S. H. WHATLEY.

## Book Making and Book Reading.

Dr. Marshall's letters on tract distribution and the advantages thereof have been read and are appreciated. Two recent communications, in the Nashville Advocate, from the Rev. T. M. C. Birmingham, of Arkansas, on "Tracts, Books and Colportage," have been read and appreciated, and not a few other thoughts, essays, enquiries and exhortations, written and published and unwritten and unpublished, have been considered and more or less appreciated. The subject is not a new one, nor is its great practical value properly rated. Our people generally read nothing simply because they do not read.

It is the disgrace of the church that worthless printed trash is read far beyond books of value. Josh Billings makes several hundred thousands by mere burlesque spelling. And other literary clowns, from Shakespeare down, generally as destitute of morals as of a knowledge of their use, get rich and die in disgrace by reducing public intelligence to, generally, its lowest denomination. Meanwhile we have good books—not many, it is true—a few million here and there, unread, and becoming old and moth-eaten and faded and "shelf worn," as the Publishing House calls it. But we can make books as many as can be sold.

These exhortatory exhortations and complaints are easily thought and easily written. They will almost write themselves if you furnish the stationery. But what of all this? A score of such newspaper articles do not answer the important question: How to perform the doing of it. The doing of it; the doing of it! That is the question. With some knowledge of the history of tract societies and of tract making, of Dr. Hamilton's tract departments in 1855-58 and of our depositaries of 1859-60, I still believe that the doing of book and tract selling can be performed.

Our old tract society, of 1845, was never well organized and put in good working order, nor were the tracts printed for it of a good selection as to either matter or form. But hampered as it was, it did considerable good. The tract department, under Dr. Hamilton, inaugurated in the latter end of 1854, and continuing through 1857, dealt largely in books as well as in bound pamphlets and leaflets. It lost \$30,000 in money, but in what sense and to what extent that could be considered a loss to the church is an open question. It was that much money, far better out than in the pocket of the original owner so far as he was concerned, and invested in spreading and probably the reading of a hundred thousand books. How much good the church is deriving now from that investment would be a question not easily answered.

The depositaries ordered by the General Conference, of 1858, under the supervision of this writer, and continuing until broken up by the war, distributed several hundred thousand books and tracts, and paid into the Publishing House over ten thousand dollars in money over and above all expenses. Notwithstanding the short-lived success of this last named depositary system it might not be advisable to renew it in that form. A better system, it is believed, can be set on foot. And to this I beg leave now to call the attention of this editor and his readers. Of course this is but a brief outline. Let the Mississippi Conference, now about to meet in annual session, memorialize the General Conference to meet in May next, to institute a plan for the distribution of cheap literature. Then let the General Conference direct the Publishing House to set apart a department of literature, either such as may be on hand or to be made, which will be furnished to colporteurs authorized by Annual Conferences at cost. This cost shall not be what is generally so considered, or rather so named; but the actual money paid for the material so used and to the workmen for manufacturing, with not a cent added for use of machinery, sort. This will reduce the cost much lower than most people suppose. I enclose you a neat little book of twenty-four pages, made at our Publishing House, as an outside job, on a secular subject, and on which the house made its usual profit. This book cost eight and one-half mills. This class of books and tracts for colpor-

trage might be furnished at even less than cost, if deemed advisable. The House is in a condition now to spend five or ten thousand dollars a year in this way. The Publishing House was never intended from the first to merely make money, but to furnish cheap literature to the church. Then the Annual Conferences will form a system of colportage under restrictive, prudential rules. It can, no doubt, employ young preachers and others who are willing to engage in the business. In this way a suitable person might be put on a mission, or non-supporting circuit in this way. There would not seem to be any serious obstacle in the way of a system of this sort. But the General Conference must set it working with the Publishing House as one of the chief instruments. What is to hinder us in this way from distributing several tons of temperance or prohibition leaflets every year. Right here we need a class of tracts of large print especially adapted to distribution among the colored people. They must be reached and reached largely just here. The thing is easy. Get whisky out of the way and we can do almost anything. An experiment for two or three years might cost us a few thousand dollars. And this, if so, might turn out the best investment we could make of that amount of money.

The church itself has no money either to make or lose, never bad—do not want any. It only assists the money makers in a judicious handling of a small portion of their earnings. Now, Mr. Editor, what do you say?

YAZOO CITY, MISSISSIPPI.

R. ARNEY.

## A Soldier's Letter.

IN CAMP, NEAR CARTER'S MILL, LOUISIANA, NOV. 2, 1864.

MY DEAR MOTHER: To-day I am twenty-three years old, and it is with mournful pleasure that I unlock the sacred treasures committed to memory's keeping and gaze with retrospective glance upon the chequered scenes of the past with its load of departed joys and sorrows; its wrecked hopes and hurried loves and hates. Going back to the first dawn of memory, I feel myself again a child kneeling by your side to say my evening prayer and receiving from your lips lessons of eternal wisdom which have followed me in my wildest and most wayward days, checking me with a still small voice when walking in the paths of folly and intoxicated with wild pursuit of pleasure in the halls of gayety. Those were bright and joyous days; they have ever been as a "green oasis" rising up to relieve the desert waste of my life. Little to me was a peaceful stream flowing onward, undisturbed by the wild storms of passions or the mad dreams of ambition. No dark cloud of disappointment or sorrow ever shrouded the sunlight of happiness from my soul. Spring, with perennial beauty and sweetness, held perpetual sway in my heart. In my happiness and innocence I never dreamed of the future, only to clothe it with fantastic beauties and durable pleasures. Alas! that those days ever had an end. Many and sad have been the changes since then. Disease and death have invaded your little circle of loved ones. Three little mounds in the graveyard are representatives of three bright winged angels taken from your arms and transferred to the arms of our Savior.

Sister E. J.'s death was my first great sorrow. I can never forget the feelings of sorrow and utter loneliness that swooped over my young heart when I realized that she was to be taken from me. I saw her gasping for breath and struggling in death. I rushed from the house in perfect agony, and seeking a lonely spot in the orchard I wept my first tears. Ah! they were very bitter tears. I felt that my only playmate and companion was about to leave me forever. There stood our playhouse filled with childish toys, all planned and arranged by her hands. And I asked myself, Will she never play with me again? The very thought was full of agony. I shut my eyes and wished that I might go with her. When I returned to the house my sister was dead. She was laid out cold and motionless; her hands folded across her breast. With an aching heart I gazed long upon her loved features. Calm and peaceful in death, her features were wreathed in smiles. Then you came and took me into another room and told me that she was gone to heaven; that angels had carried her above the stars, and that, if I would be a good boy, my sister's spirit would watch over me through life, and when I came to die she would come and take me to her own bright far off home. I thought very strange of all this. Yet I believed it, and was comforted. I promised that I would be good and serve God, that I might see my loved sister again.

Since then two more have been taken from the home circle and transferred to the circle in heaven, making the number seven—seven upon earth and seven in heaven—just half of your jewels have been gathered home. Five of the seven, who still walk the sorrowing paths of life, have professed a saving faith in Christ. I know that I much of sorrow and suffering has fallen to your lot through life; yet you have much to rejoice in, much to be thankful for. I know, too, that I, in my wild and wretched days, have often caused you pain; yet all I am and all I ever may be, I owe to you. I know not that I shall ever see you







## Christian Advocate.

ORIGIN OF THE LUTHERAN, METHODIST AND NORTH MISSISSIPPI CONFERENCES OF THE METROPOLITAN EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLWAY, D. D., Editor.

Corresponding Editors:  
REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. O. HENNING.

THURSDAY, DECEMBER 3, 1885.

We earnestly invite all pastors in our patronizing Conferences to give special attention to the circulation of the ADVOCATE within the next few weeks. More money is circulating in our territory now than at any other season of the year. Please see to it that all old subscribers renew and many new friends are gained. Our purpose is to improve the paper and make it more and more a valuable pastoral helper in each home it is privileged to enter.

The death of Vice-President Hendricks has reopened the question of the presidential succession, and the opinions of statesmen are very various. In the interim of Congress, the House without a speaker and the Senate without a President pro tem, President Cleveland is the only life between an organized government and chaos. Were he to die before Congress assembled, there would be no legal successor in the presidential office. Some legislation on that subject is just now a national necessity.

Bishop Walden, of the Methodist Episcopal Church, has made some interesting calculations as to his church's offerings for foreign missions since 1833. The New York Advocate displays them and pronounces them "cause for gratulation." He shows that during the past fifty-two years his church has given \$7,537,759 38 for carrying the gospel into the regions beyond. Considering the manifold expensiveness of planting and sustaining the church at home, itself a new country with a growing population, this is indeed an admirable showing.

The English elections indicate Liberal reverses, if not defeat. By a coalition of the Conservatives and Parnellites, the present government will probably remain in power. Mr. Gladstone accepts the result gracefully, and says he only consented to deny himself needed repose from public care in the hope of contributing somewhat to the settlement of the Irish question. The parties will be quite equally divided in Parliament, and as the Irish vote is traditionally unreliable, the Conservatives have no sure lease of power for a single fortnight.

The day our land was filled with mourning at the first news of the death of Vice-President Hendricks, the cable brought sad intelligence from the court of Spain. Two nations sat together in sorrow. The young King Alfonso died after a brief illness, sincerely lamented by all Europe. His devoted to his people, even to imperiling his life among the cholera sufferers, had commanded their admiration and loyal support. Kind in heart, and conservative in the temper of his mind, his reign was peaceful and highly honorable. His little daughter has been proclaimed Queen with his widow, Queen Christina, as Regent. The new cabinet is said to be a popular one, and hopes are entertained that the orials may pass without a revolution.

A charming letter from Dr. J. B. Cottrell will appear next week. Time seems in no wise to affect the sparkle of his spirits or the flow of brilliant thought. In a private note accompanying the correspondence, he talks pleasantly of the ADVOCATE and then gets off such a genuine piece of wit that we must beg pardon for an extract. He says: "I enclose you some 'roughness' for your rack. There may be a few cuckle burrs in the straw, but you needn't prick your fingers picking them out. My old cow got off on a rampage day before yesterday, and I've just gotten her in with four milkings in arrears. I am just in from milking the old sinner, and all the buckets, jars and cups were in requisition. A score or more of cuckle burrs were entangled in the hair on the milk reservoir—25 of 'the articles' at least. The old critter stood gently and let me disengage them. What if Zion were thus doleful? Could we not then get at 'the sincere milk of the word' more felicitously? How we have to spread—to spraddle—to avoid being chafed by the cuckle burrs of Calvinism and Romish dogmatism slipped in upon us. I'd like mightily to see you."

## The Great Victory at Atlanta.

One of the most remarkable and memorable struggles in the municipal history of America has just been concluded in Atlanta, Ga. Immediately after the passage of the "iron-clad" local option law by the last Legislature, the friends of prohibition in that city began to organize for the contest. That law provides that the question of "license" or "no license" is to be determined by ballot, and by counties, on petition of a certain number of citizens. If the majority vote is in favor of license, there may be another ballot after two years; but, if the prohibitionists carry the county, the question is settled for all time. Already all the 133 counties of Georgia, except 14, have decided in favor of prohibition. In these counties are located the large cities which are strongholds of the rum power and have been supposed invincible against temperance "fanatics." And of these cities the capital city of Atlanta was regarded as the most difficult to capture, being a great railroad center and containing the most attractive saloons and the largest number of wholesale liquor establishments. It required no little faith and courage, therefore, to make the first attack on Fulton county. Defeat there would be felt over the entire State. But, nothing daunted, our friends, marshaling their forces, outlined their plan of operation and entered fearlessly into the conflict. They did not make the mistake of under-estimating the strength of their enemy. Realizing fully the wealth and fertility of his resources and the difficulty of counteracting the influences brought to bear upon the ignorant classes, every friend became an active worker and every soldier a sleepless sentinel. The ablest negro preachers were summoned to assist in winning their race to the side of reform, and the eloquent speeches and sermons of Bishops Campbell and Turner, of the African Methodist Episcopal Church, will not soon be forgotten. Determined efforts were made by the whisky men to frighten or entice the negroes away in a body; but they signally failed. Hundreds of them stood for the right and voted as they prayed in defiance of threat or the temptation of a glittering consideration.

And the result was a clean victory. There was no toleration of the doctrine that "the end justifies the means." They would not do evil in order to achieve great good. Not even to banish the demon from an entire city could it be allowed to purchase a single vote or deposit one fraudulent ballot. There was great activity displayed by both sides in securing a full registration, and never was there such a result. Nearly twice as many as at any former election registered, paid their poll tax and exercised the functions of freemen. On the night preceding the election the liquor men gave a grand barbecue to the negroes, and tried to feast them into their ranks. But at the same hour the prohibitionists held a gospel meeting for them, and the spacious tent was crowded to overflowing. The one party left their banquet and paraded the streets; the other marched out of the great gospel tent, several thousand in number, bearing aloft their banners and transparencies. And thus the enthusiasm continued until the polls were closed on the afternoon of the twenty-fifth ultimo.

Another significant feature of the contest was the entire absence of party politics. Democrats and Republicans worked together without difference of opinion or jealousy of party interests. Shoulder to shoulder they stood, battling for a great moral principle whose triumph is far more important and sacred than any mere party success. And that demonstrates the wisdom of non-partisan prohibition. The movement should be kept aloof from the contests for place and power. Advocates of moral reform must not be after the spoils of office. This lesson of the Atlanta victory is worthy of all emulation. So soon as we make prohibition a distinct party measure, unless forced to it by the hostile action of one of the great parties, we are handicapped for all time. We need not disturb the political affections of any citizen. Let him be Democrat or Republican, protectionist or free trader, so he favors the legal and constitutional suppression of the liquor traffic. He can subscribe most entirely to every syllable of his own party creed, and yet give his vote and influence for sobriety, and good morals against the open saloon and the gambling den.

The liquor men have served notice of contest. Already able counsel have been employed, and the poor prohibitionists are threatened with the august name of Roscoe Conkling as their representative before the Supreme Court of the United States. They will die in the last ditch. "There's millions in it," and a ready acquiescence is not to be expected. But their only hope is a legal

technicality. The doctrine of prohibition has too often been passed upon by the highest courts of the land ever to be successfully assailed. A clear majority of the citizens of Fulton county cast their ballots against the sale of liquor within its limits, and under the provisions of the Georgia statute the traffic is to be banished henceforth and forever. In an appeal to the courts they are leading a forlorn hope. But their efforts to set aside the victory of the ballot-box ought to warn our friends that continued organization is necessary to secure the impartial, rigid enforcement of the law. The liquor power arrays itself against law, and then argues that such legislation is inoperative. Venerate the judiciary, and prohibition will prohibit.

The Atlanta victory is a trumpet call to the friends of reform all over the South. If a city so infested with doggerles, and aided by the thousands of dollars poured in from the great rum centers, can be emancipated from the bondage of iniquity, we may well hope for the redemption of the whole land. Trusting in the God, whose blessings upon Atlanta were invoked by a million, and more, of Christians on the day of election, we shall sing the song of victory from sea to sea. This result is not to be wrought in a few months, nor is the contest to be a merry dress parade. There must be long patience and lofty courage and earnest prayer. We may expect sneer, insult, misrepresentation and bitter opposition; but these may be gladly endured for the rich recompense of reward. Under the laws we now have let an aggressive movement begin in every neighborhood. Every new victory is an educator of public sentiment. The States are to be captured by fighting in detail—by winning a town or a county at a time. These at length will aggregate a power of influence as resistless as the tides and terrible as an army with banners.

## Death of Vice-President Hendricks.

The sudden death of this distinguished citizen and second officer in the United States, on the afternoon of the twenty-fifth ultimo, was a great shock to the country. There had been no tidings of his illness, and no apprehensions were felt but that he would be able to fill out his vice-presidential term. His illness was only for a few hours, and his passing away a surprise to his own household. His wife having left the room but a few moments before, he died without an attendant at his bedside. No last words were spoken—no messages bequeathed to his fellow-countrymen. And thus to the great, as to the small, the solemn warning comes—"In the midst of life we are in death." Lofty station and humble place must alike be visited by the last enemy. No mansion is too stately for him not to enter, and no man too great to escape his certain aim and fatal shaft. And yet no others are so often and so sadly deluded with a false security. There is a certain intoxication or fascination about public life—such an ennoblement about high political position—that disorbs men of their usual caution and, in face of calm judgment, promises an unlimited tenure of life. The sudden death of this great statesman in the very midst of his career, as one of the trusted leaders of his party which has succeeded to power, ought to be a warning, loud and clear, to the whole people.

Mr. Hendricks died at the age of sixty-six, and with a name of unsullied purity. From early manhood he had been more or less identified with party politics, and occupied every place in the gift of his countrymen up to Vice-President; but there was never a stain on his name or a blur on his shield. He was engaged in many fierce political campaigns, and fought like a Trojan for the triumph of his party; but no political antagonist ever questioned the sincerity of his motives or the unsullied integrity of his character. That is much to say, and is an example worthy of all commendation. When "suspicion shadows so many men in high official station, and the spirit of detraction is so conscienceless and unrestrained, such a record needs to be read by the whole American people. And this ought to be an appeal to the public to give loyal, unqualified support to public officials until they are found to be unworthy. A pure, patriotic, Christian citizenship and statesmanship are not an impossibility. True service to country in no way interferes with loyalty to Christ. The two should co-exist and be equally emphasized. Our Lord's exhortation is, "Render, therefore, unto Caesar the things that are Caesar's, and unto God the things that are God's." There is no conflict of duties. Fealty to God and loyalty to Caesar are in perfect harmony. Let us learn that lesson anew around the bier of the second officer of our great government. As governor of

Indiana, member of Congress, United States Senator and Vice-President, he lived before the country a life of unimpeached and unimpeachable integrity.

The career of Vice-President Hendricks is an encouragement to every aspiring young American. He occupied a chief place in the eyes of the nation for many years, and attained high position by dint of his own persistent and imperial purpose. Though liberally educated, having graduated at Harvard in 1841, he was not a genius nor a man of unusual gifts. In the practice of his profession he was painstaking and reliable, but never brilliant. His cases were prepared thoroughly and presented strongly, but never exhibiting the grasp and sweep of genius. In official life he was conscientious, accurate and prompt; but neither in the halls of Congress nor on the platform did he exhibit the graces of an orator or any unusual prescience as a statesman. Yet by persistent labor and a pure life he achieved results that will render his name immortal in the history of this continent. What he did is an inspiration to all. With like resources at command and similar rewards in view, each life should be a success, if not sublime. He was buried on Tuesday, of this week, at Indianapolis, with national honors. The great men of the country were there, and messages of condolence from foreign courts were received. Around the open grave of the Vice-President a reunited country gathered and wept.

## Short Articles.

BY T. A. S. A.

"Born out of due time." To all the methodical fungi grown up in Moses' seat Jesus was a marplot. He is the stone which the builders rejected. There was in him the irrepressible, the untamable and irreconcilable spirit of authority. Man wants a law that he can use or lay aside as suits his convenience or inclination—one that will stretch or bend without breaking. Jesus was not born to teach such law. Just when the rich man was saying to his soul, "Eat, drink and be merry," Jesus said, "Thou fool!" Just when Peter said, "Though all forsake thee, yet will I never," Jesus said, "Before the cock crows thou wilt have denied me thrice."—Just when Paul is in sight of a city where he is about to reveal in the blood of martyrs he is smitten down. Just when earthly fame opens God shows us where kings at last descend to oblivion. Even our inspirations are of the same type. The call to dare or suffer comes at the wrong time. Like too early or too late a frost, it nips the unripe fruit or the bursting bud.

But if such be true when we look at blasted hopes and plans frustrated, "born out of due time" brings us full compensation in sorrow's hours and pain's sharpest throes. Weeping Mary becomes the joyous messenger of hopes and assurances immortal. The homeless Paul, wandering and in chains, talks more grandly of "the house not made with hands eternal in the heavens." "Always sorrowing, always rejoicing," life's screaming car wheels complain of the power that drives and the power that stays—pushing most when the grade is steepest and load heaviest, and holding back where speed might come of itself. All out of time; but life's wheels run on, creak on in the charge of "One, who born out of due time," runs a special train on limited time for you and me, who must not obstruct the track over which his tremendous trains of freight and passengers must move.

"Do you think novel reading positively injurious?" a young lady asked me this evening. "Not always positively; perhaps, oftener negatively injurious," was the answer. There is much harmless fiction in the world. There is much good fiction. But there is more and better plain fact. Harmless fiction kills, intellectually and morally, by negation. Nitrogen is a harmless gas; but, if we breathe it without any admixture of oxygen, we very soon die. If I kill myself, it makes no difference whether I do it by inhaling chloroform or nitrogen. With one I positively kill myself, and with the other, negatively; but no scientist could tell which was the deadliest, when both killed. Much of the culture of the age is of this harmless kind; but after a certain stage has been reached these cultured people are as incapable of the cardinal virtues of Christianity as the opium eater is of the common sense views of life. The faculties by which sturdy spiritual manhood is characterized are starved and substituted by sentimentalism which acts from no conscious obligation to a sovereign authority and looks to no definite recompense of reward. He who loves the flavor of a peach in a codfish ball better than in the ripe peach has a perverted taste. Yet he may be an aristocrat because he affects that diet.

One with uneducated, native taste would take the peach, less codfish ball.

"I don't take the ADVOCATE; but a friend sends it to me every Monday. Mary loves to read what you write, and hunts that first." With her have I been straying? Has the child's feet been misled by me? I hope not. But I meant to say of the friend who sent the ADVOCATE. She does not go out herself; but she sends her Advocate. How many could do the same, but they do not! Only across the street, and only a paper now old and ready to be destroyed. Do not tear it up. Your neighbor is too poor to take it; send it over to her. Even if she does not appreciate it, the bright-eyed little girl will. This child led me to her mother's house. I was passing down the street, and she recognized me. I asked her name, and she told me. How old? Seven.

"And you know the multiplication table, don't you?"

"Yes, sir."

"And do you love to learn?"

"Yes, sir."

"And what do you read?"

"Everything I get."

Ah! that everything! Her sister had a novel in her hand. The seven-year-old next. Books, papers, ADVOCATES, for the child before her taste is confirmed for the novel!

## Metaphysics, Not Muddy-Physics.

If you want to destroy the influence of a preacher, just let the people begin to say, "He is too metaphysical," and straightway his power for good is gone. The people are greatly prejudiced against metaphysics, or what they call metaphysics. It is a big word and a hard word—generally not well understood—and it is used by the people to define a nameless something—they know not what. Now, metaphysics is a great science, and it ought to be studied carefully and closely by all preachers of the gospel. Indeed, a pretty thorough training in this branch of learning is next of kin to thorough training in theology. The two go pretty well together—in fact, so intimate is the relation between them we have a word that links them into one—metaphysico-theological.

Physics is the study of matter, of material things; metaphysics is the study of mind, immaterial things. The more one knows of metaphysics, of intellectual philosophy, of the human mind, the better is he qualified to adapt his preaching, to expound theology, to the human understanding. Some preachers are deeply metaphysical, and still the people never suspect it because they are simple, plain, direct, and their preaching is understood by the commonest minds because it is so metaphysical. The study of metaphysics taught in the books, or found in men or in the preacher himself, has made, or helped to make, the preacher what he is—efficient and acceptable expounder of theology to the people. So common and widespread is this error with regard to metaphysics, that it would be impossible to persuade the people that a preacher of this kind is a deep man, a profound metaphysician as well as theologian. "Why," say the people, "I know he is not a metaphysician, for we understood every word he said." Exactly so; and for this very reason I know him to be a man of good sense, and that he has a clear knowledge of the human mind—of metaphysics.

Now, some preachers are given to "muddy-physics," and the people have mistaken "muddy-physics" for metaphysics. A genuine metaphysician is always clear, lucid, easy to be understood, acceptable to the people—the common people hear him gladly; but a "muddy-physics" is a burden and a bore wherever he goes. The more intelligent and cultivated people know a "muddy-physics" from a metaphysician at once; but the common people do not know that "muddy-physics" is a burlesque on metaphysics. Some preachers, it seems to me, try to be obscure, hard to be understood, tracing, or pretending to trace, lines of thought where no thought is. They ape philosophy, ape metaphysics, ape theology, and seem to feel themselves complimented when told that they were not understood. Preaching that is not understood is not worth anything. It may be in a dead language to the mass of the people even when English words are used. Some preachers seem to hunt for hard words, uncommon words. It sounds large—particularly to unlettered folks—to put in a "jaw breaker" now and then. To cultured people, to thinking men, it makes the preacher look ridiculous and contemptible in the extreme.

Preachers ought to study metaphysics; but they ought to preach metaphysics; but they ought to leave their metaphysical tools in the workshop, where they belong. Many of the terms used in metaphysics are

Greek of the hardest kind to the great mass of the people. If you do not know enough about metaphysics to turn it into the every-day language of the people, why, then, let it alone. Children should not play with edged tools. It is well for all of us to remember that muddy water appears to be deep, while clear water appears to be shallow. Thousands of good people mistake mud for depth.

A preacher should revolve his subject in his own mind until he understands it, and then tell it to the people in the simplest and most direct way possible. The people will not call such a preacher deep or profound or learned; but they will come to hear him, follow after him, hang upon his words and give him credit for being a man of "common sense." That is what the people call it; but really it is metaphysico-theological sense.

GILDEROT.

## "The Suicide of the Soul."

This is the title of a very suggestive editorial in the Richmond Christian Advocate, the most of which we reproduce. It is a fearful fact that even the sacrifices we lay upon the altar must be guarded, or their virtue and reward will be lost. Spiritual experiences themselves sometimes lead to vanity. We have known men to become proud of their praying, and others to be vain of their experiences. On the whole subject the Richmond speaks discriminatingly as follows:

How paltry are titles, distinctions, eminences and applause at the price of the "peace I once enjoyed." The man who carries the basin and towel, servant of all, minding not high things, only bath the fellowship of the Spirit. Insulation from pride and unholy lust of pre-eminence alone insures free course of that unseen and magnetic influence that makes the rule ore of earth kinde and light. The weak current and the uncertain syllables betray a loss of a divine power toward the dirt.

A fine spirit once with us—James D. Couling—said that when a boy in the ministry he had a dream that fixed his course of life. A young man of good parts turned himself in the direction of popular oratory. He gave free rein to his fancy and memorized brilliant extracts. In his prime he died suddenly, and in the vision of the night he seemed to appear to Couling, telling him of a hideous doom in the nether world, warning the trembling speaker never to make a pulpit the theatre for display for poetical declamation and rhetorical zeal. From that night Couling shunned the flowery path of sacred speech. How pithy, pointed and practical he was we all know.

Bishop Paine, at the last General Conference, having finished some personal business he had with the writer, narrated incidents of Bascom as a caution to himself as you do for pulpit display for all the world. The Bishop told how to his own knowledge that dazzling declamation was accustomed to walk his room all night, and so nervous in the morning as to hold with uncertain hand the cup of coffee, barely tasting food while preparing to preach. He gained the bishopric, presided at one Conference and died. Paine said Henry Bascom's pride of reputation was a shirt of Nessus.

As avarice is seen among men of modern fortunes as among the rich, so there may be an equal vanity and hot desire for the first place in the heart of aspiring impotence. The man can not leap the hedge like a greyhound; but, squeezing himself between the rails, he is as hot in pursuit of the same game. As unlines seeking admiration arrays itself in finer garb than Venus herself, so the arts to advancement are often used with assiduity by individuals of middling gifts as men of genius. Is the holy calling it is the suicide of the soul.

Yours fraternally,

J. W. LAFRANCE.

MR. EDITOR: I wish, through the columns of your paper, to make a suggestion. In your last issue I heard stating the necessities of our condition and critical illness of our ventral and beloved brother and father in Israel, Rev. Joseph Nicolson. What I would suggest is this: He will certainly receive an appropriation from the superannuated preachers' fund at Conference. Therefore, let our preacher of the Mississippi Conference, who has collected anything of this fund forward to Bro. Nicolson say, one or two dollars of same to be charged to him and taken out of his appropriation at Conference. He would need the money now much more than he will then. Or, better still, let every preacher make a private appeal to a few personal friends, and by this means raise a few dollars, a true and tried veteran of the cause. I am doing both.

Yours fraternally,

R. J. COTTON.

ANGUILLA, MISS. (Nov. 21, 1885.)



—Bishop Granbery is holding the Conference in Arkansas.

—Rev. J. W. Compton, of the Columbia Conference, has been chosen one of the corresponding editors of the Pacific Methodist.

—Rev. H. B. Scruggs, of the North Mississippi Conference, was in the city on Sunday en route to Texas, where he will in future reside.

—Archdeacon Farrar will deliver a lecture in New York to-day, entitled, "Farewell Thoughts on America," and then set sail for merry England.

—Bishop Hargrove passed through the city on Tuesday morning from Texas to Kosciusko. We regret he hadn't time to pay the ADVOCATE office a call.

—Bishop Whittle has appointed the twelfth of December as the day on which the clergy of his diocese are requested to preach against intemperance.

—Rev. Isaac W. Joyce, D. D., of Cincinnati, has been appointed by the Bishops of the Methodist Episcopal Church fraternal delegate to the Methodist Church of Canada.

—The North Mississippi Conference meets this week in Kosciusko, with Bishop Hargrove in the chair. The editor left on Tuesday evening to attend the session.

—The donation of Mr. William H. Vanderbilt to the Vanderbilt University, of which mention was made last week, was a \$10,000 check for the benefit of the library.

—The Arkansas Methodist has come out in new dress and larger form. We congratulate Drs. Winfield and Dye, and wish them the journalistic success they eminently merit.

—Dr. John Mathews is having such crowds attending his new church (Washington Street, Kansas City) that arrangements are being made to provide five hundred additional sittings.

—Messrs. Raphael Tuck & Sons, of 298 Broadway, New York, have our special thanks for specimens of their superb Christmas cards. The artist's genius must have been well-nigh exhausted in producing these beautiful designs.

—Rev. W. W. Hopper, writing from Port Hudson, La., says that his charge will report well, both spiritually and financially, at Conference. He concludes: "Decks will soon be cleared of Conference claims and all in excess of assessments."

—We had a pleasant call last week from Hon. H. C. Williamson, member-elect of the Mississippi Legislature from the county of Carroll. He has been an active, efficient legislator in several sessions of that body, and is a prominent candidate for Speaker.

—Sam Jones has commenced his meetings in St. Louis, assisted by Sam Small. The weather has been unpropitious, but the crowds have been great and the interest increases. The meetings will be held mostly in Centenary Church, of which Dr. Tudor is pastor.

—The star of Prince Alexander, of Bulgaria, is in the ascendant. In person he led his heroic legions against the invading Servians and routed them with great slaughter. King Milan, of Serbia, is now suffering the mortification of defeat and the folly of ambitious rashness.

—A note from Bishop Keener, written from the seat of the North Carolina Conference, reports himself as in the health, and a delightful session of the Conference in the old North State. After the session of the South Carolina Conference the Bishop will return home from a three months continued absence.

—Dr. Ahrens returned from the German Mission Conference on Tuesday morning in company with Bishop Hargrove. He remains on the New Orleans district as presiding elder, and is also pastor at Craps Street. Delegates elect to the General Conference: Clerical—F. Vordenbaumen; alternate—J. A. G. Rabe, Lay—A. Dering; alternate, H. R. Roco. Dr. Ahrens will give an account of the Conference in our next issue.

—We sympathize with Rev. J. W. Newman, of the North Alabama Conference, in the sore bereavement he has sustained by the death of his saluted wife. She was an accomplished lady and an intelligent Christian. We had the pleasure of meeting her last winter on the cars moving from Birmingham to the parsonage at Gadsden, and feared then that the time of her departure was near at hand. At the recent Conference Bro. Newman was appointed to Huntsville.

—We have received the "Prospectus of the Free-Churchman," a paper to be published in Water Valley, Miss., beginning January 1, 1886. M. D. Fly will be the editor, and A. B. Fly, Jr., and M. D. Fly, proprietors. The paper will be independent both in religion and politics, but will especially advocate the doctrines and

polity of the Methodist Free Church in America. These brethren are well known in our Episcopal Methodist connection with us, and are eminently able to make an interesting journal.

—The Rev. Dr. Pope, of the Wesleyan Methodist Connection in England, reported some weeks ago as in failing health, seems not to improve. The gravest apprehensions are entertained as to the result. The London Methodist Times, of November 12, thus refers to his illness: "We devoutly wish that we could inform our readers of some real improvement in the health of Dr. Pope, and that we could encourage the hope that Didsbury College will soon enjoy again the invaluable services of our great theological tutor. Since the publication of our last issue, a slight change for the better has taken place, but the probability of Dr. Pope resuming his work is still as remote as it has been any time during the last few weeks."

—The North-West Texas Conference met at Paris, Tex., November 18, Bishop Hargrove presiding. E. C. DeJernett was re-elected secretary. The Conference promptly agreed to raise the amount assessed to Palme Institute after an address by Dr. McFerrin. Dr. Young conducted missionary day in an interesting way. M. M. Dunn and Calvin L. Ballard were announced as transfers from the North Mississippi Conference.

By a unanimous vote the Conference negatived the proposition to change the name of the church. It required six ballots to secure the clerical delegation to the General Conference. The following were elected: M. H. Neely, W. H. Hughes, T. R. Pierce, M. C. Blackburn; alternates—J. M. Binkley, R. M. Powers. Lay delegates—Asa Holt, J. W. Fulton, J. H. Mathews, R. A. Morris; alternates—F. H. Welch, J. S. Noble.

—The North Alabama Conference session at Gadsden was an enjoyable and profitable occasion. Bishop Wilson presided, and was sufficiently recovered from his long illness to discharge all his duties, in the chair and out. On Sunday he preached with the vigor and eloquence of other years. Prof. Tillett, of Vanderbilt University, was present, and delighted the Conference with his speaking and preaching. Bro. L. D. Palmer was on hand looking after the interests of the Publishing House. Rev. W. C. Dunlap addressed the Conference in behalf of Palme Institute, and received \$700 in cash and subscriptions—the full amount assessed. There was an increase of \$203.10 for foreign missions, and a decrease of \$158.50 for domestic missions. The collection for church extension failed to reach the figure of last year by \$2.65. The Conference agreed to raise one-fourth of the assessment for foreign missions, and forward the same to the treasurer by February 1, 1886. The following were elected delegates to the General Conference: Clerical—Anson West, S. M. Hosmer, V. O. Hawkins, T. G. Slaughter; alternates—J. A. Thompson, R. A. Timmons. Lay—Dr. W. C. Wheeler, A. C. Miller, Rev. W. L. Wilson, Dr. W. L. Thompson; alternates—Judge W. B. Wood, J. H. Harris.

We are indebted to the thoughtful kindness of Rev. John G. Jones for the following account of a happy social event. The ADVOCATE's blessings will follow the young titheants to their Virginia home. "Married, November 24, 1885, at Crystal Springs, Miss., in the Methodist Church, which was filled to its utmost capacity, by Rev. B. F. Jones, Rev. J. G. Jones, Rev. E. E. Harrell, of the Virginia Conference, to Miss Laurentia Lewis, daughter of Rev. W. B. Lewis. "At the conclusion of the ceremony, while yet standing at the altar, the bride received from the Sabbath-school of the church by the hands of Mr. Lawson, who is a zealous Sabbath-school worker, as a token of their love for her personally and their gratitude to her for her four years' zealous work in their Sunday-school and Bible class, a magnificent silver pitcher and cup. As Mr. Lawson delivered the gift he made a short, but very appropriate address, setting forth the love and gratitude which prompted the donation. On returning to the parsonage the bride received such a profusion of valuable bridal presents as has seldom been seen in Mississippi. One thing which the bride party prized highly was that there were present six itinerant preachers of the Mississippi Conference who are near blood relations to the bride—three Lewises and three Joneses. After partaking of the wedding feast, and spending several hours in the most agreeable social enjoyment, the bride party took the midnight train for the groom's maternal home in North Carolina. Mr. Harrell has a pastoral charge for next year at Chatham, Va.

### North Louisiana Notes.

In November, 1884, the writer accompanied the presiding elder of the Shreveport district on a visit to the church at Bayou Sale, Many circuit. On beginning a service on Sunday it was observed that the house did not contain more than one-half the congregation. The preacher made some remarks upon the subject of building a new house, which seemed to bear immediate fruit, for the sum necessary was subscribed before the congregation dispersed from the place. On last Sunday the new house was solemnly dedicated to God's service in the presence of a multitude of people, and at the close of the evening meeting the young gentleman who had subscribed the first bale of cotton a year ago and who had been very active in building the church, was admitted to membership, a good omen of future increase. In the Quarterly Conference it was stated that more than seventeen hundred dollars had been contributed this year to church building on the double circuit of Many and Sabine under the ministry of the two preachers, Rev. H. J. Boltz and Rev. J. M. Franklin, and this has not been a good year for building churches either, because of short crops and hard times. I regret to say that the salaries of the preachers had not been paid in proportion to the contributions for other purposes; but it is to be hoped that it is not too late yet for the balance to be made up. "Who planteth a vineyard and eateth not the fruit thereof? Or, who feedeth a flock and eateth not of the milk of the flock?" This is a very large circuit, and will probably have to be divided.

I am now on a visit to my son, at Natchitoches, who, being a professor in the State Normal School, has shown me the foundations of this new educational enterprise. The place is beautiful for situation; the town is as old as Philadelphia, and the citizens feel great interest in the success of the school. Quite a handsome class of young ladies and gentlemen are here preparing themselves for the work of teaching. The State and the Peabody Fund have given liberal sums to pay the expenses of the first year, and, no doubt, the school will become a permanent training school for the public school teachers of Louisiana, an institution greatly needed. Board is reasonably low; the buildings are ample; tuition free, and the faculty are accomplished instructors. Like all State institutions it labors under the infirmity of non-religious influence, for where Jew, Catholic, Protestant and infidel are all equally concerned Christ is not remembered. This was long time a convent, and what pious instructions were here given the world has forgotten, for the march of secular education has trodden down these sacred relics of the past. But is there to be no place for religion in our State institutions? If not, then the churches, for the sake of self-preservation, are bound to have schools of their own. While the light of modern science falls into these cloistered halls, let not the sacred mysteries of religion be hauled from them; but rather let the knowledge of the glory of God in the face of Jesus Christ shine into them.

F. M. ORACE.

### Ascension Parish—Some of Its Claims.

MR. EDITOR: By the earnest request of one faithful man I write this article, hoping herein to set forth some of the claims of Ascension parish upon the Louisiana Conference. Two organized churches, four flourishing Sunday-schools and several other points easily accessible to Protestant preaching, afford a very favorable opening to our work in this dark and neglected district. The country, so far as I can ascertain, is pretty thickly settled, though many of our flock are poor. There seems to be some vital power in the hearts of a few, although they have never had a pastor appointed by the Conference. The church work here has been done by some of our earnest Mississippi brethren. The schools here will have a five or six months' run next year. They pay thirty dollars per month in cash and only require five hours per day. Now, I am informed that if the people can get a pastor they can procure one of the schools for him in order to supplement his salary. This, with a little quinquage and about one hundred dollars missionary money, would be a reasonable support. Why not send these destitute people a preacher? Does it not seem that their night has been long enough? "The harvest, truly, is plentiful," but there are now no reapers.

Fraternally yours,

C. E. McLEAN.

Address all mail matter to NEW ORLEANS CHRISTIAN ADVOCATE, New Orleans.

The secretaries of the Woman's Missionary Societies, Brookhaven district, Mississippi Conference, will please give to their pastors their reports of money received and the number of missionary periodicals taken since the last Annual Conference, December, 1884. The pastors will be pleased to receive quarterly reports to add to their reports for Quarterly Conference. We occasionally add to the written notice of our monthly meetings the request that all who do not attend will please send one portion of the hour in prayer.

MRS. E. D. JONES,  
Vice-Pre. W. M. S.  
CABLES, MISS., Nov. 30, 1885.

### The Night before Conference.

On Tuesday, December 15, the Woman's Missionary Society of this place will have a public meeting. There will be addresses by Rev. J. M. Weems and Miss Jennie E. Petty, and some juvenile declamations. The Vicksburg and Meridian railroad and the New Orleans and North-eastern arrive in time for the exercises.

W. C. BLACK.

### The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMERSON.

### Books and Periodicals.

—The Bay State Monthly, for November, has been received and examined. In the general purpose and spirit of this magazine we are much interested. It occupies a field all its own. The editorial taste displayed in its conduct is of the first order. Pickett's Charge, The Patriot—Samuel Adams, The Old State House, The Precious Metals, Kate Field's New Departure, Elizabeth, etc., indicate the character of this number. Boston: Bay State Monthly Company, 43 Milk street.

—The Quiver, for December, is on our table. This number begins a course on "Famous Pictures and the Lessons they Teach," with Sir Joshua Reynolds' "Infant Samuel," giving a very satisfactory engraving after the original. Two new serials, "The Hair of Sandford Towers," and "Oliver Langton's Word," are begun in this number. "A Husband and Wife Mutual Improvement Society" is a capital paper by Rev. E. J. Hardy. Indeed, this is an excellent number and is cordially commended. Cassell & Co., New York. \$1.00 a year in advance.

The Magazine of Art, for December, is a number to delight the eye and the mind. Its frontispiece is a reproduction of Van Ryssdale's "Caecede with the Watch Tower." The opening paper is on J. W. Waterhouse, A. R. A., illustrated with several fine engravings from his best work. One, "The Oracle," is given a full page in which to show its beauties. "Art in Egypt," "A French Theatrical Museum," "A Chapter on Chairs" and other fine papers make up an admirable number. The department of notes is as full and interesting as usual. Cassell & Co., New York. \$3.50 per year in advance.

—The Homiletic Magazine, for November, is on our table, and is always welcome. We read this monthly with interest, and it contains the richest thoughts of the greatest English divines. Opportunity is thus given to compare the different methods of pulpit discourse. This number opens with a fine sermon, "The Crucial Hour," by Rev. E. Bersier, D. D. The department of Practical Homiletics is well filled. The synopsis on the question, "Is Salvation Possible After Death?" continues. A very readable paper in this issue is on "The Morality of the Old Testament." Some fine articles appear in the Expository section. New York: A. D. F. Randolph & Co. Price, thirty cents.

### Business Notices.

#### QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York, and the highest medical authorities, as the most perfect and general remedy for the most difficult and dangerous diseases, in which Cod Liver Oil is required, and is more beneficial to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil, and the most delicate stomach will not reject it. For sale by all druggists, and R. H. TRUX, New York.

ADVICE TO MOTHERS.  
MRS. WINDLOW'S SOOTHING SYRUP should always be used for children's teething. It soothes the child, settles the stomach, allays all pain, cures wind, colic, and is the best restorative for diarrhoea. See a bottle and the best restorative for diarrhoea. See a bottle and the best restorative for diarrhoea.

Glenn's Sulphur Soap boils and dissolves, 25c. German Corn Remover kills corns, 25c. Hair and Whisker Dye—Black & Brown, 50c. Pike's Toothache Drops cure in 15 minutes, 25c.

### MISCELLANEOUS.

#### ROOMS AND BOARDING.

ROOMS—Furnished with or without board; central, central, in immediate neighborhood; Exposition and Jackson railroad cars pass the door; every convenience. First class accommodations. 132 Grand street. Mrs. G. F. THOMPSON.

#### ROOMS AND BOARD, AND ALSO MEALS FURNISHED.

Mrs. J. D. KILLIAN and Mrs. N. HAWTHORN, No. 175 ST. JOSEPH STREET (Near St. Charles St.), NEW ORLEANS, LA.  
Cars and Churches very convenient.

**YALE & BOWLING,**  
WHOLESALE  
DRY GOODS  
AND NOTIONS  
17, 19, & 21 Magazine and 88 Common Streets,  
NEW ORLEANS.

### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

OARVER & JAMERSON,  
Publishers.

H. D. COLEMAN.—Do not fail to read the advertisements of this enterprising manufacturer, which will be seen in this issue of the ADVOCATE. Mr. Coleman offers to the public machinery of every description, the make and quality of which is unsurpassed; all made in this city under the direct supervision of first-class mechanics. He is also the agent of a long list of Northern and Western manufacturers. Write for catalogue.

Very rash—A boy with measles.

In this issue will be found the advertisement of Dr. M. W. Case, offering to the public a remedy for catarrh, beside the testimonial given in the advertisement. The doctor will mail to any address his pamphlet, with treatment and further testimony.

Trade wind—A drummer's talk.

WEAVING HOUSE ENGINES.—For prices and testimonials write to H. Dudley Coleman, 9 and 11 Perdido street, New Orleans.

A trim ankle is as pretty a horse carriage as we want to see.

The heat Ankle-Boot and Collar Pedic are made of zinc and leather. Try this.

Some ministers only "stand high" in the community when they are in the pulpit.

Direct importation of China matting, fine carpets, etc., in endless variety at Hirsman's immense establishment, 25 and 27 Chartres street. Here is found the largest stock in the South. With ample facilities for exhibiting to purchasers, and prices lower than ever, you will be well pleased that you called at Hirsman's.

Henry Ward Beecher is in favor of high license and he wants it proportionately broad.

Fine clothing for men and the finest in the city for boys can be found at McDowell's, St. Charles and Common.

Any wood butcher can nail up a counter, but it takes a detect live in a counterfitter.

In cooking, to get the best results, get the best stove. The first cost is a trifle more for a good than for a poor article. A stove that will cook to perfection, and withstand the heaviest blows and not break, is the one to get. These are the qualities of the Home Comfort, J. H. Aitken, agent, 110 Camp street, New Orleans. See advertisement.

Be a young woman ever so modest, it is perfectly proper for her to woo the drowsy god.

Piso's Remedy for Catarrh is agreeable to use. It is not a liquid or a snuff. 50c.

Mary and Willie, aged respectively six and four years, were sitting together in one large rocking chair near a window during a heavy thunder storm. As the lightning grew more vivid and deafening, Mary, who sat nearest the window, began to be greatly frightened; but her little brother very promptly said, "Let us sit on the thunder-side, sister." Was ever any thing so beautifully polite or truly chivalrous!

Mr. George Manville Peim, whose work is constantly increasing in popularity, has written a serial story called "Ira Trials," for the YOUNG MAN. It deals with boy life in an English manufacturing town, and is said to be unusually dramatic.

"I can't understand it," said Mrs. Bromley, the other day. "When dry goods are cheap money is always scarce. It's like a pair of scales where both ends go down at once."

THOSE who preach, lecture, declaim or sing, will do and do well if they will read and read the "Honey of Horeb" and "The Restoration of the Voice in Cases of Hoarseness." It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c., 50c. and \$1.

There is a man in Hoboken who has failed in business so many times that his friends offer odds that when he pays his debt to nature he won't pay over twenty cents on the dollar.

A good memory should always be cultivated when ordering stationery to remember to include some of Waterbury's Steel Pens.

P. WERLEIN.—As the fall trade opens, so the already immense stock of Pianos, Organs, and musical instruments, increases at the Werlein Music Palace, 135 Canal street. The wonder is where will the custom come from to absorb this immense stock. The liberal terms combined with satisfactory prices and safe guarantee offered by Mr. Werlein, give the purchaser every advantage to secure just what is wanted. Other inducements are offered to all alike, whether new customers or old friends and patrons. With this plan of doing business, trade is continually spreading out in every direction, and necessitating the carrying of a large and well selected stock of music and musical instruments of every description. Call and see; courteous treatment is assured. Catalogues and prices furnished on application.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite all summer resort. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change cannot be made.

We would again call the attention of subscribers and agents, that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

A MONTHLY BOARD for 3 live Young Men or Ladies in each county. Address P. W. ZIEGLER & CO., Philadelphia.

The Great Electric Lamp, 50 to 60 Candle Power.

Burns coal oil at any time with absolute safety. The best and cheapest light ever introduced for private use. See Halls, Mines, Churches, Factories, etc. Give us anything ever offered. Write for Descriptive Circulars; terms to dealers and agents.

HALL & TAYLOR, Manufacturers, 260 W. Balto. St., BALTIMORE, MD.

### LOUISIANA STEAM

Sash,  
Blind and  
Door  
FACTORY.

199, 201, 203, 205, 207 Gravier Street,  
NEW ORLEANS.

ROBERTS & CO.  
Proprietors.

Shut, Blinds, Doors, Mouldings, Flooring and Ceiling, Newels, Balusters, etc., always on hand, and made to order.

Orders promptly attended to.

Plantation Cabins a Specialty

BRANCH OFFICE:

NO. 53 CAROLINE STREET.

NEW ADVERTISEMENTS.

CHINA MATTING

JUST RECEIVED DIRECT FROM CHINA.

RED CHECK, DAMASK and JOINTLESS, in all colors, offered at the very lowest prices.

A. Brousseau's Son

22 and 24 Chartres Street, 22 and 24

Lace Curtains from \$1.50 pair upwards.

Curtain Poles from 75 cents upward.

WINDOW SHADES.

OIL CLOTH, LINOLEUM,

CARPETS

In all grades and at prices to suit.

Curtain and Furniture Goods in great variety.

Hartshorn Spring Rollers at Factory prices.

HOME COMFORT



These Ranges have been awarded Four Medals at the World's Exposition.

J. H. AITKEN & CO.,

110 CAMP ST., NEW ORLEANS, AGENTS.

SHAFTING, JOURNAL

BOXES AND PULLEYS,

For Transmission of Power.

Made of best iron, and by use of latest improved machinery, I am enabled to compete with other manufacturers, and solicit the patronage of the trade.

H. DUDLEY COLEMAN,

No. 8 Perdido St., NEW ORLEANS, LA.

DIUTURNITY.

A Chemical Essay.

Showing the world's infamy. Its human future. Unfolding the mysteries of the past. A history of the world. The story of science. Scope of Christianity. History of a Millennium. Human second coming of Christ, and the glorious destiny of mankind.

Southern Methodist Publishing House, Nashville, Tenn. Price, \$1.50 by Mail.

"No ordinary ability is displayed. Have read the whole book with unflagging interest. Very readable and very remarkable book."—J. C. Abel, Stevens, in N. Y. Mail.

"One of the most remarkable books ever read. Reminding one of the Bible, Apocryphal and Apocryphal. One of the great inducements to philosophy. Original, bold, and suggestive."—Rev. Dr. T. O. Summers, South. Ch. Adv.

"A man of mature and scholarly mind and extensive reading. Style, clear and elevated."—Ch. Adv.

"Historical, clear, precise, and clear."—Ch. Adv.

"An entirely original, argument, readable and remarkable."—J. C. Pres. Herald.

"Naturally in the line of the book of the age."—Ch. Adv.

"Very readable and very interesting."—Man.

"All the above and over one hundred more commendatory quotations."

Ecce Ecclesia.

By REV. H. ABBEY.

(First published anonymously.)

Southern Methodist Publishing House, Nashville, Tenn. 12 mo. \$1.50 by Mail.

"A familiar treatise on ecclesiastical science, correcting many popular errors. Cited elaborately when the author was unknown."

"It will make a sensation in the religious world. Better still, it will dispel many errors."—Pres. (Ch. Adv.).

"The author is an acute and original writer, and writes very clear out of the original rules in which most writers fail."—N. Y. Evening Mail.

"Ecce Ecclesia."—The greatest book of the age."—N. Y. Ch. Adv.

"There is no book in my library I prize more."—Rev. Dr. F. J. Will, St. Louis.

"The book is as it has existed in all ages (one of the most original and suggestive ever read); one of the most valuable and valuable ever written."—Rev. Dr. T. O. Summers, in South. Ch. Adv.

"It ought to place the author among the leading writers of the age."—Ch. Adv.

"Calculated to modify the theology of the world."—Ch. Adv.

"Protest







Christian Advocate.

Marriages.

**WELLS-HOLMES.**—At the residence of the bride's father, Col. Robert Holmes, Desoto parish, La., November 18, 1885, by Rev. F. D. Van Valkenburg, Mr. T. J. Wells, Jr., and Miss Estelle Holmes.

**MITCHELL-BISHOP.**—On November 18, 1885, by Rev. F. D. Van Valkenburg, Mr. D. F. Mitchell, of Texas, and Miss Doris I. Bishop, of Desoto.

**WEBB-KIRKPATRICK.**—At the residence of the bride's father, in Winston county, Miss., November 18, 1885, by Rev. Joseph A. Leach, Mr. N. W. Webb, of Texas, and Miss Kirkpatrick.

**FOHN-WOOD.**—At the Methodist parsonage, Sharon, Miss., November 19, 1885, by Rev. J. B. Parker, Mr. Wm. F. Ford, of Dallas, Texas, to Miss George E. Wood, of Sharon, Miss.

**HAYES-GIBSON.**—Near Camden, Miss., November 18, 1885, by Rev. J. B. Parker, Mr. C. H. Hayes, of Mississippi, to Miss Gibson, of Camden, Miss.

**CHAMBERLAIN.**—At the residence of the bride's mother, November 18, 1885, by Rev. L. P. Newell, Mr. R. E. Clark, of Winston county, to Miss Lou Chamberlain, of New Orleans, Miss.

Obituaries.

**GRAMLING.**—Died at her home near Mayaville, Miss., October 6, 1885, Miss Emma Gramling, in her twenty-second year.

Miss Emma joined the Methodist Episcopal Church, South, at Brookhaven, Miss., in 1879. The same year she graduated from the Brookhaven College. She returned to her home in Issaquena county, and maintained her religious integrity to the day of her death.

Born and reared in a community not only lacking in piety, but where worldly-mindedness and sin abounded, it took religion of the true type. Such she not only possessed, but she was a true religionist. Her worldly-mindedness and sin abounded around her, like a young heroine of the cross, with her faith founded on the Rock of Ages, she stood unmoved. Her Christian character was unblemished. Two months before her death she died an invitation to the parsonage to die on Sunday, asking the writer at the time if he thought it wrong to visit on Sunday. "This merely gives an insight into the conscientiousness of her character."

Some six weeks before her death, after I had preached from Christ's promise to give rest to the weary and heavy-laden, she came up to tell me how much she enjoyed the sermon, more than any she had ever heard me preach. Only to think, that she who delighted so much even in this life to hear of that rest, had been translated by the angel of death, from this world of trial and conflict, to enjoy forever that rest that remains to the people of God.

She was consecrated and devoted to her Master and his cause. She loved the church and Sunday-school. Since death has robbed us of this faithful and zealous young Christian, often have I unconsciously listened to the light of her well-known voice that sung in such melody of her Savior's love. But she is gone. Oh! how we miss her. Another seat is vacant in the Sunday-school and church. That sweet voice that so often made melody in the home circle is hushed in death. But cheerful face made lovely by the light of God's countenance, always carrying sunshine and joy wherever it went, is buried beneath the sod; but her glorified spirit has joined the redeemed host to spend an eternity in praising her God.

"She being dead yet speaketh." "Her works do follow her." "She conquered when she fell." I am confident that her life and death has quickened the zeal, aroused the lethargy, the indifference of some in the community.

Having lived such a beautiful and consistent life, it is not surprising that she died such a triumphant death. Death to her was no terror. It had been robbed of its sting. When her physician told her that she could not live much longer, she replied: "That's all right; I'm ready." She talked cheerfully of her death and expressed her willingness to go. She asked those around her not to weep for her, but to try to meet her in heaven. After reading her dear old Bible, which had long been her companion, singing and praying, her spirit was borne by "angel hands" to her "immortal home."

She who had lived with such courageous fidelity to her Savior, who honored him with a triumphant death. The community mourns, the church mourns, and every one that knew her unite in shedding tears of sorrow with the bereaved family.

Let us all strive to emulate her example, take courage in the face of death, she won over the last enemy and meet her in "the sweet by and by," where the wicked cease from troubling and the weary are at rest.

To the bereaved family we would say: You weep not as those who have no hope. She has gone to her Savior. By living as she lived, you can meet her where "parting is known no more."

M. H. MOORE.

Tallahatchie Floridian please copy.

**McKINNON-MELISSA YOUNG.**—Daughter of William and E. Matheny, born in Copiah county, Miss., May 1, 1841, and died at Angelina county, Texas, November 8, 1885. She was married twice: first to G. W. Henington; next to R. E. McKinnon, January 6, 1866, who lives to mourn her loss.

Sister McKinnon was converted and joined the Methodist Episcopal Church, South, at the age of ten. She left eight children to follow her to the better land, and three preceded her there. She had well developed, too, all those virtues which make home happy and endear her to neighbors and friends, and she was much loved by the community.

As a Christian, her life was marked by quietness and humbleness of spirit. She encouraged her husband to the faithful to his religious engagements. She was kind and tender as a mother; affectionate and faithful as a wife; noble and generous as a neighbor; and constant and devoted as a Christian. Her God saw best to call her home, by sending death in the form of that dreadful disease, consumption.

Her last moments she was resigned, having no fear of death, but assured those standing by that she was ready for the solemn change. Sad, indeed, would be the hearts of those who were not for the light of her last words shining there, giving a sweet contrast to the broken-hearted family. Just before her last words, she asked all the members of the family to meet her in heaven, and she died shouting:

"Farwell, God, farwell, Mother; but, thank God, not forever. No, only a little while, then we will meet on that beautiful shore in the sweet by and by."

J. O. CALHOUN.

**HICKMAN.**—MRS. MISSOURI JANE HICKMAN, daughter of Isham and Elizabeth Beasley, and wife of Andrew J. Hickman, was born in Copiah county, Miss., September 23, 1851; joined the Methodist Episcopal Church, South, under the ministry of Rev. A. B. Nicholson, in 1871; was converted at Providence Camp Ground in October, 1875; was married to A. J. Hickman, December 5, 1875, and died at her home in Lowrance county, Miss., November 5, 1885, aged thirty-two years, one month and twelve days.

It is with a sad heart we chronicle the death of this noble and Christian woman. Having been born in the lap of Methodism, and nurtured in her doctrines and polity, she exhibited in her life and character the peculiar characteristics of that genuine piety which enable our people "to die well."

Sister Hickman was gentle, kind and amiable, and her Christian modesty was a gem in the crown of her moral womanhood. Her experience as a Christian was steadfast. Her faith unswerving, and her life a beautiful commentary on the religion she both professed and lived. Though thus early called away, it was not before she had "professed a good profession before many witnesses," and her Christian character and worth had come to be known and appreciated.

The writer of this imperfect tribute has been her pastor for three years, and knew her well, and has often studied her peculiar traits of Christian character, gentleness, forbearance, patience, and tenderness of heart. We will miss her sadly, but our loss is her eternal gain. She leaves a husband in sorrow, and four little children in lone orphanage. May heaven's richest blessing abide with them ever.

The following resolutions were adopted by Bahala Chapel Sunday-school:

*Resolved,* That in the death of Sister Hickman, our Sunday-school and community has lost a worthy and devoted Christian, and Bro. Hickman a faithful and loving companion, and their children a kind-hearted and affectionate mother.

*Resolved,* That while we feel the sorrow and deeply sympathize with her worthy brother and former superintendent, we bow with humble submission to the will of him who is too wise to err and too good to do wrong.

*Resolved,* That a copy of the above be spread upon the minutes of our Sunday-school; also a copy be sent to the New Orleans Christian Advocate for publication.

H. P. LEWIS, For Committee.

**DOYLE.**—Miss Emma N. Doyle, daughter of Capt. D. B. Doyle, departed this life September 10, 1885, at Doyle, Webster parish, La.

Miss Emma was a faithful and worthy member of the Methodist Church, and doubtless enjoyed sweet fellowship with her Savior, and an ever-abiding confidence in him as her best friend. Emma was kind to her devoted father and mother, and affectionate to her kind brothers and sisters. By her gentle and modest manners she won the hearts of all who knew her.

Sister Emma was a true and constant member of the Sunday-school, for which she worked diligently. But her place therein is forever vacated. But Jesus had said, "Come up higher."

Our thoughts naturally reverted back to her last work for the Master—raising money for the erection of a new church at Doyle. That church is now going up, and soon the family with neighbors and fellow-worshippers will enjoy the benefits and comforts of the same; but dear Sister Emma, whose untiring energies were devotedly given in fitting up their temple of worship, will be missed when they gather at that beautiful church.

But thanks be unto our God, she will not be missing when we gather around the beautiful white throne on high. Her devoted pastor,

H. M. BLOOMER.

ADVERTISEMENTS.

It is very annoying when in the bath to drop the soap and have to feel for it. The Ivory Soap floats, and is without exception the most luxurious Soap for bathing, it lathers freely, and is easily rinsed off, leaving a sense of cleanliness and comfort attainable by no other means.

Free of charge. A full size cake of Ivory Soap will be sent to any one who can get it of their grocer, if six two-cent stamps, to pay postage, are sent to Procter & Gamble, Cincinnati. Please mention this paper.

**CATARRH.** CONSUMPTION, ASTHMA, BRONCHITIS, DEAFNESS, CURED AT HOME. NEW PAMPHLET, FREE. Address, Dr. M. W. CARR, 1311 Avenue of the Americas, New York City.

**DR. CASE'S CARBOLATE OF TAR INHALANT.** BALTIMORE, Md., Va., August 29, 1882.

Dr. M. W. CARR:—I began the use of your remedy for Catarrh and Bronchitis in September 1881. I tried it for three weeks, and it completely cured me. I was very much distressed by the disease. My usual occupation was constantly interrupted. Now I am perfectly well, and I feel as if I had been born again.

Yours truly, D. G. C. BUIST.

MISCELLANEOUS.

**Wrought & Cast Iron Jack Screws.**

These Jack Screws have broad base, stout handle, in half-pinted top. We make more than 20 different styles and sizes. Price from \$6 up.

Send for Jack Screw Price List.

**RUNNEY & CO.,** Seneca Falls, N. Y., U. S. A.

**WATCHES.**

We are selling the watches of the American Watch Company, Waltham, Mass., as low as they are sold anywhere.

Key-winding Silver Watches at \$15. Stem-winding Gold Watches at \$15 and upwards. All fully guaranteed. Send for a catalogue.

**A. B. GRISWOLD & Co.,** 119 Canal Street, New Orleans.

**W. G. WHEELER,** Clothing and Furnishing Goods.

Successor in Wholesale to **WHEELER & PIERSON,** 54 Canal Street, NEW ORLEANS.

**Stoves, Grates, House-furnishing Hardware.**

**IRON AND SLATE MANTLES.** MANUFACTURER OF GALVANIZED IRON CORNICES AND—

**Ornamental Work.** GALVANIZED IRON & TIN ROOFING. GUTTER WORK OF ALL DESCRIPTION.

I am prepared to contract for work in the above line in City or Country.

The best Stove in the market is the Celebrated **CHAMPION MONITOR.** I have stoves varying in price from \$6 to \$100.

**J. H. CAMPBELL,** 101 CAMP ST., NEW ORLEANS, LA.

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## Christian Advocate.

CHAS. B. GALLOWAY, D. D., Editor.  
GARVEY & JAMIESON, Publishers.

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## THIS WEEK'S.

Fairy frigate on airy seas,  
Sport of the sunshine, joy of the breeze,  
Obedient to a myriad feathered quays,  
Mourning by a myriad silver rays,  
What is thy freight, O Thistle-down?  
Wafted, winged, on a leafless life,  
Lunched on a breeze of death's wide,  
Hither and thither thy pinace glides,  
Thither and thither thy fair barque rides,  
What is thy freight, O Thistle-down?  
Loose the nosegays and drop the seed!  
Be for exiles and pilgrims' need,  
Sweep all and scatter all,  
Ne'er shall the Thistle-down now be more,  
What is thy freight, O Thistle-down?  
A tiny seed in cradle fair,  
Born on the waves of the summer air,  
The germ of a life, though veiled, we see,  
A beautiful possibility—  
This is thy freight, O Thistle-down.  
Wonderous care for a Thistle seed!  
Fables write on wings of a seed—  
Revered eyes may wonder and see,  
And precious truth in this allegory,  
This is thy freight, O Thistle-down.  
Of the crisis of love and restraining land!  
The waiting wings and the silken strands  
Craving the life of the hidden seed,  
Germ of the life that is life indeed,  
Safe as thy seed, O Thistle-down.  
—The Quiver.

## Letter from Dr. Cottrell.

The ADVOCATE circulates extensively throughout the regions in which your Kentucky correspondent used to itinerate, and there are not a few who have inquired why they see so seldom anything from this pen in their organ. The spirit is willing, but the heart is faint. Simply to sit down and write to a newspaper, or to friends through one, from any other prompting than that of genuine impulse in enthusiasm on behalf of something that has smitten the mind and made concession, is like letting off bilge water; and to embarrass an editor by subjecting him to the necessity of declining to let appear or of "letting it go in" with reluctance and under protest of his wiser judgment, is not the most amiable and considerate thing that one may do. I remember once, before the war, it was proposed to establish a special organ for the Alabama Conference when it was one of the patronizing Conferences of the NEW ORLEANS CHRISTIAN ADVOCATE, and incidental to the discussion of the province and function of the church paper, your correspondent submitted that it was not the proper economy or policy to have all its literature after the order of ground, bottled and sifted material. One may not live on essences. He must eat food. Hay, fodder and shucks are as necessary in feeding stock as is grain. So let our Advocates and Methodists have racks as well as troughs. I proffer a little "roughness" for your rack.

Several of your contributors interest me. Dr. Ahrens is ever solid and sensible. Bro. Thomas Welr, whom I remember as a comrade of old in Alabama and Mississippi, ever considerate, courteous and unpretentious, does not write without an object and a purpose. The sunny soul of my friend, Angus Dowling, one of the most appreciative and just of men, sheds the light of his thought along your columns not too frequently. Bro. James J. Billingsley, in your issue of November 19, on "True Religion," gives criticism that is timely. Dr. R. Abbey is ever instructive. Sometimes I felt a little solicited regarding the Doctor's zeal on behalf of the religious nurture of children. I read in one of his essays once that

as it is never that one is too old to be a Christian, so it is that one is never too young. Feeling keenly, not to say solemnly, in common with the other orthodoxes of our Zion, the responsibility of guardianship along the line of dogmatic orthodoxy, I have feared that such a statement postulates, philosophically and scripturally, a theory of genesis in each individual, personal member of humanity contrary to that upon which there has been such insistence, namely, that it is of nature and the devil, and not of God in Christ Jesus, our children have their initial being. To insist that out of a Christian infancy it is practicable to evolve a Christian childhood in order to ultimate Christian manhood and womanhood might, by some who are eager to scratch at anything which seems to discredit our doctrine of depravity, be deemed as implicative of the necessity of the root of the being—the nature—of each being in the God of love and life and power and wisdom rather than in the devil. An effectual fall to any heretical conceit of this sort I submitted, through another channel, a year or more ago. It was after this catechetical order: Question—What of every child naturally engendered of the offspring of Adam? Answer—It is conceived in sin and shapen in iniquity. From the crown of its head to the soles of its feet it is full of wounds and bruises and putrifying sores. The whole head is sick and the whole heart is faint; of such is the kingdom of heaven.

Dr. McFerrin and Bro. Noland, of the Central Methodist, about two years ago were insisting strenuously upon an insistence by our preachers on "birth sin." The alarm this aroused in my soul voiced itself impulsively. There seemed to be in this form of expression a yielding on the part of my confederate guardians of our doctrine of depravity. They seemed by it to allow that sin sets in at the birth, when David had put it at conception, followed by an iniquitous shaping. David being a sober, diabolic writer, and never as would a poet, dealing in tropes and hyperbole, of course meant literally what he said when he affirmed the facts of his origin, and that he was "a worm and no man," and that "the hills skipped like rams and the little hills like lambs." Of course it is not at all incumbent upon us who stand for the defence of "the old landmarks" to affirm whether David was a grub worm, a tobacco worm or a tape worm; or, whether it was a reel, cotillion or waltz the hills were having, or just an immemorial skipping. Our theology is liberal and generous, and will allow for diversity here, so long as it is not denied, that David was a worm and that the hills did skip. I beseech of Dr. Abbey that he has on his life preserver when he dives into these controversial waters; that he wear his gossamer when he gets out under this drizzle. The D. Ds. were dubbed for defence of dogma—doctors of depravity! Let us never slight our patient. Without "original sin" we would be in as pitiable a plight as our Baptist brethren would be without the "original Greek."

When is F. M. Grace going to resume his series, historical, of the old Alabama Conference? I have his articles in a special scrap-book with J. W. Shores' letter concerning the same, and I await the others expectantly. And that volume of sermons of W. C. Harris that Grace has promised? Wat. Harris! As true and clean and lovable a nature had he as ever was embodied in human form. He was the most unique in appearance, manner, habits, methods of study, of conversation, gentle. He was a benediction to my soul and to my wife and little ones as we were together, in 1854, about the quaint old city of Pensacola and out upon the waters of the beautiful bay and off in the piney woods at camp meetings. Then at the Conference sessions! Oh! why did he die? Not a night but he seems to come to me as I lie awake, and it is as if a rainbow arched my firmament of thought. And Thomas S. Abernethy, Jr., how he sparkles and cornucopiates! He was the Sydney Smith of the younger ministerial brotherhood of the old Alabama Conference.

"Hearts are dust! Hearts' love remains;  
Heart's love will meet us again!  
'Tis not within the force of fate,  
The fate ordained to separate."

I have, at times, felt an impulse moving me to pen for the ADVOCATE some things on the remiscellaneous line in history of the years gone in old Alabama—criticisms of men who impressed and profited me. But the great numbers who would have read with interest are asleep all abroad in city, town and village and in country cemeteries. In regard to church and other affairs up here on the Ohio river your readers are not specially interested. Our recent Conference at Greenville was about as Conferences usually are, spiced this session by election of delegates to the General Conference and with the question of change of name. After an unanimous vote against the proposed change I offered a resolution that the Conference memorialize the General Conference to change, by its own authority, the name to that which in 1850 met with such uniform favor, namely, Episcopal Methodist Church. The resolution met with less favor in the vote than in expression, conversationally, in private, among the brethren. Some, who are by no means obscure or unimportant, have said to me since that they prefer the name Episcopal Methodist to the one we have, but that they hope for an organic reunion between the churches North and South at no distant day, and that a change of our name now might impede that. So the significance of this adherence to our candle elongation is not altogether as some suppose. I have said to these brethren that whenever that essay at organic reunion sets in, occasion will arise for consideration as to whether the time has not arrived for an Episcopal Methodist to organize itself and move out of and off from every historical and traditional embarrassment in benevolent, Catholic endeavor on behalf of humanity. Some simplifications and abbreviations which, through inevitable human infirmity our fathers could not make, might transpire. The Wesleyan Methodists, of England, in a very compact, self-conserving and aggressive ecclesiastical organization, have not found it at all needful to adopt a single dogmatic statement from the thirty-nine articles of the Church of England. It may yet occur to the minds of theological, evangelized educators that the distinction between doctrine and dogma makes a difference also. No one presumes that because nature, under direction of Divine power, left Hell Gate at the mouth of East river that it was there to abide. If dogmatic Hell Gate is treated dynamically, might not commerce of thought and communion of sentiment be somewhat more free and more inspiring? And then again, churches seem to be most powerful when they have no historical consistency to guard and vindicate.

To some of my old-time friends it may not be yet known that I am one of the corresponding editors of The Centenary, a monthly published at Florence, S. C. It is elegantly gotten up, and the price is one dollar for twelve months. Let my friends communicate with me at Cloverport, Ky. Their names, with one dollar, will be gratefully received. The motto of The Centenary is, "A closer union of the churches, of the States and of the nations." A union is not a mixture. There can be no organic union of one individual entity with another except as the one becomes fragmentary and loses its identity by becoming incorporated with that which retains its own identity and individually. What is merely schismatical may have a prosperous run for a season, but eventually spends its force, and is then either recovered to its proper relation to that which is normal and consequently augmented, or it is abiding, or dies off through inevitable dissolution or disintegration, after being adrift for a time on the current of history. None of us can foresee what the changes of the future are to be; but we do know that thought and word and conduct stimulus of the highest motive alone secure personal, individual salvation, and according to such individual salvation is each of us properly remembered with that which is compacted according to an effectual, infallible working, having increment

through edification along the years marked by many dispensations.  
CLOVERPORT, KY., Nov. 23, 1885.

## "Ordination of the Twelve."

With no intention to take sides or interfere with the question raised and recently introduced into the ADVOCATE by my two very good friends, Bros. Ellison and Pugh, respecting the mode of the ordination of the twelve apostles, I would like to wedge in a word or two between them.

In the first place, if there was any outward ceremonial ordination at all, the history is entirely silent on the subject, so we have no information about it. Like many other things that must have occurred, the accounts are so rigidly laconic that we know nothing about it. Secondly, it is in the highest degree improbable that there was any such ordination as this question supposes. Is it ordination to the ministry or to the apostolate that is meant? They were not probably one and the same thing. Quite likely the apostles were preachers—part, or all of them—before the Savior became acquainted with them. Be this as it may, they certainly all underwent a special designation to the apostolic office. The word ordained in Mark III, 14, proves nothing. The new version says appointed. Parallel passages indicate an appointment or designation.

The stress and vitality of this subject lies in this, What was the apostolate? It is unfortunate that our books are so reticent just here. They play around the subject and tell us a number of things not at all important so far as I see; but where is the book, outside the New Testament, that attempts to explain the peculiar functions of an apostle? To say they were "sent forth to preach the gospel" does not answer this question. Nor does "power to heal diseases" answer it. My own views on this point, somewhat elaborated, may be seen in *Ecclesia* and *City of God*, and perhaps elsewhere. The Scripture history on this, as on all other historic subjects, is exceedingly brief; but, by considering the scope and surrounding condition, enough may be ascertained to make it plain. Rigid verbalism will only confuse and mystify the subject.

What was the one great specific object and end of the personal teaching of the Saviour? One replies, "To introduce the gospel." But that reply is no answer. It leaves us just where we were before or else it misleads us. It is certain that Jesus introduced no new doctrines; no new rules of morals, nor no new mode of conducting worship or governing the church. Then what "gospel" did he introduce? As to religious doctrines, principles and morals, he did nothing. Let it be repeated, and, if need be, emphasized; he taught and enforced those already taught in the New Testament. Then what new thing was there to introduce? To this vital question the reply is, Himself. To introduce himself to the church and through it to the world was the one, single, great object of his personal ministry. A lig for all those flourishing, rhetorical teachings, a hundred in every library, that make Christ revolutionize things generally and set up new modes and systems of dispensing divine grace. They are wholly untrue. But there was a new thing to be done; a thing vitally necessary to the very existence of religion itself. The time had now fully come when Christ himself, in his proper messianic character, was to be introduced, made manifest to the church. This, in the nature of things, he could not do directly and individually of himself. Besides other mighty reasons it was physically impossible for him to see, converse with and become acquainted with six millions of people scattered throughout the then known world. He must have assistance. Hence the need of apostles to be sent where he could not go himself, or to go before him and do things which, in the nature of the case, he could not do or could not so well do himself. But before they could do this they must be prepared—qualified for a work so new and so different.

There was but one thing for Jesus to do in his lifetime. All other things were subsidiary to this end. This one thing was to make himself known to the church. His messianic ship was an open question. He bore no outward, visible marks of divinity. So he selected twelve suitable men to be with him. Let these words be emphasized—to be with him—that they first, by what they would see and hear, would be strongly impressed with this belief. So at the time of his death there was a small company of men very far better qualified than any others to receive the final, crowning testimony as to his true character. Then they were on the ground and familiar with the facts of his death, burial and rising. There they saw him frequently during the forty days and were at the front of observation and felt the outpouring of the Spirit at Pentecost.

Now we have a few men, schooled and drilled in the best manner possible, and thus qualified to testify to all the church the unmistakable verity of the great and overwhelming fact of the incarnation of the Son of God, hitherto veiled in spirituality. How wise and how simple this arrangement!

Now we see the apostolic office. No merely preachers to preach, but men to testify. Of the former there were several hundred in and around the city; of the latter these twelve stood pre-eminently away above all others. So they went everywhere testifying that "Jesus is Christ." This was the burden of their preaching. "Paul was constrained by the word, testifying to the Jews that Jesus was the Christ." And as to particular details of a thousand things said and done in these constant and numerous interviews between Jesus and the twelve, we are of course not informed. He ordained twelve. That is, he selected, appointed, set apart, these twelve men for that work. And let me remind Bro. Pugh that Greek lexicons is not the place to look for the meaning of the word ordain, or to find out anything about ordaining, in the sense we apply to it in setting apart a minister for church work. It is a new word, or a word with a new meaning, made long since the making of the material of which Greek lexicons were made. There could be no such word in Greek literature.

It may be presumed that Jesus fully explained to them what he expected them to do and how to do it. But I know of no good reason for presuming that there was anything ritualistic about it.

R. ARDEY.

Crystal Springs Station, Mississippi Conference.

I am closing up my fourth year in this delightful station. It has been one of the most pleasant charges of a ministry of twenty-six years. There may be a little "frog in the cistern," but where is there a church without a frog? Besides, in this case it is a very little one, and but little damage is done. Indeed it is a question whether a "frog in the cistern" may not be a means of grace. The "thorn in the flesh" kept Paul from being exalted above measure. May not the "frog in the cistern" serve the same or a similar purpose? Still we must confess that a frog is a disagreeable thing to have. From the little croaking pests "good Lord deliver us."

During the past four years there have been added to the church in this charge, by letter and profession of faith, in all, over one hundred persons. But there has been a constant drain on the church. Quite a number have removed by letter; several have been dropped by order of the church Conference, and some have died. Ten of our number have died this year. So that, numerically, the church is no stronger now than it was four years ago.

The past year has been one of special interest. We have baptized eight adults and twenty infants and received thirty into the church. About one hundred and seventy-five dollars have been expended on the parsonage, which is now in a comfortable condition, and over one thousand dollars have been expended on the church, which is now a thing of beauty. Repaired, remodeled, repainted within and without, it is one of the most tasty and lovely churches

in all this land. In addition to this our people have promptly met all the assessments. We will make a full report at our approaching Conference in Meridian. Indeed this has been done for the last four years. All the assessments have been paid in full, and will be, no doubt, in the future as in the past. We have a real live board of stewards here. They look after things. I have been free from care as to money matters now for four years. And it is so easy to collect my missionary and Conference money.

It would do you good to look in on our Quarterly Conference. Our presiding elder says it is a treat to hold our quarterly meetings. He says he feels after the Quarterly Conference adjourns that he has enjoyed a season of Christian fellowship. All are harmonious, and seem to be studying the best interest of the church. And it would seem that this feeling is mutual from the following resolution adopted a few days ago by our fourth Quarterly Conference, to-wit:

Resolved, That we acknowledge with grateful hearts the eminent abilities and devoted services for the past four years of our esteemed presiding elder, Rev. J. A. B. Jones. In labors abundant, in ability pre-eminent, always holding high the standard of our Methodist Christianity, we recognize in him a Christian minister worthy of his high calling.

God grant that a suitable pastor may be sent to this people next year. A comfortable parsonage, a cordial reception, a good living and plenty of work await him. Let him come in the spirit of the Master and he will be received as a messenger of God. As for myself, I turn regretfully from a church I have learned to love as I do my own life and from some of the best friends I have ever found anywhere and say to the Conference, as I have always said, "Here am I, send me."

W. R. LEWIS.  
Crystal Springs, Mississippi.

## "Women Preachers."

In the ADVOCATE, of the nineteenth instant, Mrs. L. Cray Sadler refers to our long controversy touching "Women Preachers" and brings out the judgment of my own beloved Bro. B. L. Selman, of the Alabama Conference, as sustaining her position. I had enjoyed a sense of complete victory, not only in the case of Mrs. Sadler, but in another controversy also in the Nashville Advocate with a beloved sister whose name was refused me when applied in the proper way. In the discussion in the NEW ORLEANS ADVOCATE Sister Sadler utterly failed to show a single instance in the whole Bible in which the word "preach" was employed to express the ministry of a woman. In my last article in the discussion I made this demand, and she failed to give one. Now, if she or Bro. Selman, or any other person will show in the Bible the word "preach," employed to express the ministry of a woman, I will gracefully surrender. Till then I hold the ground and the guns, too.

AMIRAL DOWLING.  
Ozark, Alabama.

## Note of Thanks.

MR. EDITOR: I notice in the ADVOCATE, of the third, that my friends are anxious about my support and have contributed sufficient means to support me until the time of our Conference, when I receive my appropriation from the Board. I have received aid from the following kind friends: Peter James, Joseph Layzra, E. Myers, Joseph Arge, per R. B. R. B. Downer, an unknown friend, Handsboro, Miss., Mrs. E. R. Denham, Baton Rouge, La., Mrs. Robinson, Rev. C. G. Andrews, Rev. S. J. Cotton, Mississippi Conference, Mrs. Cockern, Taighpaha, La., per R. B. Downer, an unknown friend, Biloxi, Miss., per R. B. Downer, for which I return my thanks and prayers to the donors and request that whatever is sent from anywhere to be forwarded by express. This is written by request of a friend.

Yours in Christ,  
JOS. NICHOLSON.  
Ozark Springs, Miss., Dec. 3, 1885.

—What men want is not talent, it is purpose; in other words, not the power to achieve, but will to labor. I believe that labor, judiciously and continuously applied, becomes genius.—Lytton.



## Christian Advocate.

THURSDAY, DECEMBER 10, 1885.

For the New Orleans Christian Advocate.  
COMMUNION WITH GOD.

BY LOCAL ITINERANT.

Poor human sight may never see  
The Kingdom above,  
Poor human ears may never hear  
His voice in tones of love.The senses one, the senses all,  
May never apprehend  
The infinite, All-glorious God,  
Our Father and our Friend.For he's not matter, He is mind,  
A spirit all is God,  
And can not apprehend he  
By this mere earthly clod.But in this earthly clod there  
He hath a soul enshrined,  
And it is neither flesh nor blood,  
But is like him—his mind.A moral nature, much like God's,  
And with a moral sense  
That often apprehends him here,  
And will when hurried hence.A spirit may with spirit talk,  
And God with man commune;  
And this communion sweet may put  
The soul in sweetest tune.Yes, spirit may with spirit talk,  
Our God may talk with us;  
And best communion this may be,  
And be established thus.Our inward consciousness may know  
The Spirit all divine,  
And it may live within our hearts—  
In yours, dear friend, and mine.

## "The Bible in Education."

BY REV. J. A. PARKER.

(Continued.)

This imagery is unsurpassed. Apply the rules of rhyme and rhythm, and the best Shakespearean efforts do not excel it. Such was the style of all the poetry of that age.

DeWitte and Heher, as well as the rabbis, give numerous examples of the poetry of that age—in none of which occur anything better in regard to measure than a system of parallelism. This is found in greater perfection than those instances noticed, in Genesis iv, 23, 24:

"Adam and Zillah, bear my voice;  
Wives of Lamech, receive my speech.  
If I slay a man to my hurt,  
And a young man to my wounding,  
If Cain be avenged seven times,  
Then Lamech—seventy times seven."

(The parallelism here is complete, being 6 lines of 8 syllables, or 6 8's.)

Not till the times of Greece and Rome did the laws of rhyme and rhythm receive much consideration at the hands of the poets. Not till the days of Horace did this principle receive its perfect touches. Imagery, however, which is the soul of poetry, is found in the Bible in the fullest glare of its own glory. Isaiah lx, 20:

"No longer shall thou have the son for thy light by day,  
Nor shall the brightness of the moon enlighten thee;  
For Jehovah shall be to thee an everlasting light,  
And thy God shall be thy glory.  
Thy sun shall no more decline;  
Neither shall thy moon wane;  
For Jehovah shall be thine everlasting light,  
And the days of thy mourning shall cease."

It may be asked if this imagery of the Bible is to constitute the only plea for it as an important factor in education. We answer, By no means. As a treatise on the laws of health it has no superior. No better system can any city devise than that contained in the Bible. It must not be too much modernized. Its very simplicity is the reason for its great efficiency. Cleanliness is the price of health, and it is far more important to have the city clean than the children in it.

As a code of morals no other book is so complete. Its summary—"As ye would that men should do to you, do ye even so to them"—is more than all Cato's works embodied. Moral and mental science explain the reason for the rules of moral rectitude; but give no additional force to them. What is moral wrong if it be not the prohibited moral acts of men? Why is the murder of a man more than the killing of a dog, since life is taken in either case and can not be restored? Let skepticism answer. Why is it virtuous to resist an evil impulse, but vicious to indulge it? Let some philosophical oracle answer if it can. But, after all, we run back to the Bible to find that our ideas are drawn from it, and our answers are shaped by it. As immortality is greater than mortality—as right is superior to wrong; so is man—the immortal man—superior to the "beast that perisheth"—so is virtue to vice.

What elevates woman in all Christian countries and degrades her in heathen lands? By the Christian's Bible she is the better part of the husband's self; by the heathen philosophy she is his slave, his hewer of wood and his drawer of water.

Whence do we learn our destiny? Said Thales: "Show me if you can—and it will be very hard to do—that man is not immortal, and I die satisfied." The Bible settles this question if its testimony be received. It "brings life and immortality to light." It tells us that forbearance is more manly and honorable than a hasty and rash resistance; that to "deal gently, to love mercy and to walk uprightly" comprises the whole duty of man as between men. Could any book tell me more as to my duty to my fellow-men? Does any other tell me as much? No other book so educates the manhood of man and at the same time draws out the mercy side of his nature.

From what source will you find the moral faculties if not from this? Is it enough to develop the reason and leave the morality of our race undeveloped?

Will the nation learn righteousness from Gibbon? Will it learn mercy from Galileo? Will it learn sympathy from Nero? Will it learn honesty by observing the tricks and intrigues of the vicious? Truth may be learned from a thousand sources. The true in electrical telegraphy may be gathered from Franklin and Morse and Henry. Fulton has taught us the true power of steam. Edison has enlightened us on the phonetic power of the electric current. Aristotle has given us logic; Euclid, mathematics; Newton, gravitation; and Copernicus, planetary revolution. The Egyptians gave us the science of war, the Phoenicians gave us letters, the Swedes gave us watches, and the Romans gave us our calendars; but God—the Bible—gives us immortality.

Of men we take wisdom in philosophy, in science and in literature. From men we learn diplomacy, political economy, commerce and navigation. But just how to make the most of life in all that makes life worth living—just how to reach the real point of manhood, where true manhood is seen, where all that is little, low or mean is eliminated—is taught in the Bible, and there alone. Many thousands who ignore the Bible—who possibly have no recollection of the gathering up of ideas from it—have their moral equipment in its precepts gathered by absorption.

A clergyman declared he had discovered a great truth—he had found that men never dance except they be first intoxicated by wine, women or music. I referred him to the old Roman sage, Tacitus, who declared "No sober man will dance." He honestly thought the discovery was original, whereas it was simply the lingering spark in the reservoir of memory asserting its right to shine. In the busy hours of the recitation-room the idea, the forgotten idea, had fixed itself in his mind. Years had passed away; but still he was awayed by it as by some newly discovered truth. So is much of life. It may be the lullaby of baby days; it may be the anguished-wrung exclamation of some tortured soul; it may be the "aside" expression at the theatre—still its home is in the Bible; its origin is there.

If we are not to ignore the laws of culture in their relation to genealogy, it must require many generations to eliminate the effect of Bible truth upon our race. Low and obscene habits followed for generations produce low blood. Reversely, refined and cultured habits followed for generations produce tendencies to purity of life. The only ancient race of people who accepted the Bible as the only authority in matters moral are the only people who, without country or king, have maintained a pure nationality through successive generations. The marks of the father are seen upon the son, both as to his intellectual and physical status.

How much of Bible lore manifests itself in the sentiments and conduct of man it is impossible to say. That the worst of men, at times and in places, are under its influence through popular sentiment there can be no doubt; and that this influence would linger for a time even if the Bible was banished from our homes, is a scientific fact. If this potent and self-generating influence is bad, let it be at once broken down. Take it from your curriculum, build it from your shelves, banish it from your homes, and let it have neither lot nor place in all the land. But if it is a good influence; if men who live by its rules and deport themselves accordingly to its precepts are good, true, honest and brave; if its readers are better than its revilers, why not have it read by all? Mark you, I am not seeking to have the Bible brought into the school-room to be made a tool for the pedagogues, nor to be administered by professional quacks. I am speaking of the Bible as an important factor in education. Its poetry, its history, its biography and its laws can be studied nowhere else. The laws of Solon owe their origin in many of their most important features to the laws of Moses. Without its historical revelations, much of the history of the world (as has before been remarked) would never have been read. Its biography introduces us to some of the sublimest characters of ancient times, and the boasted "common laws" of the civilized world would have been a failure without the laws of Moses as handed down to us in the Bible. Shall such a book have no recognized place in the library of the student?

Tell me of the man who conquered Palestine, Egypt, Syria, Chaldaea and Assyria—the monarch who built up the first great empire the world ever had in it. If you tell me of his wars, you speak from the Bible. If you tell me of one of the grandest triumphs of architecture of ancient times, you speak from the Bible. If you speak to me of the first great ship built, you speak from the Bible. If you tell me of the first code of moral laws, you tell me what I have read in the Bible. If you tell me of the first engraving in rock, you refer me to Sinai and the "tables of stone." If you attempt to define, in keeping with any rational system of ethics, the "whole duty of man," every step in the process will be through the Bible. "He must be honest," So says the Bible. "He must be just." So says the Bible. "He must be brave." So says the Bible. "Fear not man who has power to kill the body, but afterward can do no more." "He must be patriotic." So says the Bible. The only reason ever offered why Jesus should do a great work for a man was that "he

loved our nation and hath built us a synagogue." "Man must be industrious." So the Bible declares, "If any will not work, neither shall they eat." "He must provide for the comfort of his family." So says the Bible, "If any fall to provide for his own house, he has denied the faith and is worse than an infidel."

Says one: "All this may be true; but the Bible is too unscientific to be relied upon." To this may be answered: The great Author of the book seems to have purposely made it so. It is unscientific in the sense of out or not. Science has been left out of it; it is not a treatise on any branch of things, but of the methods of that genesis. It records facts, but details are left out. It does not tell us whether the means used were protoplasmic forces or electrical forces, or whether the force employed was simply that of motion. It does not tell us definitely the duration of the periods of the genesis, but simply that it was not instantaneous. Some unnatural division of time is alluded to as existing for three periods before the sun's rays reached the earth. "The evening and the morning were the first day," the "second day," etc. It does not tell us which body moves around—the earth or the sun. It employs common forms of expression—"sunrise," "sunset," etc. It sets forth great truths in the simplest forms of expression. It tells us of the decomposition of the human body after death in the most unique style possible—"Dust thou art, and unto dust shalt thou return." In like simple language it tells of the return of the spiritual part, the *animus* to its original source—"the soul to God who gave it." It tells us in one word what the elaborate works of Darwin, Helmholtz and Huxley fail to reveal after the perusal of many large volumes of learned treatises: The Great First Cause is God. Its law of success is written in one line—"Wise as serpents and harmless as doves." Its ultimate rule of right can not be mistaken—"As ye will that others do, so do ye to them."

This book for which I write—for which I try to reason—has been the study of many of the world's greatest men: Adam Clark, then whom no one of more extensive learning in all its branches, has written a book; Dr. Doddridge, whose sacred poems are sung throughout the civilized world; Sir Isaac Newton, one of the greatest of philosophers; Ainsworth, the acknowledged scholar; Luther, who revolutionized the world and who, though dead, still holds it in revolution; McKnight, one of England's richest scholars. Besides these, Locke, Hill, Hurst, Henry, Scott, Burroughs, Ryland, Poole; and in our day I may point with some pride to the leading educators of the land as the students of the Bible. Without its history, its ethics, its biography, its psychology and its laws no education can be complete.

## The Church—No. 7.

Yes, I love the church. Do I love it enough to see it that I do nothing to disgrace it? In the first place, then, do I do "no harm"? And here a little self-examination might not be amiss. Do I ever pause and look over my own course? Self-examination! We do not ask you to let anyone else probe your heart, nor find the holes in your coat or the stains on your garments; but ask you to examine yourself—all yourself. Do I take the name of God in vain? Do I do it only occasionally—only when I am mad, say? Do I get mad at all, and thus cause outsiders to say, in disgust, "Look at that man's religion"? Do I stab the church thus?

Do I tipple? Do I sometimes feel it in my head and heart? Am I sometimes foolish or funny from the effects of alcohol? Do I thus cause "the church" or "the Redeemer" bought with his own precious blood" to bleed in the public streets and be trampled on by the profane?

Do I indulge in games of obnoxious, deal in dice, cards, lotteries, etc., and thus cause the wicked to point the finger of scorn, and say, "Look at that Christian!"

Do I seek light, vain, wicked company? Is it seen that I enjoy myself there? Do I sometimes trip the fantastic toe, and love the horrible hugging of much of the dancing? Do I thus cause the sneer of contempt from the faces and lips of the servants of the devil? Do I love the church, and yet wound her thus? Am I doing "no harm"?

Am I cross, morose, sour, scolding, fault-finding, quarrelsome, brawling, complaining, and do I thus cause observers to say, ironically, "See what a lovely Christian that is!"

Am I often speaking evil of my neighbors, of ministers, of magistrates? Do I tattle, tell secrets, or even bad things of my neighbors or others when not necessary, thus causing the servants of sin to say—those out of the church to say, "Those out of the church are better than those in it?"

Do I sing lewd songs, tell vulgar tales or crack obscene jokes? Are my heart and lips as pure as the heart and lips of an angel? Should they not be?

Am I opposed to this self-examination? The writer is not examining you. The examination is, or ought to be, your own. We both love the church. We should do nothing to wound her in the house of her friends, nor in the house of her enemies.

Are we sap, rotting sticks in the frame of the building endangering the whole structure? Are we loose, shaly stones wrought into the building among

the lively, living stones? Are we so crumbling away that the house must be repaired or fall? Are we soft, salmon brick? And do others see us scaling off and dropping out in such a manner that we must be moved and better material worked into our places, or the superstructure will tremble, totter, fall? We know in our own parish a building, an immense fraternal hall, that is in this condition now. It cost thousands of dollars, and yet, because of these half-burnt bricks, is untenable, dangerous. It must soon be repaired or fall. The fire of God's love should burn us into good hard brick, or we have no good claim to any place anywhere in the building. It is more trouble to get us out than it is to put new and better material in.

We do not object to any persons joining the church who have "a desire to flee the wrath to come," even though they are unconverted. They wish the help of the church, and if they and the church labor, seek and pray for them, they will soon be converted, sanctified, saved.

Let us ask ourselves: Do I do "no harm"? Have I even this negative part of Christianity?

Mr. Editor: In your issue of November 19, in my article, No. 6, on "The Church," where I was speaking of the hymn, beginning, "I love thy kingdom, Lord," your print makes me say: "I might never compose anything better; nor did anyone else." It should read: "Dwight never composed anything better; nor did anyone else."

If my manuscript led the printer astray, I ask his pardon.

LOCAL ITINERANT.

Rev. Gabriel Hawkins, M. D.

Bro. Hawkins was born at Spartanburg district, S. C., November 25, 1827. His father, Rev. Herbert Hawkins, was a local preacher, and a son of Joshua Hawkins, of Virginia, and a revolutionary soldier. His mother, Mrs. Armin Boswell Hawkins, was the daughter of Col. Isaac Foster, of Spartanburg, S. C., and for many years sheriff of Spartanburg district.

While at school in his native district Bro. Hawkins was converted and joined Mt. Zion Baptist Church on September 27, 1843, and was baptized by Rev. J. G. Landrum. In 1847 he emigrated with his parents and settled on Moahu Creek, in Pickens county, Ala. With the exception of two or three years given to teaching his minority was spent in school and on his father's farm. Yet among his earliest impressions was the conviction that he was called to preach the gospel. This troubled him greatly. He dreaded the cross and the self-denial, and in his strife against this strong conviction of duty he went to the State Medical College of Georgia, where he graduated with credit to himself and received the degree of M. D. But he never practiced his profession. Soon after his return home, and while he was perfecting his arrangements to enter the practice of medicine, a serious illness arrested his course. This, "like the lightning stroke by Luther's side," was to him God's warning. He resolved, if spared, to heed the call to duty and become, instead of a healer of bodies, God's means of healing souls. How well and faithfully he kept this promise, his labors of love and sacrifice for the cause of Christ fully attest.

But there was yet a serious trouble to be disposed of before he could feel himself fully prepared to enter this work. Of his experience at this time he thus wrote: "In my heart I could not endorse close communion. To me it seemed contrary to the spirit and genius of experimental religion. I read Howell on communion to fortify my mind on the subject, and found that the whole argument in favor of it turned on exclusive immortality, which dogma, from my knowledge of the Greek language, I could not embrace. And what knowledge I had of the Bible and its doctrines led me also to discredit the doctrine of Calvinism as held and taught by Baptists. The doctrine of the final perseverance of the saints, as taught by them, was contrary to my experience and my understanding of the word. And their church government seemed to me more like anarchy and confusion than democracy. After several years of study and hesitancy (for I did not like the idea of changing church relations), I joined the Methodist Episcopal Church, South, in 1853, under the ministry of Revs. S. H. Cox and J. Belton."

In 1854 he was licensed to preach at Bethel, on the Columbus district, under the pastorate of Bros. Cox and Cook, and Rev. George Shaeffer presiding elder. Two or three months after this he preached his first sermon at Unity Grove, near Palmetto, Ala., from Romans xii, 1. His next was at Andrew Chapel, from Luke xii, 3. After these efforts he felt greatly depressed, and but for the encouraging words of Bro. Cook, he said, "I could never have tried to preach again." Almost every minister of the blessed gospel can recall a like experience, yet with the feeling that the bruised reed was about to be broken, came the loving hand of the Father with healing balm.

In the winter of 1854 he was received on trial in the Alabama Conference, at Talladega, Bishop Andrew presiding. His first work was Mt. Zion circuit, in the Columbus district, where he remained but one year, and one hundred and seventy-five souls were converted and joined the church. The next year he was sent to Butler circuit, in the

Demopolis district, where he remained only one year, and there were two hundred and thirty-five conversions and additions to the church. At the next Conference he was ordained deacon by Bishop Pierce, and was sent to Pickensville and Carrollton, where he remained for two years. Of this appointment he wrote: "I was horrified at the idea of being sent to what was called a station and at having to succeed Bro. Murrah in the pastorate. But good Bro. Shaeffer encouraged me to go, and we had gracious revivals at each church, and the present neat house of worship at Pickensville is the fruit of my labors." At the close of his fourth year in the ministry he was ordained elder by Bishop Paine at Macon, Miss. From this Conference he was sent to Gaston, where he remained for two years. He was then returned to Butler for one year; then to Rembert Hill, one year; to Gaston, a second year, for three years; to Orville, one year; to Columbus circuit, for three years; to Fayette, two years; Havana, four years; Dayton, four years; Gaston, a third time, for four years, when he transferred to the Mississippi Conference and spent the remainder of his useful life on the Paulding circuit.

It would indeed form a thrilling chapter in the history of our brother and of the church if space and data were given recounting his well-rounded success as a preacher and pastor. But we must forbear this pleasure to ourselves and profit to the cause. He was a man of one work, and his whole life was a beautiful illustration and confirmation of Dr. Clark's words, "A faithful ministry is the greatest blessing God can bestow upon a people."

The writer has been furnished many letters from persons in the various charges he had served telling how deeply all mourn his loss who knew his value as a pastor. A fame that shall not die with time, nor fade amid the splendors of the eternal day. He never forgot the impressions made upon his heart by the Holy Spirit to "preach the word" as the power of God to save the soul. His style and manner was the pure Wesleyan, accompanied with the power and unclon of the Holy Ghost. He was indeed a "soldier of the cross," and ever rejoiced with those who came with the shout of triumph into the fold of God. How often, amid the sobs of penitents, the songs and prayers of the church, has he been heard to exclaim with a soul made happy in the love of Christ, "Salvation! Glory to God! Salvation!"

The ideal pastor, the faithful preacher and the universally loved friend and brother, was no less lovely and beautiful in his home relations. On November 11, 1858, he was married to Miss Martha Elizabeth Lawrence, daughter of Mr. H. N. Lawrence, near Crawfordville, Miss., by Rev. S. H. Cox. Together they walked in life to its close; one in thought, feeling, effort and love. By his thoughtful kindness, loving sympathy and willing sacrifice, and brother beautifully illustrated, as husband, the relation that exists between Christ and his church, loving her as his own body, wherever his wife was, was his home, his heart and earthly delight. And none were more blessed in the choice and comforts of a companion than was he. Accepting him as an itinerant Methodist preacher, his life was inspired by his devotion to the church and made beautiful by an uncompromising acceptance of its decrees of duty. However humble and unpretentious the provisions made for the temporary stay of the pastor and family. Her happy spirit made it more than a palace to him, a home where every care and trial was equally shared and sweet rest from vexations toll was freely given. Who can know the sorrow that fills her heart as she looks at the vacant chair; or, describe the feeling of loneliness as the holy day fades into twilight and she watches for the return of the weary one who shall never come again. Yet hope fades not with the departure of her loved one. She has laid her bleeding heart at the feet of the Master in holy resignation and will there await till he "come again and receive her unto himself."

As a father Bro. Hawkins was gentle, affectionate, yet firm in the exercise of parental authority. Blessed with eleven children, four of whom preceded him to heaven, he recognized and obeyed the injunction to "command his household" and to train his children in the way they should go. His success in training his children was a joy to himself and an honor to them. Just before he died he called them to him and told them what a comfort they had been to him and exhorted them to be faithful to the church and meet him in heaven. He then told them his work was done and his reward sure. After he had blessed each one and given them instructions as to how they should live and what they should do, he called his eldest son to him and said: "George, I have given you to the Lord for the ministry. I feel sure he will accept him, and I want him to be a good and faithful itinerant preacher of the gospel. I want him to take my place in the work and do more for the blessed Savior than I have ever been able to do. And as I am yet living by faith, so I give you to Christ with a strong confidence of his acceptance. You must educate him at Greensboro, Ala., so that he may be ready for the work." Thus the strong faith that had supported him through life and the zeal that had inspired his efforts for the church were not abated in the hour of death. His last illness was long and severe, but his resignation

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## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. S. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. S. ADAMS, D. D. REV. J. T. SAWYER  
REV. W. L. O. HUMPHREY.

THURSDAY, DECEMBER 10, 1885.

The Life and Writings of Bishop Linus Parker, by the editor of the ADVOCATE, will be issued from the press of the Southern Methodist Publishing House shortly after the holidays. The work has been somewhat delayed, but we hope it will prove more valuable than ever. The thousands of friends of that apostolic man will doubtless be glad to read some memorial of his life and labors.

The press telegrams from London report Mr. Spurgeon, the great preacher, as seriously ill. He is said to be suffering from heart disease, and fears are entertained that his health is permanently broken down. A great light will go out when Charles H. Spurgeon is called hence. For years he has been recognized as the foremost pulpit orator of the world.

Rev. D. C. Browne, of Lexington, Mo., is having fine success in his new pastorate. He writes as follows: "Mr. Editor: We are enjoying a great religious awakening in Lexington. The protracted services have been going on in our church nearly two weeks. The church is falling into line, and co-operating with the pastor most heartily. There have been fifty conversions and thirty have joined the Methodist Church. We go on indefinitely."

The semi-annual union communion service of the Methodist Churches in this city was held at the Felicity Street Church on last Sunday afternoon. All the city pastors were present. The service was conducted by Rev. Dr. Ahrens, whose address on the occasion is spoken of in terms of highest appreciation. We hope to secure it for publication. This appointment, bringing together, as it does, the Methodists of the city, can but result in good. It unites the spirit and purposes of our people, and cultivates the family life of the church.

Christianity has nothing to fear from the triumphs of science. Indeed, it stimulates thought, unfetters mind and encourages the highest and broadest education. On this subject we commend the following sentences from the Christian World: "We may be quite sure that, until science has wrung its secret from the remotest star, the spirit of reverence and of elevation which pervades the first chapter of Genesis, and refers the origin of all things that are seen to the Invisible and Infinite Power, will not be out of date. The latest generation of men of science will feel themselves untrammelled in their researches by the modest and devout acknowledgment that 'in the beginning God created the heavens and the earth.'"

The Morning Star, our Romish neighbor, contains a curious piece of literature on "The Little Gospel." We were quite ready to suppose that such nonsense and superstition would hardly find a public advocate in this latter half of the nineteenth century. The Star says that a company of Carmelites here in New Orleans have made over twelve or fifteen thousand "Little Gospels of the Holy Name of Jesus" within the last year, and distributed them abroad, from the wearing of which "many conversions and cures have followed." Instances are then given to prove its efficacy. One young man was cured of drunkenness and idleness by sewing the Little Gospel in his wearing apparel. An aged Protestant in Louisville was made a Catholic thereby, and an old Creole lady in New Orleans died happy for the same reason, though she had previously refused the sacraments of the church. And then our neighbor proceeds to observe: "Under these circumstances, and in view of the manifest approbation of Heaven to the practice of this devotion, it would seem to be needless to argue the advisability for each one to procure a Little Gospel, as soon as possible, and wear it with faith and devotion." So, so. But please, neighbor, have nothing to say of the superstition of Voodooism, carrying a rabbit's foot or other nonsense well known among the ignorant classes of our country. And by such folly the people are kept in ignorance and the power of the church is made absolute. It is not at all unlikely that these little gospels are pinned in the clothes of unsuspecting Protestants by the zealous, hoping thereby to win them to the true faith.

## North Mississippi Conference.

This body met in the town of Kosciusko, on Wednesday morning, Dec. 21, with Bishop Hargrove in the chair. A session of the North Mississippi Conference is always an interesting occasion to the writer and most of all in that place. Around it are gathered all the sweet memories of childhood and youth. How they come trooping up like angels from the past as the old streets are traversed, and old friends are greeted! What varied experiences have been crowded into the intervening years! Many childhood friends sleep in the silent city and many others have wandered out in the wide, wide world in quest of fortune. The old have grown very old, and most vividly recall the swift sweep of years. "The deep lines" in their faces and drooping shoulders, remind us that the sun has not stood still in the heavens, but that our own opportunities are fast passing away. What an object lesson of time's priceless value! The golden moments must be belched into the currency of heaven for life's present and eternal enrichment, or we will soon become poor indeed. Out in the cemetery is one little sleeper, who went away after a few short months in our home. The night's vigil over the fading one, its falling asleep in the arms of a kind neighbor and the solemn company that carried her forth for burial is the one sad memory of bright, rosy childhood. The question comes without bidding, why should that one have been called and this one left? And how have the probationary years been spent? Sweet communion with the past! It chastens joy and begets a holier desire to live for God.

The Conference was called to order promptly at 9 o'clock, by the Bishop who conducted the devotional exercises. Great is North Mississippi in the power of song. True successors of the apostolic fathers, they are yet worthy to be called "the hymn singing Methodists." In prayer and praise there was a cheerful, inspiring key-note to the whole session. The Rev. John Barcroft was elected secretary of course as he has been regularly from the first session at Water Valley, in 1870. Rev. J. S. Oakley was elected assistant secretary, and Rev. T. Y. Ramsey, Jr., statistical secretary. There was a full attendance at first roll-call. Only one failed to answer because of the higher roll-call in the skies: Rev. B. B. Brown had died a few months before and gone up to his rich reward.

The presiding elders had met the evening before and arranged the standing committees. They were ready to make nominations, and business moved forward with ease and dispatch. This was our first opportunity to observe the methods of Bishop Hargrove in the Conference chair, and he impressed all as a man of affairs, a capital presiding officer and as having an admirably poised character. His great work in the West has demonstrated the wisdom of his election and entitles him to the gratitude of the whole church.

The second day came the sectional men—Bro. Palmer, business manager of the Publishing House, and Rev. W. C. Dunlap, agent of the Palestine Institute. Bro. Palmer has the push and poise of a well trained man of business, together with the fervor and fire of a traditional Methodist. He inspires confidence in his business judgment and wins friends by his brotherly kindness. His address to the Conference was most reassuring as to the prospects of the Publishing House. We cordially commend his generous utterances in behalf of the Conference organs.

Bro. Dunlap made an appeal for Palestine Institute and sung six hundred dollars out of the Conference and shouts and tears. That was the full amount assessed the Conference for the purpose. Bro. Dunlap made a fine impression and the echoes of his songs will long remain.

The reports of the preachers were generally good—many of them very good. There had been especial activity in church and parsonage building and improvement. The missionary collections showed a slight decrease for domestic missions, and a gratifying increase of about \$500 for foreign missions. The figures are as follows: for domestic missions \$1747.35, and for foreign missions \$5430.10. The following is the statistical summary: local preachers, 157; church members, 33,570 an increase 1474; infants baptized 710; adults baptized, 2012; number of Sunday-schools, 353; officers and teachers, 1914; scholars, 15,753.

There was a grand temperance meeting at the Court House on Tuesday night; such an audience was never packed into that spacious temple of justice, and the enthusiasm abounded throughout. A recent contest on that issue gave special interest and emphasis to the appointment. Lt.-Gov. Shands presided and introduced the speaker, who discoursed at

considerable length. On Friday night the anniversary of the Board of Church Extension was held. Rev. T. Y. Ramsey presided, and Secretary Standifer read a cheering report. Addresses were delivered by Bishop Hargrove and the editor of this Advocate and a good collection lifted.

Dr. Kelley arrived on Saturday morning and made a grand missionary speech before the Conference. The progress of our mission work during the past seven years was graphically stated, and many details of missionary experience related with thrilling effect. Not many dry eyes were in the house when his address concluded. The Conference very readily resolved to raise \$2000 of the missionary assessment by Feb. 1st, 1886, and forward it to the treasurer. Col. R. C. Clark, of Verona, a lay-delegate to the Conference, then arose and proposed to be bondman for the brethren to that amount, or if desired to give Dr. Kelley a check for \$2000 at once to be returned to him when collections were made. It was a generous offer, and the Conference heartily expressed its gratitude.

The Conference Board of Education, through its chairman, Dr. W. T. J. Sullivan, presented a report strongly endorsing the Granada Collegiate Institute, and proposing measures for its financial relief. That is a fine property, deeded in fee simple to the church, and ought not to be embarrassed or possibly imperiled for lack of four thousand dollars. President Newell has a flourishing school and is growing upon the confidence of the people as a capable, religious educator. We most earnestly trust that the Conference will rally to this institution and relieve it of every embarrassment.

The report on books and periodicals was presented by Dr. T. C. Welr, and was an admirable paper. It gave emphasis to the importance of book selling, and suggested the appointment of a Conference book-agent or colporteur. We were profoundly grateful for the prominent and pronounced endorsement of the NEW ORLEANS CHRISTIAN ADVOCATE, the Conference organ, and for the cordial, commendatory remarks of the venerable Dr. Murrah, and our old-time friend, Bro. W. P. Barton. We have assurance from the brethren, that our circulation shall be largely increased during the ensuing year.

The vote on the change of church name stood as follows: yeas 1, noes 122. The election of delegates to the General Conference resulted in the selection of the following: Clerical—J. W. Honnoll, R. M. Davis, J. D. Cameron, T. C. Welr, alternate—Lay, Lt.-Gov. G. D. Shands, R. W. Jones, J. B. Streeter, T. B. Sykes.

Among other visitors at Conference we had the pleasure of meeting Dr. W. C. Johnson, of the Memphis Conference; Rev. J. C. Lowe, of the Holston Conference, and Dr. H. F. Johnson, Rev. H. D. Howell and Rev. J. W. Chambers of the Mississippi Conference. We regretted having to leave on Saturday afternoon, with many hospitable invitations unaccepted. Every house in Kosciusko seemed to be thrown wide open, and Conference was never more royally entertained. Great is the hospitality of that central city of Mississippi. Rev. J. A. Bowen the Conference host, was unremitting in his attentions and succeeded in making each delegate feel that his was the choice place of the whole town. Our home was with Dr. J. W. Scarborough, an unvarying and honored friend from our early childhood. To the Doctor and his excellent wife we owe much of the rare pleasure of this visit.

The editor is greatly indebted to Rev. H. R. Tucker for his generous and timely assistance in transacting the business of the ADVOCATE with the Conference. And it gives us gratification to say that all accounts of the brethren present were satisfactorily adjusted and many new subscribers were secured.

The report on temperance prepared by Rev. J. H. Scruggs, occasioned spirited discussion. It was feared that it went a little too far on one or two points, but after some slight amendments it was adopted. Of course it is delicate matter for the church to approach this State with any request or memorial, but certainly on great moral questions that affect the destiny of immortal souls she ought to speak in tones of thunder.

The Conference by resolution made commendatory reference to the Centenary College, expressed high appreciation for its president, Rev. Dr. T. A. S. Adams and requested him to retain membership in that body.

The following are the answers to

Admitted on trial—John R. D.

Klug, Henry T. Gaines, Alexander

B. Dearing, Freeman A. Whitson,

Elijah H. Rook, Wiley D. Bass, Wil-

liam H. Young, George H. Jacobs,

John W. Malone.

Remaining on trial—Wm. T. Barnett, W. W. Hoskins, Collin M. Thredgill, Alfred P. Leech, Obed L. Savage, James M. Massey, James O. Bennett, John H. Shumaker, Wm. C. Harris, James H. Brown.

Admitted into full connection—Charles H. Owen, Nicholas G. Augustus, John W. Killough, Kenneth M. Harrison.

Traveling preachers elected elders—J. W. Anderson, J. H. Huiter, C. L. Ballard, G. H. Hodge, J. C. Smith, W. S. Shipman, R. C. Callaway.

Superannuated—S. B. Carson, W. S. Harrison, J. B. Robertson, J. M. Hampton, H. C. Morehead, J. T. Cunningham, J. K. Morris, J. K. Zimmerman.

Superannuated—J. O. Woodward, L. H. Davis, G. D. Wade, W. Murrah, J. P. Commender, E. J. Williams, J. F. Truslow, W. J. Reeves, Geo. Shaeffer, J. F. Markham, A. A. Houston.

J. W. Bell was received as a transfer from the Tennessee Conference.

APPOINTMENTS.

SARDIS DISTRICT.—C. N. Terry, P. E. Sardis and Davis Chapel, T. C. Welr; Como and Fredonia, W. T. Sullivan; Senatobia station, K. A. Jones; Senatobia circuit, J. H. Hunter; Hernando and Cold Water, J. W. Bell; Horn Lake, J. W. Shumaker; Iwawig, H. T. Gaines; Cockrem, to be supplied; Chickasaw, W. W. Hoskins; Mt. Vernon, R. P. Goar; Batesville and Wesley, J. E. Thomas; Pleasant Grove, W. J. O'Bryen; Pandoia, J. W. Bates; Mastodon, supplied by (W. H. Echols).

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TRANSEMPIRE.—C. L. Ballard and S. W. Miller, to the North Texas Conference; H. B. Scruggs, to the Texas Conference; S. C. Sumo, to the Little Rock Conference, and J. M. Boon, to the South-west Missouri Conference.

As we go to press the bulletin boards announce the sudden death of Mr. William H. Vanderbilt, the great millionaire. He died at his late residence in New York City. A marvelous financier, a very prince of railway magnets and a philanthropist has passed away.

## One Lesson of the Manger.

The facts which make up one scene in the manger in Bethlehem are of curious and peculiar significance. Here is the fact, that the first worship offered to the incarnate Son of God was offered by strangers, and their worship consisted partly in gifts, and those gifts were of the most costly and valuable kind, and among those gifts the most precious was presented—first. "They presented unto him gifts, gold, frankincense and myrrh." Whatever else may be said of these wise men, they certainly knew the nature of true worship. God has always and everywhere required the best and costliest and the most valuable that the worshipper has! Looking upon this scene, a superficial observer would see in this gift nothing but a special Providence making preparations for the supply of the future necessities of the holy family. It was evidently a special Providence getting this family ready for a coming emergency, but is that all there is in it? May there not be something more than a special Providence here? The special Providence is simply the outside meaning of this transaction. There is an inner meaning to it, broader and more significant than we are accustomed to give it. We have here the first symbol of that high characteristic of Christian life which was to be clearly set forth in the teachings and beautifully embodied in the character and squarely set before the world in the work of him who lay in that cradle. Here is the first symbol of that religion which brings every thought and emotion and effort under the government of devoted love and consecrates its choicest and costliest gifts to the cause of him who is the Giver of all good. Perhaps the wise men had knowledge of the poverty of Joseph and Mary, and their gifts may have been presented with the intention of relieving the harsher aspects of that poverty; but did not God have something beyond that to teach, when under the promptings of his Spirit these Eastern strangers laid down their gold at the infant feet of his Son? The record says, "they presented gold." The gold came first and it was the most valuable! Why is this statement made in this way? Are facts and incidents recorded in the Scriptures in a hap-hazard way, without any meaning in the arrangement? Does the Spirit of inspiration take cognizance only of the facts to be recorded and leave the arrangement of the facts to chance? Is it not a fair presumption, that in the supervision of the records of inspiration, the Holy Spirit will arrange facts and incidents in such a manner that instruction shall be so clearly presented that it will make deep and lasting impressions in the mind? Will he not arrange them in that order in which each fact and each incident will throw its light upon every other fact and every other incident, and all the facts and all the incidents, combining their lights, will cast the steady beams of untarnished truth into the inquiring mind? The man of science says there is a great deal in this matter of arrangement. He tells us that he can arrange two lights in such a way as to produce total darkness, and he says he can arrange them so as to produce an endless succession of lights! He says he can so manage the sound waves that two sounds coming together will produce silence and, then, he can manage them in such a way that two sounds coming together will be shattered into a thousand distinct echoes! Now, as "God is light," we may be sure that he has so arranged the facts of Scripture as to best secure the instruction of men!

What does God design to teach, then, when he says in relation to these wise men, "they presented unto him gold"? What think you of this for an answer? Gold has always been a medium of communication between all people. This offering of gold to the infant Redeemer was a symbol of the fact that his work was to affect all people. It was a symbol that this King was one whose kingship and royal influence would travel out upon this universal medium and affect the lives and destinies of all men! This offering of gold pointed out the fact that the plan of God's operations in earth was about to be enlarged, so that all the nations would be brought within its benevolent embrace! The first scene in the earthly life of Jesus is linked to the last scene, where he commissioned his disciples to go into all the world and preach the gospel! Gold is the only medium through which that commission can be executed. The spread of the gospel has ever been in the ratio of the amount of gold which the church has laid at the feet of Christ! The prayers and songs of individuals and churches amount to very little as long as the gold is withheld. Worship without gifts accompanying it, is not worship. The heart that does not com-

pel the hands to open the treasure boxes, will never realize the presence of an indwelling Christ! The church that withholds "the tithes" is sure to die of spiritual inanition!

German Mission Conference.

Mr. Editor: New Fountain, Texas, the seat of the German Conference, is 650 miles distant from our Crescent City. But, bating the money question, a long journey in a Pullman Sleeper entails no hardship. Six preachers and one lay delegate—J. H. Keller—constituted our party. By defraying some of our expense and by his geniality the latter contributed much toward making our trip a pleasant one. We laid over at Lake Charles, La., and spent the Sabbath with our German friends, preaching to large congregations. Bro. Bradley is doing a good work among the Americans. Monday was devoted to sight-seeing in Houston. Our party admired the architectural beauty of Shearn Church, erected under the pastoral administration of Rev. S. Halsey Werlein—a name held in high esteem in the Bayou City. We visited Bro. Pauly's grave. Over his earthly remains a beautiful tombstone of white marble has been erected, forming a full size pulpit with the open Bible on the top—eloquently expressive!

In due time Bishop R. K. Hargrove called the Conference to order. It pained us to hear of Bishop McTyeire's indisposition. Otherwise the episcopal substitution gave the brethren great satisfaction. Bishop Hargrove combines with the necessary urbanity and dignity encouraging *bonhomie*, ensuring confidence and good will. With the exception of a supernumerary, all the clerical members were present. Though of different States, with State prejudices fully developed, the business proceeded harmoniously. We are first Methodist preachers, afterward Texans, etc. The Committee of Memoirs, whose chairman was Prof. Rahe, formerly of New Orleans, presented an able report, paying just tributes to the memory of Bishop Parker and Bros. Pauly and Bohm-falk. The collections, with the exception of that for widows and orphans, were satisfactory. The report for Bishops was in excess of the assessment. Numerically, we are but "a cottage in a garden of cucumbers," the entire membership being but 1,342—a net increase of 46 during last year. For the cause of missions foreign and home, including the proceeds of the anniversary collection, \$1,688.90 were raised, being about \$1.25 per capita.

Dr. Heldt, regent of the Southern Western University, was with us, hopefully and encouragingly setting forth the advantages and claims of the institution over which he presides. He is a good platform speaker, aggressive and strong. Dr. Homer S. Thrall, presiding elder of the St. Antonio district, West Texas Conference, the able historian of Texas, enlightened the brethren with his presence.

The Conference requests the collection of Bishops to add Bishop McTyeire History of Methodism to our German course of study for the fourth year. The proposition as to change of name of our church was unanimously neglected. Next year the Conference convenes at Lake Charles, La. Sunday was the day of days with us. After a melting love-feast at nine o'clock, Bishop Hargrove preached a most impressive and edifying sermon. The hearts of the brethren were cheered. In the evening the Bishop administered the sacrament of baptism and, subsequently, that of the Lord's Supper. It was a precious time. All seemed to feel that it was good to be there. Having thus consecrated ourselves anew to the service of the Lord, we were in the proper mood to receive the

APPOINTMENTS.

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Fraternally yours,



















# Christian Advocate.

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## GIVE IT ME!

I wonder if there may not be,  
Somewhere in God's eternity,  
A work-day season, long and bright,  
For souls toiled—when the night  
Surgeons are their tasks are done—  
Who give our golden threads upon  
Because of weakness and not of sin?  
I know not, yet it seems more likely,  
More blessed were the soul's sweet rest  
That sometime, somewhere, shall have wrought  
Entire life's purpose—dead or thought—  
And so I pray, "Oh, if there be  
A place in God's immensity,  
Where life's work may be rounded—give it me!"

## Whisky Logic.

"A prohibitory law is a reflection upon the Savior of the world." So says whisky. And Bro. D. G. W. Ellis wants to know if I can "refute this specious argument." Well, I can try.

Hypercriticism is the bane of reason, and it generally assumes the form of irrelevancy, that is, to deny that which is not in the bill. By twisting and torturing a proposition into an unseemly and unnatural posture, its ill shape may be easily exhibited.

There is nothing intrinsically evil in whisky. All vegetable substance contains alcohol, and if we may not drink it to drunkenness and death, it does not therefore follow that we may not eat bread. The evil that some of us find in whisky is not in the thing intrinsically, but in the improper use of it. Like many other similar evils the harm is not absolute and necessary, but practically certain in certain conditions. Before gunpowder was invented no harm was likely to result from the carrying of concealed pistols. But the practice to become general now among all persons, children as well as adult persons, the ruin of society would most likely follow. So the laws prohibit it. There is nothing inherently wrong in steam power. And yet not many years ago it was abundantly seen that, let loose, the probable destruction of life by injudicious use of it would follow. Hence restrictive and compulsory laws in handling it. There is nothing intrinsically wrong in artistic pictures, or words printed by metallic types, and yet the use of them in what is called obscene literature is forbidden as highly criminal. There is no physical wrong in any particular measured agile steps or motions of the feet and arms, and yet we all know that promiscuous dancing is oftentimes carried to such lengths of inelasticity that if not restrained by laws civil or social, public and private decency would almost cease to exist. And so of many other like things.

Dr. Crosby, of whom Bro. Ellis writes, is not the only man that has been troubled about the water pots of wine at the wedding feast at Cana. There is a difference between looking at a thing—one side of it—and looking into it. Moral and social manners and customs have undergone many changes and conformations since that wedding. Fundamental laws have not changed, but social customs have. What is now called strong drink, in common parlance, was not known for more than a thousand years after the Savior's time. What is now known as distillation was not known until the first year of this present century. There was drunkenness in the time of the Savior, and there is drunkenness now; but the

ratio of popular increase has been more than a thousand fold. This invention of the present mode of distilling, in 1801, has almost literally flooded the country with strong drink. Its increase since then is not less than a hundredfold.

If whisky occupied the same social ground now that it occupied even sixty or seventy years ago, and public morals the same, you would see no such great moral and social upheavals as this present moral earthquake which now so wonderfully agitates the very bowels and vitals of the nation. Look at Maine, Kansas, Atlanta! Hurrah for Atlanta! By my religious faith and my hope of immortality I repeat, All hail Atlanta!

This present uprising and great national protest is not, as Dr. Crosby's argument seems to suppose, because ancient wine once a year, or once in ten thousand times, made a man drunk, but because the flood gales of whisky are recently opened, because this floodtide threatens social disruption, because it is causing the ground to crumble beneath our very benightedness, because the preservation of the nation and the welfare of our children demand it.

The wine in the pots of Cana was wine—wine that could and sometimes did intoxicate; but it does not, therefore, follow of logical necessity that later chemical discoveries in producing and mixing alcohol must necessarily be suffered to stifle the commerce, corrupt the legislation and overthrow the morals of a nation or of many nations down here in the nineteenth century. And more: it is clearly, or at least seemingly, implied that wine at feasts was an unforbidden custom in those days. And if intoxicating drink had stayed there, or even somewhere in that neighborhood, this present uprising of the people would not be seen.

And then, if it should be asked, Why, then, this teetotalism? The answer is, because of the awfully dangerous tendency of moderate drinking. This tendency is not now what it was eighteen hundred years ago. Then its potent was small and scarcely visible; now it is morally certain and alarming in the highest degree. Now, whether you wish it so or not, this whole broad land is an Atlanta battlefield. He who supposes that neutrality is a thing of real existence has yet to study the pioneer of moral philosophy.

Scripture must be explained by Scripture. And, remember, the Bible is all Scripture. In like circumstances we must follow Scripture example. Prohibition is advocated now because of the necessity now.

And still it is not the alcohol itself that is prohibited, but the liquor for drinking. If this present question had been present in the time of Christ, who does not know on which side he and the apostles would have marshaled their forces?

H. ARDREY.

YALOO CITY, Mississippi.

The Sunset Prayer Meeting.

MR. EDITOR: The twenty-fourth of the incoming December will complete my sixty-first year in connection with the Mississippi Conference. When I was admitted on trial, in Tuscaloosa, Ala., December 24, 1824, there were forty-one preachers who received appointments for the following year. Our Conference then extended from the eastern boundary of Alabama to the western boundary of Louisiana, including all the intervening country settled by white people and the Choctaw Indians. We were a small brotherhood to occupy such a vast territory, and such was our scattered condition that when we parted at the close of Conference, with but few exceptions, we did not expect to see each other's face again for twelve months. Our epistolary correspondence with each other was necessarily limited, as we had to pay twenty-five cents postage on each letter received, and, after clothes and books and the inevitable circuit horse with his traveling equipage, we had but little to spare for postage out of a hundred-dollar salary, which often fell short of that amount. But we were a most loving band of brothers, and when we tearfully separated at the conclusion of our Conference we pledged each other to meet at the throne of grace in private

prayer for each other and the success of our work every evening at the going down of the sun. Hence the organization of what we called our Sunset Prayer Meeting. So far as I know all our preachers, religiously, observed the hour for private meditation and prayer. Our closet was generally the nearest woods adjoining the place where we were to rest at night, and it was a delightful place to hold communion with our Father in heaven, and think of our beloved brethren far away engaged in the same exercise at the same time. I readily acquired the habit of private meditation and prayer at the setting of the sun and have observed it ever since. But, alas for me! I never meet any of my early colleagues at the Sunset Prayer Meeting any more. The last one of them has long since been transferred to paradise, and so far as they are concerned, I am left to finish my journey alone. This thought often produces a feeling of indescribable loneliness. I am now surrounded with a host of itinerant preachers whom I dearly love; but among them all I do not see the face of one of my early colleagues. But I know where to find them again. Their "track I see and I'll pursue" until I overtake them. I fully expect to see them all again, and the time of meeting draws near. I would say it with becoming modesty and humility; but I never thought less of earth and more of heaven than I do now. I have lately read the text of Revelation three times in quick succession, and, in order to refresh my memory with the prophecies that have been fulfilled and those yet to be fulfilled, I have just finished a careful reading of "Benson's Commentary on the Book" greatly to my profit. I do not know when the millennium will come; but I do know it will come in the Lord's good time. But in reading and meditating on the last two chapters of Revelation I have been made to feel that heaven is close by me or else I have got close to it. I have read many books on the fulfillment of prophecy; but I prefer Benson on the Revelation to anything I have ever read on that prophetic book.

J. G. JONES.

HARTFORD, Conn., Nov. 29, 1885.

Rest for the Weary.

BY REV. J. B. A. ARDREY, D. D.

I rest all around. Even in the grave there is no rest. Tombstones lie. After decomposition the mutations of matter are ceaseless. Our bodies will not rest until they are raised incorruptible.

Unrest all around. Even the idler has no rest. Ennui torments him day and night. Neither can rest be found among those who are engaged in life's fierce battles. Struggling early and struggling late. There is physical, intellectual and spiritual unrest to every member of the human family. See workmen, weary; merchants, distressed; politicians, perturbed; men of lore, lamenting their doleful lot. Worry and woe to the beggar; worry and woe to crowned royalty. The so-called favorites of fortune suffer most from unrest. The oak on the mountain's summit endures more of the storm's blast than the sheltered tree in the valley. The prosperous are terrified because of the Damocles' sword suspended over their heads. The doom of Tantalus is the doom of thousands. Man never is, but always to be blessed. The progeny of Sisyphus is woefully numerous. Disappointment hurriedly succeeds disappointment.

Sleep, the Sabbath and peace with God are emblems of the rest in heaven. The willing workman who contentedly eats his bread in the sweat of his brow converts the curse into blessings. After the day's hardships he rests well. Tired nature's sweet restorer, balmy sleep, is to him a precious gift. The Sabbath is the day for relaxation and recuperation as well as for religious edification. Sweet rest, when after repentance and fervent prayer God speaks peace to the soul! Peace, he still! said Jesus, and the boisterous billows were calmed. When our sins are forgiven deep serenity pervades the heart. But what of the rest of which these are emblems? We should be

fully informed of the true nature of the heavenly rest.

1. In heaven we will rest from the struggles for earthly subsistence. With most people life is a painful endeavor to acquire a competency for themselves and family. They are weighed down with care. It is indeed a difficult and onerous task to secure the means for the support and education of our progeny. But in heaven no poverty and want. No empty pockets, empty cupboards, empty trunks. No mortgages on our mansions in glory. The tables groan under the load of a superabundance. Robes of white silk are furnished to all. In heaven, where the streets are of gold, we shall not want. We rest from our labors.

2. In heaven we will rest from disease and pain. Manifest are the ailments which afflict the children of men. No armor of steel renders us invulnerable to the weapons of the fell host of human maladies. You fortify your lungs, but attacks on the liver bring you to dust; you strengthen the blood, but the stricken nerves will cause pain and anguish; the stomach may be well to do, but ailing kidneys will render collapse inevitable. How numerous are the aches and ailments! But in heaven no sickness and pain. Hospitals, surgeons, physicians, nameless diseases are unknown in heaven. The mind's efforts are not there clogged by the feebleness of the body. No wasting of strength, no sick-bed, no death-bed, no death-rattle, no death, no funeral processions, no graves in heaven.

3. In heaven we will rest from the onsets of Satan. No temptations there, no sin. Here Satan goeth about seeking whom he may devour. None escape his sieve. Often we feel strong, declaring with Peter that we would not be faithless, no matter what might betide; yet soon we are found weeping bitterly. It is deeply humiliating to be tempted to sin, yield to bidious, horrible sin; it is shameful to submit to the tempter and sin against our heavenly Father. But through the portals of paradise Satan never enters. On his Jasper walls his arrows shiver. There we are indeed safe in the arms of Jesus.

4. In heaven we will rest from the bitter anxiety of separation. In heaven we meet our loved ones again. Our dear parents—we shall re-embrace them. Our darling children will weep for joy on our bosoms. Genial friends will join us. And withal, in the vocabulary of heaven's language the word "parting" is not known.

5. In heaven we shall rest from ignorance. Here we know in part; but there we shall know even as also we are known. We shall see God face to face. The mysteries which here afflict us are revealed in heaven. The faculty, as well as the scope of our intellectual vision, will be immeasurably enlarged. The ineffable light which filled the disciples on Tabar with terror will be genial to us in the home of the soul. "More light!" exclaimed Goethe on the threshold of eternity. It will be afforded to the people of God in superabundance.

"The Sickness of Zinnue."

MR. EDITOR: To try to convey to you the sad feelings I experienced when reading, in your last issue, on "The Sickness of Zinnue," would be impossible; but I must tell you that, although I was almost as much in the dark as Bro. Carradine as to her present place of abode, and as I have heard, known and read of her being in so many places, yet I must differ with him about her sickness. Even doctors disagree with each other; so they must not be offended if now and then someone disagrees with them in their diagnosis of the case of Zinnue. Not long since a certain doctor in New York caused a mother to bring her little child in to the lecture room of a medical college, where he had an appointment to meet several other doctors to diagnose the case of the child. He told them the child had an uncommon disease, one that was not often heard of in this country, and he wanted their most learned opinions. Each doctor made a very exhaustive examination of the child and gave as their separate decisions a terrible latin name for

the terrible disease of which the child was afflicted. No two agreeing in their diagnosis of the case. Then the doctor who had called the consultation laughingly held up the chubby-faced baby and told them the dear little human bundle had never had an hour's sickness in its life. The uncommon disease was perfect health. Now, what if this might be the case with Zinnue's sickness. But, no! Bro. Carradine was "absolutely sure—that she was sick." Well, we were all the learned doctors absolutely sure the baby was sick, and thought it was too far gone to even look up at least when they had it lying on its stomach, and if they had taken it in hand and prescribed for each or all of those terrible diseases its different, different and squelcherent nerves would have been decided and it would have looked even thinner than Zinnue did in rainy days. It might have brightened up a little when they went out, but not when they came in; for then they would have taken it away from its mother and it would have gone right down again, and by the time Drs. Alopah, Sugaropath, Goldsheet, DeLobella and Hoteau had prescribed for the baby it would not have had voice enough left to laugh at the funny things one of them said. The mother of that baby was almost ready to weep while those learned doctors were handling her precious little one so roughly. Iest it would be not only deadened but really dead. So would I to-night sit down by the rivers of this sunny Southland and weep if I thought Zinnue was as sick as Drs. Outgoing, Incoming, Cevere, Silinun, Propporzesum, Cilexy, Albmyley, Sturnbrow and Windupp have pronounced her to be. Yes, I would weep when I remembered Zinnue. From the early years of my childhood Zinnue has been to me as the apple of mine eye, and nothing less than a thunderbolt from the sky would make me believe she is sick unto death.

"For her my tears shall fall;  
For her my prayers ascend;  
To her my toils and cares be given,  
Till toils and cares shall end."

Was she not like a fruitful vine planted by the river of waters? O beautiful Zinnue, what alleth thee? O thou whom my soul loveth, O thou fairest among women tell me! O ye daughters of Jerusalem, what alleth Zinnue? Awake, O north wind, and come thou South! Hear, O heavens; and give ear, O earth! Is Zinnue sick or left as a cottage in a vineyard forsaken? or is she mourning because the daughters of Jerusalem walk with stretched forth necks and wanton eyes walking and mincing as they go making a tinkling with their feet. In the very ancient Hebrew book, from which I quote, the marginal reading is tripping nicely as they go. That sounds more like modern language. If this is what is the matter with Zinnue, this same old book says there will come a day when their tinkling ornaments and round tires like the moon, the chains, bracelets, muller's (little) bonnets, head-bangs, tablets, ear-rings, rugs, changeable suits, mantles, crimping pins, gasses, (worn for fashion's sake,) hoods and veils shall be taken away, and she being desolate, shall sit upon the ground. O ye daughters of Jerusalem, is this the cause of the sickness of Zinnue?

It may be one cause; but Bro. Carradine makes Zinnue say that one of her physicians "put her to sleep with opiates." We all know that although doctors differ they use opiates in a certain stage of diseases, and it strikes me that Zinnue was a good judge of her own malady when she said that, and she is still too easy and all her members are easy, they do not need to be amputated, they are simply asleep, and need a brisk rubbing or else they will become paralyzed and her last state will be worse than the first.

"Woe to those that are at ease in Zinnue," said the same old book, and the remedy for all who have taken opiates is action. If Zinnue has had an opiate administered by some of her doctors, or in a fit of despondency concluded to suicide, we have the authority of this same old reliable book which seems to anticipate this very case of the sickness of Zinnue to prescribe a remedy. It says, "Walk about, Zinnue." That

is what is the matter, "ease," and the remedy only to "walk." How simple, yet how potent to save! O, ye doctors, Zinnue is too easy yet. Make her walk, keep her walking, make every member walk, from the least to the greatest. Walk in the morning and in the evening; rest not thy feet. Walk, walk, walk about, Zinnue. There is nothing else to do that will counteract that deadly opiate that has made such rapid inroads. Do not stop because she says there is nothing in her. That opiate is in her and you must walk it out. Yes, walk about Zinnue and round about her. Tell her to awake and put on her beautiful garments. Awake out of that deadly torpor. Awake for the morning dawns. Awake, ye careless daughters that are at ease, for beautiful for situation and the joy of the whole earth is Zinnue, and when you have brought Zinnue to her feet she will have voice enough to talk and sing too. Keep Zinnue on her feet, walking, talking and singing, and all the drugs of the apothecary will not put her to sleep again. Walk about, Zinnue, and walk Zinnue about. She will not only look up, but she will stand up and sing "Coronation" with a sound that will startle the doctors and silence the music box and electrify the world. And then—O, how Zinnue will rejoice and all the daughters of Judah be glad!

MRS. L. CLARY SAILER.

National Aid to Education.

MR. EDITOR: Our present Congress will doubtless have much very important work to do. I think the "Blair Bill for National Aid to Education," or one similar, should be regarded as one of the most important that can occupy their time and thought. This is a Christian nation, and national aid should be given on conditions that will subserve the interests of Christianity. Our Roman Catholic friends have opposed the use of the Bible in our public schools; now they oppose the schools because religion is not taught therein. This difficulty can be easily adjusted by simply adopting a catechism, teaching the great cardinal doctrines upon which the whole Protestant and Catholic world agree, with a department on the morals of religion, inculcating the teachings of the decalogue. "Knowledge is power," power for evil, if not sanctified by divine truth; power only for good, if directed by righteousness. Another important work for this Congress is to acknowledge the nation's gratitude to the men who risked their lives in our war with Mexico. The results of that war have increased the nation's wealth and greatness beyond computation. It is but sheer justice that the veterans, their wives and children be remembered by an act giving them some just remuneration. A third important work for Congress is to adopt measures to prevent the transportation of the United States mails on the Sabbath as far as possible.

"Righteousness exalteth a nation, but sin is a reproach to any people." The Christian Sabbath is a necessity to a Christian nation. Stop the carrying of the mail on the Sabbath, and we make a long stride toward its religious observance. "Fast, but not least," our present Congress should legislate strongly on the prohibition question. It is not a matter of small moment that our nation is called a "nation of drunkards." This epithet is probably too strong; but, alas! how little is too strong. The silver question may be important; but the first, third and fourth subjects, stated in this simply suggestive paper, are of present vital importance to all the people of this great republic. The second only recognizes a sacred debt due by the government for valuable service rendered.

D. F. WHITE.

Writing from Brodnax, La., Rev. R. H. Isbell thus refers to his pastoral labors:

I am glad to report progress in regard to my work the present year. Have held four protracted meetings with success. Some twenty-seven additions, several conversions, and another protracted meeting yet to follow. Conference collections will be in advance of last year. The Advocate is not forgotten.











Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. E. CALLOWAY, D. D., Editor.

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REV. T. A. ADAMS, D. D., REV. J. T. SAWYER,  
REV. W. L. O. HUNNICUTT.

THURSDAY, DECEMBER 17, 1885.

The Alabama Conference meets this week at Union Springs, Ala. Bishop Wilson will preside.

The estate of Mrs. Rebecca F. Taylor, who died recently at Jackson, Tenn., is valued at \$20,000. This entire estate was bequeathed to the Methodist Episcopal Church, South, for the education of the children of the preachers of the Memphis Conference who have died in the work, and the erection of churches in destitute places.

The Catholic clergy of Philadelphia are using their influence in urging liquor sellers of their faith to close on Sunday. Now when, in obedience to the declarations of the Plenary Council, they urge them to quit the business entirely, we may expect a genuine temperance revival. Fully nine-tenths of the saloon keepers of the United States are Roman Catholics.

The following is from the society column of the New York Sun. The custom has not as yet found favor in our Southern communities; but we join with our cotemporary in saying, "The sooner it is stopped the better."

Dinner invitations have recently been sent out with the ominous word "Cards" at the bottom. If this means that the custom in fast London and Paris society of spending the evening after dinner in gambling is to be introduced here, the sooner it is stopped the better.

Another iniquity, however, has grown popular in our latitude that ought to be kept far aloof from every Christian home. We refer, of course, to the "progressive enchanter" craze. In some instances we have noticed that this nonsense is patronized by church members. By this means so-called Christians are raising up a generation of gamblers.

Although the elections are over in England, the question of church disestablishment and disendowment is as exciting as ever. Something must be done to satisfy the growing sentiment of the country on the subject, or it will soon be the great question of party contest. The telegrams report that Lord Salisbury and his government propose to submit a scheme for church reform. In the meantime the clergy and "lords spiritual" are pleading with desperation for the existing order of things. Even so gentle and philosophical a man as Lord Tennyson writes excitedly on the subject. He says that the disestablishment of the church would be the prelude to the downfall of much that is greatest and best in England. He admits abuses, but argues that ample, and not violent, remedies are at hand. He appeals to politicians who are fond of referring to America as an ideal government to consider our conservative, restrictive provision in the fifth article of the Constitution. It may be, as he suggests, a safeguard to England's Constitution against ignorant and reckless theorists; but no diligent seeker will find therein the slightest encouragement to support an ecclesiastical-political hierarchy. The allusion is rather unfortunate for the poet laureate.

Bishop McTear reached the city on Monday morning en route to the Mississippi Conference at Meridian. He soon found his way to the Advocate office and looked on the scenes that once knew him so well. Bating the slight attack of dengu he stood the labor of his episcopal tour quite well, and is the very picture of health. He attended the preachers' meeting at Caroudelet and delighted the brethren with an interesting account of observations in Texas. The outlook for Methodism in that great empire is most cheering. The several Conferences will report an aggregate increased membership of not less than ten thousand. The Bishop was especially pleased with the Nehemiah spirit of the church. Everywhere the preachers were actively engaged in building churches and parsonages. Another observation worthy of note was the large number of family altars erected—the emphasis given to home religion. There is the conserving power of the church. When it controls and blesses the daily family life, there is guarantee of permanency and increasing development.

The Bishop remained in the city among old friends until Tuesday, at noon, when he left by the North-eastern railroad for Meridian.

The President's Message and Mormonism.

The social iniquity, which, under the guise of religion, has established itself in the great West and claimed the protection of law, has seen the beginning of the end. Agents have been active at home and abroad making proselytes, and the multitudes transported to Utah within the past several years excite surprise, if not alarm. With increasing members, they have grown defiant. First appealing for the rights of conscience in practicing their religion (?), they at length resented any suggestion of interference with their iniquities, and have nobly disregarded plain statutory law. Year after year the subject has been discussed in the halls of Congress, and repressive measures proposed and laid aside. But when the Edmunds' Bill became a law, a few years ago, its operative force was soon apparent. Every ingenious effort has been made to negative its provisions and elude the vigilance of its administrators; but to little purpose. It has unearthed the seditious outrages of the apostles and chief men of the Mormon hierarchy, and aroused the country to demand the entire extermination of the shameless evil. That the people have borne with it so long, and the government has been so deliberate in its suppression, is nothing to our credit as a nation.

But the day of forbearance has ceased and the time of decisive, final action has come. President Cleveland has given the subject prominent mention in his message to Congress, and recommended the passage of a law to prevent the further immigration of Latter Day Saints to this country. We applaud his clear, pronounced utterances, and hope they will soon find emphatic expression in a well-considered statute. An extract from his message will be read with interest by every friend of social purity. It is far in advance of any other presidential recommendation on the subject.

Thus is the strange spectacle presented of a community treated by a republican form of government, to which they owe allegiance, sustaining by their suffrage a principle and a belief which sets at naught that obligation of absolute obedience to the law of the land which lies at the foundation of republican institutions. The strength, the perpetuity and the destiny of the nation rest upon the homes, established by the law of God, guarded by parental care, regulated by parental authority and sanctified by parental love.

There is no feature of this practice, or the system which sanctifies it, which is not opposed to all that is of value in our institutions. There should be no relaxation in the firm, but just execution of the law now in operation, and I should be glad to approve such further discreet legislation as will rid our country of this blot upon its fair fame.

Since the people upholding polygamy in our Territories are reinforced by immigration from other lands, I recommend that a law be passed to prevent the importation of Mormons into this country.

The President deserves all praise for thus squarely meeting the issue and promising the influence of his high office to rid the land of this outrage. He puts the question on its true basis—the preservation of our home life as a people. Whatever else we may have of soil, climate and wise political institutions, they are worth nothing without a pure family. It is the very heart of our civilization. If that is impure, the whole body suffers deadly poison. It is in the home the sturdy virtues are nurtured that make us a patriotic, independent, great people. So long as honesty, social purity, reverence for parents and love of home ties are preserved our country is safe. No party dissensions or sectional disputes can ever disturb its deep-laid foundations.

Fierce political storms may sweep the high seas of our national life; but the old ship of state will ride upon the waves unharmed and unalarmed. And later the news comes that the Supreme Court of the United States, the highest judicial tribunal of the land, has again affirmed a case coming up under the Edmunds' Bill, thereby strengthening the hands of government officials in Utah. Having passed successfully the examination of the great court that tests the integrity and constitutionality of all legislation, we may expect its more rigid enforcement. Assured of the cordial, constant support of the authorities at Washington, Gov. Murray can be even more defiant of Mormon terrorism. His has not been a timid policy, and can now be more aggressive. There is no compromise with this evil—no armistice in the struggle. With the increasing of heterogeneous multitudes from all lands, bringing the vices and evils on which they have been reared, we need to show a more rigid adherence to the peculiar principles and institutions that make us a nation. Every congressional constituency will, therefore, applaud the vote of a representative for a measure that will prevent the polygamous immigration to our shores.

Letter from Bishop Keener.

THE NORTH CAROLINA CONFERENCE.

This Conference adjourned yesterday (Wednesday the 24) at noon. The session included Thanksgiving Day, and another day spent in discussing the question of dividing into two Conferences. The latter proposition was negatived by 23 votes. The Conference includes 77,783 members—a gain of 2,695 for the last year. It sends 14 delegates to General Conference. All the arguments in favor of large Conferences, as well as those against, were brought forth. You of Louisiana know all the advantages of a small Conference and have never known any thing else. The large bodies of Virginia, of North Carolina, of South Carolina, of Tennessee and of North Georgia are felt throughout the State, as well as throughout the church, simply by weight of numbers, and every individual preacher represents this weight in the bounds of his own circuit. The members of such bodies are held to a stricter responsibility than those of a small Conference. In large bodies excellent committees can be had and competent men found for all the work of a session. Better models of pastoral efficiency are likely to be found, a greater variety of pulpits talent.

The Conference has 807 church houses, valued at \$984,200 and 102 parsonages. 21 persons received on trial and 27 ordained deacons. The delegates, clerical, are L. S. Burkhead, N. H. D. Wilson, J. E. Mann, W. M. Rabe, J. A. Cunningham, J. R. Brooks, W. S. Black, alternate—W. H. Bobbitt and J. W. North; laymen—D. W. Bain, T. M. Jones, T. P. German, W. M. Parker, C. G. Montgomery, F. C. Robins, N. M. Lawrence; alternates—O. W. Carr, L. F. Hoyle.

Just before reading the appointments, memorial services were held for nine members who had died; John W. Lewis, Robt. P. Bibb, Henry Gray, John W. Floyd, Chas. H. Phillips, John N. Andrews, Baxter C. Phillips, Lemuel H. Gibbons, Wm. L. Hull. To these were added the names of our beloved Bishop Parker and Wm. C. Doub. Bishop Parker had presided at the last session and had drawn all the brethren to him. They deeply deplored his loss. Bro. Doub had been a layman only less than a preacher, who had been missionary treasurer of the Conference for years, and no one could be missed more in its business. The accounts given of some of these noble persons were amazing. One of them had more than 5000 persons converted under his ministry. What a result! More than on the day of Pentecost through the agency of one man. Several of them were venerable in service. They all left a good report. No wonder that Methodism moves forward.

Dr. Morton was present at the session from the far West, full of plans for enlarging our church building resources. The Church, North, has new and immense power in her Church Extension Society. She is dotting our whole territory with her "fraternal" structures. The balmy South is a desirable region for her rheumatic forces to winter in. When here they slip Northward during the summer heats and fevers, but their zeal returns Southward with our invigorating fall season, and continues once again until spring. But on the other hand there is nothing in the North that we desire; not our winters, nor their rare spring season, nor their stifling summer time.

O, the negro! What a field does he present to those adventurous spirits, who wish to Christianize the South! Only, there is not a single colored congregation in the entire South served by a white pastor—mark that! One presiding elder to a Conference is tolerated by colored people if he brings with him money enough to pay the brethren in the Conference. There are 16,800 colored public schools in the Southern States, and they are taught by 15,824 colored teachers. Supported by the Southern States, at an annual cost of nearly \$7,000,000. The need for Northern help unless it can reach colored congregations and colored public schools is imaginary. But the negro, only employed by the South for voting, is a good text to raise money with in congregations at the North and it is the one cord upon which much metallic music is rung out. Hence this triumph. Our Church Extension Society is the one barrier needed to arrest this flood. Dr. Morton has during the past four years laid a broad foundation for its work.

Trinity College here is still struggling for support. It has greatly advanced in the attendance upon its schools—some 130, I think. It has educated three-fourth of the Conference. What a marvel that the cities and towns of North Carolina Methodism do not take the matter promptly in hand and endow it.

The vote of Conference on change of name was 2 for, and 163 against.

Death of William H. Vanderbilt.

We only had opportunity last week of making the bare announcement of the death of Mr. William H. Vanderbilt, of New York, the wealthiest man in America, if not in the world. He died suddenly at his own home while talking cheerfully to a friend about railroad business matters. Thus in the midst of his years one of the greatest financiers known to history has fallen on sleep. Among the last acts of his busy life was the elaboration and execution of a grand railway scheme which restored the value of his stocks on the market and recovered the losses his lines had sustained. He inherited his father's great executive genius, and was in nowise inferior to him when in the zenith of his powers. Indeed, it was his active co-operation and counsel that aided the old Commodore in amassing his immense fortune.

Mr. Vanderbilt was not a mere Wall street jobber, betting on the rise and fall of the market. His large accumulations were not the results of perilous ventures, but of careful calculation. Mr. Jay Gould says he was one of the safest and most conservative of men. He managed great interests involving millions with the composure of a salaried clerk, and never allowed the excitements of growing enterprises to becloud his sober judgment.

Mr. Vanderbilt was a modest man, never given to boasting. An intimate friend and millionaire said he never heard him allude to the extent of his fortune. There was no parade of his millions and no offensive egotism of manner. That is an example worthy of imitation by some possessors of only a few hundred ducats.

He seems to have been a man of large benevolence. The extent of his charities were unknown to the world. He had a number of worthy poor and various institutions upon his list, to which annual offerings were quietly made. In his will generous bequests were made to many worthy objects, including \$200,000 to Vanderbilt University. He made seemingly a very equitable distribution of his fortune among his heirs, and, most of all, bequeathed to them the priceless treasure of a good name.

He evidently was a wise father, having due regard to the responsibilities of parenthood. The care of vast estates did not allow him to neglect the training of his children. His sons are honorable, industrious men actively engaged in business. It is a significant coincidence that the news of their father's death found each one at work, and one of them at the Bible House, attending a meeting of the managers of the American Bible Society. The millions they were sure to inherit had not taught them to be idle and profligate.

These lessons from the life of a rich man are worthy of remembrance. The current sentiment of the day denies to men of wealth these gentler virtues. It is well, therefore, to give them emphasis, for they teach us that moral and manly worth are independent of circumstances and possible to all conditions of life.

After the Chaff.

The preaching of Rev. Sam Jones in St. Louis is not pleasing everybody. Some sneers are not like it, and some sneers are not delighted. The Romanists, through their organ, the Western Watchman, have attacked him, while the clergy and faithful of certain fashionable churches have indulged in severe criticism. But, nothing daunted, the brave apostle moves right on and hews to the line without fear or favor. All the while, however, the little proselyter is on his grand rounds, picking up every half-awakened sinner possible and giving him cordial welcome into the church of easy confessions. And thus the Lord Christ is wounded in the house of his friends.

On this subject the South-Western Methodist speaks as follows: "Since the meetings began some of the preachers of this city, of other denominations, have espoused the cause of the theatre-goers and euchre players. They regard them as sadly maltreated gentry. They have even taken the pulpit in their defense. This is a bid for the disgruntled, the winnowings of the Methodist threshing floor. Such bids are generally made on revival occasions. We are not ignorant of the devices of worldly, fashionable churches. We have had the preachers of such to take hold of persons, half persuaded to be Christians, at our meetings, and tell them: 'In our church you can dance and go to the theatre. The Methodists are too strict about these things.' And these arguments prevailed, and persons led into churches by the promise that their worldly ways should not be disturbed. The revival purges the Methodist floor, and the worldly and fashionable are blown away. A genuine revival makes them uncomfortable, and they go to churches

where divine service is conducted with more dignity. During Methodist revivals these fashionable churches hang out their bids for the disaffected and half penitent. Such advertisements are plainly read in sundry criticisms of Sam Jones."

Prohibition Prohibits.

Our enemies being the judges there is a virtue in prohibitory legislation. Though the taunt is on the lips of every whisky advocate that prohibition is a failure—that it in no wise decreases the consumption of liquor—in their calmer moments when calculations are made, another opinion is declared. Then they sing another tune and rouse their friends to redoubled effort to stay the tide of fanaticism. During the recent struggle in Atlanta, the whisky advocates resorted to every possible agency to defeat prohibition. On the platform speakers declared prohibition a failure, while their committees were preparing documents for circulation, showing how it would injure the liquor business. The lessees of the Kimball House issued a circular for the campaign which surrenders the whole question so far as the efficiency of repressive laws are concerned. It will interest our readers to get such emphatic testimony from the other side, so we reproduce it:

We are now barely able to pay expenses and meet our obligations, and, if prohibition prevails, we shall be ruined. It would be utterly ruinous for us to make a dime, and when we fail to meet the paper that we have already given, and which extends over a period of five years, our creditors will close us out and the hotel will be shut up. We are seriously considering whether or not it would be best to close the hotel for the two years that prohibition is on us and save the furniture and carpets until the people can undo their action. We have put our money into this hotel, and have given obligations for \$200,000, to be paid within the next five years. I have figured out what our loss would be under prohibition, and it would reach not less than \$60,000 a year, directly and indirectly. We shall be utterly unable to run the hotel if prohibition prevails. We pay \$50,000 a year, and without the bar would not give \$25,000 a year for this hotel.

You say you would lose directly and indirectly; how is that? was asked. This way: The daily receipts from the bar, billiard-room, cigar sales and barber shop amount to \$225 average for the year around. If prohibition prevails, we shall lose the bar receipts, which are about \$150 a day. In addition to that we shall lose, at the lowest calculation, one-fourth of our transient patronage, making the total loss about \$60,000 a year.

Universal and United Prayer, January 3-10, 1886.

Beloved Brethren in Christ: Never was a time, perhaps, when God's people had more need, with prayer and supplication and thanksgiving, to spread forth their hands toward heaven. We affectionately and earnestly invite you, whether singly or collectively, to lift up your hearts and voices to God during the week of prayer appointed for the ensuing year.

We live in wonderful days. Men go to and fro, and knowledge increases everywhere. It is to be said that while the lightning encompasses the earth with its belt of wire, and while men have frequent, and almost instantaneous, communications with each other in far-off regions of the globe, Christians make but feeble use of that more wonderful power of prayer, by which they communicate with heaven?

"At the beginning of the supplication the commandment came forth"—was the response conveyed by the angel Gabriel to Daniel's petitions. Not even need the instrument be set in motion; not one solitary moment of time is necessary. He who hears prayer has created the desire to pray; the disposition is from him; he puts it into our hearts to summon you into that blessed communication with himself, which is quicker than the lightning flash, and surer than the strongest cable. We may, therefore, humbly say, while inviting you to join in our annual week of prayer, "The Lord hath heard us. God is with us!"

Hitherto the Divine blessing has rested remarkably upon the universal week of prayer. Year after year we receive (praised be God!) renewed tokens of increased interest in these gatherings. The zone of supplication and thanksgiving is ever widening, so that it encompasses more and more the peoples and countries of the whole earth. Let us pray, pray on. Oh! when shall he come; when shall he reign amongst us, to whom the right belongs? When shall wars and rumors of wars cease? When shall vice and sin and misery no longer ravage or destroy? When shall the darkness of idolatry and superstition be turned into the eternal light? God in his mercy grant that our fervent and united prayers may, in the chain of his marvelous providence, prepare the way for the conversion of the nations, for the more

speedy manifestation of the kingdom of his dear Son, and for this creation of all things anew in Christ!

We remain, in brotherly love, on behalf of the Evangelical Alliance, Yours faithfully, COMMITTEE.

From Bastrop.

Mr. Editor: The Colored M. E. Church in America is now in session here, under the presidency of Bishop W. H. Miles.

The Bishop is a fair parliamentarian, and conducts the Conference in a very commendable way. He keeps his private minutes, and seems to have the unbounded confidence of his brethren. I looked in upon the Conference this morning and saw an able-looking corps of workers, some of whom show good sense and fine judgment in business matters, and heard the Bishop say: "I told you yesterday, if you brought up recommendations for brethren who drink drinks, we will not receive them. I meant, what I said. No dram drinker can get into the ministry by me." He asked an applicant for admission an trial: "Are you fully persuaded that the use of intoxicating drinks as a beverage, is forbidden by the word of God?" "Do you drink liquor?" "No sir." "Not even when it is sweetened?"

The Bishop's visit here is, at this particular time, a God-send to local option, as our election comes off the fourteenth instant.

The license men are sending out cautionary advice to negroes as proposed to vote for local option, and a leading Baptist preacher told me in the presence of the deputy clerk of the district court, a few days ago, that his heart and soul were in the cause, but that he could not afford to take the risk. So, they expect to succeed.

In all the past, I have never seen such stridency in the money market as I now see here, and at Monroe, indeed, it is general in these parts. In every place, finances are sadly in arrears. My receipts to date, are about 40 per cent. of my salary, and every thing else in proportion. I am in fear of going under, both as to my Conference relations and personally. Truly,

J. A. PARKER.

Woman's Missionary Society, Mississippi Conference.

At the last annual meeting of this society it was resolved that each vice-president write briefly as to the best mode of conducting monthly meetings, so as to insure the complete success of auxiliaries.

On this subject so much has been said that I scarcely hope to throw a ray of influence that may give new impetus to the work. We now have the helpful programme for each month, which Miss Annie Linfield will gladly furnish every society. The meetings should always be opened with devotional exercises then conducted according to the by laws. The time-honored missionary quilt is still a source of profit, and effective in keeping up interest. Mrs. Weems, of Enterprise, told of the missionary scrap book, which each member keeps a given time adding to it gems of poetry and prose and pictures. When filled the book is sold, thus adding a goodly sum to the treasury. That Enterprise scrap book, I think, enriches the library of the pastor's wife. I will leave the question with the request that each secretary write how her society has been encouraged to go forward in increasing steadily in number and interest.

First in importance is the organizing in each church a society. Dea sisters, please do not fall because a few are interested and some even oppose; but begin at once this work which is to transform the womanhood of heathendom by investing with the dignity and loveliness of pure Christianity. Many auxiliaries at first hedged about by difficulties are now prosperous. If once a society is organized, rarely do the members become so discouraged as to give up. Our pastors have helped us: "Thank them for timely words and deeds; but we should not wait for them to do work which we can perform. Again I would commend the Woman's Missionary Advocate. Each number will thrill your heart and bring tears to your eyes."

Let us not forget the live shares \$10 per share, which Miss Ann Linfield pledged our conference society to raise for Miss Haygood's school. I am very glad she is there, and we must not disappoint her faith. Surely each auxiliary take one share, and every juvenile one-half share. The conference society ought to cheer Miss Haygood by taking, at least, one hundred shares. It is desired that the \$25 called for by Miss Haygood be in hands of the general treasurer May 1, 1886.

MRS. O. O. ANDREWS, Vice-Pre. Jackson District, JACKSON, MISS., Dec. 7, 1885.



—Dr. McFerrin passed through the city, on Saturday morning last, returning home from the Texas Conference.

—Revs. R. B. Dowder, H. J. Harris and T. F. Thompson, of Mississippi, were in the city on Monday en route to Conference at Meridian.

—The following correction in the published appointments of the North Mississippi Conference is suggested: Carrollton and Greenwood, T. W. Lewis; Carrollton circuit, H. E. Smith.

—The address of Rev. R. P. Mitchell, presiding elder of the Winona district, North Mississippi Conference, will be Kosciusko, Miss., until further notice. Bro. Mitchell kindly says, "I will do all I can for the ADVOCATE."

—The Board of Missions of the Protestant Episcopal Church celebrated the semi-centennial of its organization recently in Philadelphia. The reports of fifty years work was most gratifying and stimulating to every weak faith.

—Bishop H. M. Turner, of the African Methodist Episcopal Church, has ordained Miss Sarah Hughes, of Raleigh, N. C., to the ministry of that church. She is a mulatto and is said to be well educated. Our African brethren are taking rather advanced ground on this agitating question.

—Rev. Dr. Albert S. Hunt, corresponding secretary of the American Bible Society, was in the city last week and called at the ADVOCATE office. Dr. Hunt will be remembered as one of the fraternal delegates of the Methodist Episcopal Church to our General Conference at Louisville. And it gives us pleasure to say the Doctor has never fallen from the grace of fraternity.

—A "Clarke Memorial Church" is to be built at Portrush, Ireland, in honor of Dr. Adam Clarke, the great commentator. Dr. Clarke was raised in that neighborhood. This church is to take the place of a little chapel built by his efforts in the days of his early ministry. Rev. Dr. John Ker, of the Irish Wesleyan Conference, is engaged in securing funds for this purpose.

—The New York Christian Advocate corrects the statement going the rounds of the papers, that Dr. John Hall, of New York, receives a salary of \$50,000. He gets \$15,000 a year, and Dr. Buckley says that is not larger than \$7,000 or \$4,000 in other parts of the city. Dr. Hall is a very benevolent man himself, and his congregation is one of the most liberal to the cause of missions in the United States.

—Delegates to the General Conference from the North Carolina Conference were elected as follows: Clerical—L. S. Burkhead, N. H. D. Wilson, J. E. Mann, W. M. Robey, J. A. Cunningham, J. R. Brooks, W. S. Black; alternates—W. H. Bobbitt, J. W. North, Lay—Donald W. Balu, T. M. Jones, T. Peterman, W. M. Parker, C. G. Montgomery, F. C. Robbins, N. M. Lawrence; alternates—O. W. Carr, J. J. Hoyle.

—The South Carolina Conference held its one hundredth session in Washington Street Church, Columbia, beginning December 9. Bishop Keener presided, and W. C. Power was elected secretary. There was quite a full attendance at first roll call, 116 clerical and 17 lay delegates answering to their names. Three members had died during the year—W. P. Monzon, John W. Kelly and A. B. Lee. The annual meeting of the Historical Society was held on Tuesday night. We go to press too early to give further proceedings.

—The following delegates to the General Conference were elected by the East Texas Conference: Clerical—R. S. Finley, John Adams, Lay—D. W. Ford, William Garrison, D. W. Ford, of Jasper, Texas, is a grandson of Rev. John Ford, of Pearl River, at whose house one of the first Mississippi Conferences was held, and who was conspicuous in the planting of Methodism in the South-west. Thus the virtues of the fathers are seen in the third generation. Bishop McTear reports an interesting session of the Conference, and a net increase of 900 to the church membership.

—Hon. B. Gratz Brown died at his residence at Kirkwood, a suburb of St. Louis, last Sunday morning, with pneumonia. He had been a prominent figure in State and national politics. He was governor of Missouri, United States Senator and candidate for Vice-President of the United States on the ticket with Horace Greeley. He was a fine orator, was philosophical in his cast of mind and a profound thinker. For some years past he has been an active, able advocate of prohibition. As a champion of that great and growing cause we just now regret his untimely death. He passed away at fifty-nine years of age.

—The Little Rock Conference met in thirty-second session, at Arkadelphia, December 2, 1885, with Bishop Granberry in the chair. Quite a number of connectional men were present, and the proceedings were interesting throughout. The delegates elect to the General Conference are as follows: Clerical—Andrew Hunter, A. R. Winfield, C. C. Godden; alternates—H. R. Withers, J. H. Riggin, T. H. Ware, Lay—Dr. J. W. Brown, H. A. Butler, Rev. R. N. Ross; alternates—J. J. Sumpter, T. B. Morton. On the change of the church name the vote stood: Yeas, 4; noes, 80. Over \$400 was subscribed for Paine Institute. We notice that Dr. W. G. Miller, of St. Joseph, Mo., was transferred to that Conference and stationed in Little Rock. Arkansas bereaves Missouri of a valuable, superior man.

The brethren are not forgotten by the flocks they faithfully shepherd. Bro. W. B. Hines, at Summit, Miss., thus acknowledges the pleasant remembrances of his people:

I take real pleasure in announcing through our ADVOCATE that the dear Christian ladies and the dear Christian children of two of my appointments—viz, Adams and Ebenezer—have raised money and presented their pastor a fine suit of clothes for Conference, including hat and overcoat. So this pastor lifts his hat and makes his bow in grateful acknowledgement to these beloved members of his flock for their highly appreciated kindness. The Lord has been with us on several occasions in refreshing grace this year. Nineteen have been added to the church, and about as many converted.

Rev. J. S. Oakley, assistant secretary, sends us the full list of delegates elect to the General Conference from the North Mississippi Conference:

Clerical—J. W. Homolli, R. M. Davis, J. M. Cameron, T. C. Wier; reserves—T. W. Dye, T. Y. Ramsey, Lay—G. D. Shands, J. B. Streeter, R. W. Jones, T. B. Sykes; reserves—R. C. Clark, M. C. Shell.

Louisiana Conference.

Preachers and delegates who come to Baton Rouge, via Louisville, New Orleans and Texas railroad, will pay full fare to Baton Rouge and will be sold return tickets at one cent per mile.

T. K. FAUNT LEROY, P. C.

Rev. I. L. Peebles closes his pastoral year most successfully. The following note is gladly given space in our columns:

The people of Hickory have paid their assessments in full, and bought the preacher in charge a nice suit of clothes for Conference. Words can express our gratitude for such kindness. We are having a struggle with the whisky traffic at this place, but hope to be victorious over it. I was much pleased last Sunday to see quite a number of little boys and girls at Hickman Chapel bringing up their missionary money. Grandson Kayser trusted them thus to do, for I believe they were her grandchildren. All of my collections are up and in excess.

Rev. J. W. Homolli, of the North Mississippi Conference, and presiding elder of the Greenville district, after the adjournment of his Conference ran over to Helena, Ark., and looked in on the White River Conference. He writes as follows:

I am here taking in the White River Conference. They make a better showing in quality than in quantity. There is a want of preachers in this rich and growing Conference. Bishop Granberry is here and seems to be "the right man in the right place." The preachers speak in high terms of him. At this time, Saturday at 2 P. M., they are through with their minute business, and the appointments will be read Monday morning. On change of name they voted a unanimous no. Delegates to the General Conference: J. Anderson and B. Harris—Dye and Jelliff, reserves. The next Conference meets at Jonesborough.

HELENA, December 12, 1885.

Mark Twain's Difficulties in Becoming a Confederate.

In his paper in the Century, "The Private History of a Campaign that Failed," Mark Twain says:

"Our West there was a good deal of confusion in men's minds during the first months of the great trouble—a good deal of unsettlement, of leaning first this way, then that, then the other way. It was hard for us to get our bearings. I call to mind an instance of this. I was going out of Mississippi when the news came that South Carolina had gone out of the Union on the twelfth of December, 1860. My pilot-mate was a New Yorker. He was strong for the Union; so was I. But he would not listen to me with any patience; my loyalty was snatched, to his eye, because my father had owned slaves. I said, in justification of this dark fact, that I had heard my father say, some years before he died, that slavery was a great wrong, and that he would free the solitary negro he then owned if he could think it right to give away the property of the family when he was so attended in life when he was so attended in a means. My mate retorted that a mere impulse was nothing—anybody

could pretend to a good impulse; and went on deering my Unionism and libeling my ancestry. A month later the secession atmosphere had considerably thickened on the Lower Mississippi, and I became a rebel; so did he. We were together in New Orleans, the twenty-sixth of January, when Louisiana went out of the Union. He did his full share of the rebel shouting, but was bitterly opposed to letting me do mine. He said that I came of bad stock—the father who had been willing to set slaves free. In the following summer he was piloting a Federal gunboat and shouting for the Union again, and I was in the Confederate army. I held his note for some borrowed money. He was one of the most upright men I ever knew; but he repudiated that note without hesitation, because I was a rebel, and the son of a man who owned slaves."

Books and Periodicals.

EVIL OF ST. ANNES. By John Kents. Illustrated by Edmund H. Garrett under the supervision of Geo. T. And. Boston: Estes & Lauriat. Price, \$1.50.

LEGION. By Edgar A. Poe. Illustrated by Edmund H. Garrett under the supervision of Geo. T. And. Boston: Estes & Lauriat. Price, \$1.00.

We are indebted to the publishers for copies of these superb volumes. For Christmas offerings we have seen nothing handsomer. The gems of Kents and Edgar Poe are most delightfully illustrated by the artists' genius, as realistic as anything we have seen from the pencil of Dore. We hazard nothing in saying that the admirers of those beautiful pictures will find them invested with a new charm after examining these volumes. Sent postpaid on receipt of price.

THE PETTICOAT NAME. By Margaret Sydney Watson. D. Lothrop & Co. 12 mo. Price, 50 cents.

This is a very readable New England story—a part of the United States which has most peculiar and characteristic provincial life. The plot of the story is laid in an interior town of New England called Buckhamstead. It is simple and yet thrilling, the interest turning on the self-denial of an old maid who burns her father's will, thereby diverting the property from herself to her married brother, Deacon Badger. Dr. Pilcher, gossiping Samantha and the bodybody, Mrs. Bassett, are skillfully drawn characters.

POCKET LESSON NOTES ON THE INTERNATIONAL LESSON. By Rev. and Mrs. W. F. Crafts. 12 mo. (trimmed for pocket). Bound quarterly, 50 pp., each. Illustrated with black-board designs. Introductory price 15 cents; school edition, 5 cents. Funk & Wagnall, New York.

This is in some respects a new departure in Sabbath-school helps. It has the common and revised versions side by side and marginal references. The questions are arranged on a novel plan that cultivates the art of making original questions.

—The Pulpit Treasury, for December, is on our table. It pages always afford a feast for pastors and Christian workers. This number gives a portrait of Dr. E. P. Goodwin, with a sermon, full of eloquent and suggestive thought, on the Holy Spirit and Missions. His life is sketched by Prof. S. I. Curtis, and his church illustrated. The names of the other writers whose sermons or articles appear in this number are halcyon with learning and piety, and the subjects upon which they write are of the first importance to winners of souls. Bishop Lightfoot, on Christ's own Teacher; Dr. Deems, on No Room for Jealousy; Dr. J. Hall, on Annual Conscription; Dr. J. Hall, on The World's Best; Vanity; Dr. W. M. Taylor, on Spiritual Despondency; Dr. McLaren, on Debtors to All Men; Dr. Wm. C. Craze, on The American African as a Preacher and Religiousist; with other writers equally interesting, together with the editor's own department, will furnish some idea of the contents of this number of a magazine which easily stands at the front of all its competitors. Yearly, \$2.50. To clergymen, \$2.00. Single copies, twenty-five cents. E. B. Treat, publisher, 771 Broadway, New York.

The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickens's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

OARVER & JAMIESON.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for coughs, colds, bronchitis and tuberculosis. The consumption of this cod liver oil jelly is a simple and nutritious form in which Cod liver oil can be used, and with more benefit than the fishy oil. It is a single teaspoonful of this jelly to the patient by a single teaspoonful of the light oil, and thus by double the quantity of the light oil, and the most delicate stomach will not reject it. For sale by all druggists, and E. H. TREX, New York.

ADVICE TO MOTHERS.

Max Wessing's Sore Throat Syrup should always be used for children's coughs. It soothes the child, softens the gums, melts all pain, cures whooping cough, and is the best remedy for diphtheria. 25c a bottle.

Glenn's Sulphur Soap heals and beautifies. 25c.

German's Corn Remover kills corns, bunions, 50c.

Hill's Hair and Whisker Dye—Black & Gray. 25c.

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Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

OARVER & JAMIESON, Publishers.

In another column of this paper will be found the advertisement of Messrs. Terry & Mack, a firm of young, enterprising, experienced merchants, well and favorably known by a large list of customers. Their character for integrity stands high, and their country is unexcelled. They have a new and carefully selected stock of gentlemen's furnishings goods, which they are offering at reasonable rates for cash. Those of our readers, needing goods in their line, should not fail to call at their establishment, No. 9 Carondelet street.

In speaking of the performance of a celebrated singer, a musical critic said, "We hang upon every note"—a remarkable proof of the singer's power of "execution."

Have you heard of Dr. J. H. McLean's Tar Wine Lung Balm? It is really wonderful how rapidly it cures Coughing, Throat and Lung Troubles.

"Ephraim, what makes so many cat-tails grow in the back pond?" "Well, I would say nothing you know. Why, they grow up from kitchen dirt people has thrown in the pond of course. Pears like you women folks doan know nuffin 'bout agriculture."

CHRISTMAS PRESENTS.—Do not fail to read the advertisement of W. D. Killman, which will be found on this page. The goods offered by Mr. Killman at reduced rates are all new and choice wares. The religious works are finished in handsome style and are very appropriate Christmas gifts.

An exchange says that a folded newspaper, placed under the coat, in the small of the back, is an excellent substitute for an overcoat. Now is the time to subscribe.

JOHN LAZARUS' SON & CO.—In this issue of the ADVOCATE will be found the advertisement of this enterprising jewelry house, offering in large and well selected stock of jewelry, clocks, watches, plated and coin silver table ware, wedding and Christmas presents in beautiful designs and at moderate prices. All goods sold on guarantee. Call or address John Lazarus' Son & Co., No. 8, St. Charles street.

"O Tommy, that was abominable in you to eat your sister's share of the cake!" "Why," said Tommy, "didn't you always tell me, ma, that I am to take her part?"

Bronchitis is cured by frequent small doses of Piso's Cure for Consumption.

The seashell man who cants his broad upon the waters will not find it after many days.

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Those who preach, lecture, declaim or sing, will do the State's Honor of honorable and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c, 50c and \$1.

Clergymen are like railway brakemen in one particular. They do a great deal of coupling.

A good memory should always be cultivated when ordering anything to remember to include some of Esterbrook's Steel Pens.

A little girl, aged nine, called her father to her bedside the other evening. "Papa," said the little girl, "I want to ask your advice." "Well, my dear, what is it about?" "What do you think it will be best to give me on my birthday?"

P. WERLEIN.—As the fall trade opens, so the already immense stock of Pianos, Organs, and musical instruments, increases at the Werle's Music Palace, 135 Canal street. The wonder is where will this current come from to absorb this immense stock. The liberal terms combined with satisfactory prices and safe guarantee offered by Mr. Werlein, gives the purchaser every advantage to secure just what is wanted. Other inducements are offered to all alike, whether new customers or old friends and patrons. With this plan of doing business, trade is continually spreading out in every direction, and necessitating the carrying of a large and well selected stock of music and musical instruments of every description. Call and see; continuous treatment is assured. Catalogues and prices furnished an application.

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Press the ADVOCATE circulation now.

Notice to subscribers who order their addresses changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will regret it.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

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Vol. VII, commences November 3, 1888.

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# Christian Advocate.

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voice for all. No flattery about it. To the rich it says, come! to the poor, come! to the beggar, come! to the king, come! You and I, after hard work, may prevail upon an individual or family to come; but when the church bells invite whole nations rise up and go to the house of God. You and I have hearts of flesh, and when people resent our efforts to do them good and speak against us we grow silent; but the bell has a heart of iron, and no matter what you say about it it continues to sound the old warning and the old invitation. You and I will soon wear out—these tongues that have so often entreated and urged men will be silent in the dust—but the bells are left, and long after we are gone and the very memory of us perished they will remain to warn and reprove, invite and comfort thousands yet unborn and generations upon generations yet to come.

I conclude with the prayer that when this bell summons the people many many come. When it tolls for the dead may it be for those who have died in the Lord. And whenever and wherever it may be heard may it reprove men for sin, remind them of duty and heaven, and draw them not only to church but to Christ. May we write nobility to the Lord upon this bell! May God take it as his property and use it for his glory forever.

## Memphis Conference Notes.

The Memphis Conference met this year at the northern extremity of its territory in the beautiful city of Paducah, Ky. Paducah is on the Ohio river, at the mouth of the Tennessee. It contains about 15,000 inhabitants, has wide streets, well paved with the famous Paducah gravel. The people extended to the Conference a princely hospitality, and every preacher seemed to think he had found home in the city.

The Conference numbers one hundred and twenty-five traveling ministers, nearly all of whom answered roll call. But two, Revs. H. B. Covington and R. A. Unstead, had fallen "asleep in Jesus" during the year. The preachers are a fine-looking body. There are some faces of blue character, bearing the stamp of moral and intellectual nobility. All were in good humor, and what can exceed the cheerfulness of an Annual Conference? They have a right to be "glad in the Lord."

This is especially true of this Conference year. Everything was favorable, the reports showing a marked advance along the whole line. There had been upwards of 7,000 conversions during the year; over 5,000 additions to the church; an increase of about 3,000. The collections were up almost full—foreign missions about \$7,000; home missions, \$1,100; Conference claimants, \$3,000. There was much activity reported in the way of building churches and parsonages. In this last item this Conference is very backward, being far behind some that are much younger in years. But so great was the emphasis laid on this point at this session that I shall be surprised if we do not see a great improvement in the near future.

Our delegates to the General Conference are, clerical—W. T. Harris, A. R. Wilson, R. H. Mahon, J. H. Evans; alternates—W. C. Johnson, J. H. Whit, W. L. Duckworth, J. M. Spence. The lay delegates are T. W. Crowder, S. W. Godwin, W. J. McFarlane, A. W. Newson; alternates—J. T. Inon, L. D. Mullins, R. W. Haynes, A. R. Boone. This is a capital delegation.

Sent but one memorial to the General Conference asking that provision be made for the immediate relief of the families of deceased ministers instead of waiting, as now, until the meeting of Conference.

On the change of name the vote stood 124 against to 1 for the change. I voted against the change proposed of course. I shall live and die believing it a fundamental mistake to call a great branch of the church of God by the limiting term "South," and for the same reason, with other reasons besides, I oppose "in America." I am not a Methodist Episcopal, but an Episcopal Methodist, Methodist, and not Episcopal,

is the substantive fact of my ecclesiasticism.

Bishop Hargrove captured the Conference. By his firmness, his courtesy, his admirable tact and thorough practical acquaintance with parliamentary law he conducted us through the session without a single jar. He is undoubtedly a man of affairs. No statistical reports with him and consequent waste of time; but direct questions of gain or loss in the several departments of membership, finances, literature and education. There was no mistake committed when he was made a Bishop.

We had some visitors from abroad. Bro. Williams, as usual, represented the Publishing House and did a fine business. Dr. Young spent a day or two with us and persuaded the Conference to forward the missionary collection early in January. Bro. Dunlap was there and sang \$500 out the Conference in a few minutes for the Paine Institute. Bishop Lane also received a liberal gift for Lane Institute. These responses in behalf of the education of the negro are good signs. They are indeed but as drops in the ocean compared with what will have to be done in the long work of negro advancement; but they show that the Southern heart is in sympathy with this work, and that Southern people will support it when it is rightly presented. The irrepressible Whitfield was here and the eccentric Cottrell; both of them in the interest of their papers, as was also Rev. J. W. Cunningham, of St. Louis. Our not having a paper at Memphis seems to make our territory a sort of public domain for the agents of the Methodist press. I told of them get subscribers, as I suppose they do or they would not come, our preachers ought to be the best read body of men in the church, so far as newspaper literature is concerned.

Rev. T. G. Whitten was transferred to Missouri and stationed at Mexico. We regret to lose Bro. Whitten from our ranks. He has made a record for success in the presiding eldership second to none. Bishop Hargrove made three new presiding elders, all of them young men. The appointments of the preachers, I believe, are generally approved.

I am sure the Conference never went to its work in better heart. We meet next year at Jackson, and if you will come up, Mr. Editor, I dare say we will give the New Orleans a fair share of our patronage.

## APPOINTMENTS.

MEMPHIS DISTRICT.—T. L. Boswell, P. E. Memphis—First Church, S. A. Steed; Central, H. H. Mahon; Hernando, Street, J. M. Spence; Georgia, Street, D. D. Moore; Springdale, J. P. Walker; Raleigh, J. W. Knott; Bethlehem, A. H. Thomas; Cellerville and Germantown, J. M. Maxwell; Lagrange and Moscow, J. E. Treadwell; Williston, J. D. Sullivan; Macon, A. C. Smith; Grand Junction, T. F. Cason; Salisbury, J. A. Russell; Lagrange College.

BROWNVILLE DISTRICT.—H. C. Johnson, P. E. Brownsville, A. R. Wilson; Brownsville, W. A. Freeman; Stanton, E. H. Stewart; Somerville, R. B. Swift; Donceville, W. L. Duckworth; Somerville, T. P. Ramsey; Whiteville, Richard Hill; Denmark, W. D. Jenkins; Budvar, J. D. L. Hines; Bilvar and Newcastle, C. D. Hillard; Bethel Springs, N. R. Starr; Adamsville, W. F. Barker; Sinton, A. J. Anderson; Falcon, J. G. Jones; Wesleyan Female College, John Williams, president; Central Mexican mission, W. M. Patterson; Mexican mission, J. W. Grimes.

JACKSON DISTRICT.—Warner Moore, P. E. Jackson—First Church, G. H. Jones; East and West, B. F. Blackmon; Jackson, S. F. Chambers; Spring Creek, S. F. Blackmon; Lexington, J. H. Garrett; Lexington, G. T. Peeples; Scott's Hill, R. S. Swift; Decaturville, T. L. Adams; Perryville, Andrew Allen; Safford, J. G. Burke; Henderson, G. W. Wilson; Plumb, J. G. Clark; Trenton, David Leith; G. Clark; Trenton, B. A. Hays; Memphis Conference Female Institute, A. W. Jones, president; Jackson District High School, G. W. Wilson.

DYERSBURG DISTRICT.—J. H. Evans, P. E. Dyersburg, E. T. Hart; Dyersburg, M. Medlin; Newbern and Trimble, T. F. Sanders; Rutherford, W. A. Cook; Kenton, M. M. Taylor; Alamo

and Bella, G. H. Martin; Alamo circuit, W. T. C. Young; Friendship circuit, W. H. Evans; Woodville circuit, T. J. Simmons; Ripley and Durhamville, J. M. Scott; Henning, J. S. Renshaw; Covington, E. K. Bransford; Covington circuit, H. J. Turner; Randolph circuit, W. H. Adams; Hall's Point mission, to be supplied by A. F. Haynes; District High School, A. J. Meaders.

UNION CITY DISTRICT.—P. T. Harris, P. E. Union City, R. W. Erwin; Hickman, W. G. Haffley; Hickman circuit, N. P. Ramsey; Columbus, F. Bynum; Tiptonville circuit, W. O. Lander; Tipton circuit, C. N. Gaudin; Union City circuit, S. J. Jewell; Center circuit, H. B. Owsen; Whitesville circuit, G. W. Evans; Sharon circuit, W. H. Frost; Martin circuit, J. W. Waters; Edgar circuit, E. B. Graham; Fulton and Water Valley, J. T. Collins; Fulton circuit, J. V. Fly; Pigeon mission, R. E. Graves.

PADUCAH DISTRICT.—H. C. Schlarf, P. E. Paducah—Broadway, J. C. Hooks; Locust Street, W. H. Leitch; Paducah circuit, J. Edwards; Hicksville circuit, J. R. Haidin; Wickliffe circuit, C. A. Haskell; Milliken circuit, C. J. Mauldin; Clinton, G. T. Sullivan; Clinton circuit, J. H. Wilt; Wingo circuit, J. H. Cole; Mayfield, E. E. Hamilton; Farmington circuit, P. H. Fields; Murray and Benton, W. J. Mcney; Birmingham circuit, D. A. Ross; Brienburg circuit, A. N. Searge; Benton circuit, C. D. Davis; Palestine circuit, D. M. Evans.

MCKENZIE DISTRICT.—J. H. Roberts, P. E. McKenzie, S. H. Williams; Paris, G. K. Brooks; Paris circuit, O. P. Parker; Conyersville circuit, R. H. Pique; Mableville circuit, J. H. Wormalth; Dresden, J. A. Moody; Glenon circuit, L. L. Wade; Handington and Hollow Rock, H. B. Johnson; Handington circuit, A. C. Moore; Bradford circuit, B. F. Peckles; Trezevant circuit, R. E. Humphrey; Milroy, R. M. King; Medina circuit, W. C. Waters; Murray circuit, R. W. Newson; New Providence circuit, W. J. Naylor; Big Sandy circuit, C. G. Bell; Cottage Grove circuit, A. J. Wheeler; Camden circuit, F. B. Davis; agent McTyeire Institute, T. J. McGill.

TRANSFERRED.—J. H. Johnson, to Louisville Conference; J. A. Heard, to North Alabama Conference; T. G. Whitten, to Missouri Conference and stationed at Mexico.

## Tracts for the People.

The tendency of the age is not so much to superficiality as to brevity. "Fourteen weeks in chemistry" expresses the idea, *multum in parvo*. Whether or not the tendency is as it should be, "it is as it is," and we can neither help it nor change it. The New York Herald was the first to see this fact and adopt its self to the conditions of things. Its short stories captured the people and made its owner a millionaire. Serials stood a poor show. The world was too busy for them. Five minutes' leisure time is sufficient to master the moral of one of these short stories; but for the long ones the leisure hours of weeks and months must be given. It is so in morals and in theology. Here is a book on faith. It contains near four hundred pages. Be it ever so inviting there is no time to read it. It will take too long; but this leaflet will be read by everyone who gets hold of it. It is pointed, clear, and takes but a few moments. We need the more extended work, but not for the masses. It does not suit them.

Here is a man who wants a brief statement of the doctrines of his church. I refer him to Haganbach. "O my! what a name; and the book is worse." Well, here is "The Methodist Armour." It has less than three hundred and fifty pages. "Three hundred and fifty pages! No time for so much reading. I want a statement of the doctrines in a concrete form. Four or five pages. Preach us a sermon on our doctrines." This is not altogether imaginary. There is something real in it. It shows the trend of thought, the tendencies of the times.

I know of no better place than some great health resort like Eureka Springs for a thinking observer to see the demands of the times. Surroundings of some sort brought out from these stirring sentences from Dr. Marshall, which, to my mind, sounds the note of renewed success for the future. If Mrs. Marshall's ill health brought about the circumstances which drew out the Doctor's pen on this question, we may be thankful with her for the ill which may bring about so much good. The question will be, "How

can we establish and operate a tract department so as not to involve the church in financial loss?" We have an editor, a Publishing Committee, a house, type, fixtures, presses, etc., and one would think the best could be provided. Our old publications (e. g., "Tracts for the Times") are too elaborate. Do not talk of failure. Even these have had their mission and some measure of success. We want pen facts; tracts for every car, boat, stage coach or other conveyance on which humanity goes; tracts scattered by every preacher, class leader and superintendent in the land; tracts in churches, club rooms, prisons, court-houses and everywhere. This will take money. Where shall it come from? Can not each church provide for the distribution of tracts within its own territory? They ought not to cost more than one-quarter to one-half cent per page, and in large numbers less—say two dollars per one thousand copies. We might risk \$500 on two of two and a half millions of pages; but not such as the present average tracts. Let them be "quick and powerful and sharper than any two-edged sword"—the pathetic edge is the sharpest and wounds more men than the logical edge. Let some way be devised by which we can have tracts full of truth and reason and sympathy.

J. A. PARKER.

Trapper gives us the idea in his three pages on "Cosmogony." There the prior scene, the plan, the purpose, the possibilities and the facts are about as fully and satisfactorily presented as in many books of hundreds of pages. Time, testimony is left out; all evidence is omitted, and even the proofs of logic are omitted. Still there is the chaos, the order, the cosmos, all in their successive existences. That these three pages been printed separately and sold at two cents each, the people would have bought as many as they could get. They have been bound from their five hundred and twenty-seven pages of prose works, of which these form a part.

## The Long Ago.

MR. EDITOR: I always read with much interest whatever I find in the NEW ORLEANS CHRISTIAN ADVOCATE about North-eastern Louisiana. I made a great many tracks in that country in 1826. My circuit extended from prairie Jefferson in the east away westward from Monroe to a settlement then called Wafers and from the head of Island de Seard in the north to Hank's settlement about twenty-eight or thirty miles below Monroe. Except one item I am not going to give an account of my year's work there more than to say that we had unusual prosperity, and, I think, the membership on the circuit was about doubled. The only item that I will mention was the fact that in the summer of that year I organized the first Methodist society ever organized in Monroe. I refer to this because I once saw in one of our church papers that some other preacher claimed to have formed the first Methodist society there. My little society, consisting of only seven members, may have been dissolved in after years by death and removals and a new one formed; but mine was the first being ladies, with but one exception, and they were most excellent members. The truth of history requires me to call attention to this fact. Since the death of my beloved Catholic sister, Mrs. Dr. Maguire, I know of no one living there that knew of the existence of that "original society." Though she was a Roman Catholic by inheritance, she was a warm friend of Methodism in my day at Monroe. Her house servant, by her encouragement, was really the first person that joined our church at Monroe. My heart and hands were full of work that year.

I want to say something about a new circuit I formed in the fall in what is now Claiborne parish. Quite a number of Methodist families had moved into what was then known as Allen's settlement, mostly, I think, from Arkansas, including several local preachers and one old pioneer itinerant by the name of William Stevenson. They concluded to have camp meeting as a starting point in their new country, and Dr. Talley, my presiding elder, and I were invited to attend. I gathered a company of men on my circuit—some of whom I was anxious to see converted—and by luncheon on the way and camping out at night we arrived at the encampment in due time. It was the most primitive camp meeting I

ever attended. We tied our horses to the trees at night and tethered them out to grass during the day. The preachers lodged in a log school-house with a dirt floor. We lived mostly on fresh hog meat, mirlpe sweet potatoes, with a little corn bread and coffee; but the Lord was with us in great power. At the first meeting there was a general move under an exhortation from Father Stevenson, and from that hour it was easy to preach and pray and get happy. The campers requested Dr. Talley to take charge of the meeting, as it was a part of his district. I suppose because I was a lively youth, full of Christian sympathy and zeal, with a strong voice. Dr. Talley said I must preach at ten o'clock Sunday morning. I went to the woods and sought a premonition for the responsibilities of the hour upon my knees and never before had I felt so much of the Spirit's power with me as on that occasion. A wave of deep feeling seemed to flood the whole congregation. The conversions were clear and powerful. Two of my men that went with me were gloriously converted at a words prayer meeting that afternoon. But I must leave the camp meeting in order to talk about my new circuit. Dr. Talley requested me to arrange my circuit so that I could leave it about three weeks and return to Allen's settlement and organize a new circuit, which I did. I will now give from my memorandum book the names of the families where I preached and whose residences were made preaching places for the new circuit; Brumets; Shuckel; John McAdams, local preacher; John Baker, from Claiborne county, Miss.; Crownovers; Decks; Leathermans; Ross, local preacher, on the Sabine. I made out a plan of the circuit; called it Natchitoches, because it was then in that parish; collected 39 members, including those who joined at camp meeting; left appointments for my successor and turned my face toward Tuscaloosa, Ala., where our Conference was soon to meet. I had only about five or six hundred miles to travel on horseback to reach Conference. My new circuit was duly enrolled and the apostolic William Stevenson was appointed in charge of it for 1827. I saw it was a country of good land that would be densely populated before many years. Now they have numerous towns, settlements of learning and industry, charges in abundance where late in 1823 I threaded my way along little dirt paths from place to place. But my tracks have all disappeared in the roll of fifty-nine years. Perhaps there is not a human alive there now that remembers I was ever in the country, but I hope to find a few shavings hereafter that the Lord gave me there. I still take great interest in all my former circuits and daily pray that God may ever bless them with a pure gospel preached by holy and faithful ministers.

J. G. JONES.

HAGANBACH, Mississipp.

## Yes, the year is growing old.

—And here is mine and blessed birth, with frosty hand and cold, tracks the old man by the beard, hoary, hoary!

—Longfellow.

—God makes crosses of great variety; he makes some of iron and lead, that look as if they must crush; some of straw that seem so light, and yet are no less difficult to carry; some he makes of precious stones and gold, that dazzle the eye, and excite the envy of spectators, but in reality are so well able to crucify as those which are so much dreaded.

—There is a difference between happiness and wisdom: he that thinks himself the happiest man, really is so; but he that thinks himself the wisest, is generally the greatest fool.

—When one has learned to seek the honor that cometh from God only, he will take the withholding of the honor that comes from man very quietly indeed.—George MacDonald.

—There is only one thing worse than ignorance, and that is conceit. Of all intractable fools, an over-wise man is the worst.

—The cheerful man can feast on all God's work, and find a banquet of satisfaction in every object and event.—William Newell.

—An open hand, an open heart and an open door.—George E. Lees.

—Moderation is a little stream which flows softly, but freshens everything along its course.—Madame Swetchine.



## Christian Advocate.

THURSDAY, DECEMBER 24, 1885.

BARBUSHKA  
A Russian Legend.

BY M. ANNIE TRAPNELL.

Barbushka hummed the wheel,  
As her hand drew out the thread  
From the silken, silvery flax  
For the weaver's finest web.

White grew the cottage floor,  
With the shining flax and sand—  
O! a busy life was there,  
None so busy in the land.

Thus old Barbushka toiled,  
Idle no moment was there;  
A pattern to her eyes she cast  
Would our old Barbushka be.

But in a royal train,  
Three kings from the orient far,  
With their myrrors they came,  
Neath the guiding of a star.

And as they passed her door,  
Hid the sound of spindle hum,  
Old Barbushka heard their call,  
"Come, good Barbushka, come."

For we have seen his star  
In the East, our distant home,  
And now, with our royal gifts,  
To worship the Christ-child come.

But, "No," Barbushka cried,  
"Not yet can I with you go;  
When my house in order is set,  
I'll worship the Christ-child too."

So fast she spun the wheel,  
And the spindle loom did hum,  
And while she made the floor,  
Till at last her task was done.

And old Barbushka now  
With the royal gifts would gaze,  
And worship the Christ-child,  
And her simple gifts bestow.

But the royal train had passed,  
No glimpse of their faces seen,  
No faintest trace left in the air,  
Afar o'er the desert land.

No glorious star shines down  
To light her lonely way  
To the lowly manger bed  
Where the heavenly Christ-child lay.

The Christ-child she never saw,  
But her search she ceased not,  
Throughout the land she went,  
To each palace, hall and cot.

'Tis she that in Russian homes  
Take care of the children small;  
For the sake of the Christ-child lost  
She loves little children all.

The stockings on Christmas eve  
Her hand doth lightly fill;  
For in every little child  
She looks for the Christ-child still.

And the Christmas tree she lights,  
Till it glows like an Eastern gem;  
For she sees in the tapers bright  
The Star of Bethlehem!

Thus ever, as ages pass,  
Will she watch and wait in vain,  
No Christ-child shall bless her eye.

## A Communion Revue.

BY REV. J. B. A. AHRENS, D. D.

(Published by request.)

"Do this in remembrance of me."—Luke xxii. 19.  
Memory is one of Heaven's greatest gifts. There are cogitation, meditation, imagination and memory; but the dearest of these is memory. It is a museum of rarest antiquities. From the scenes of childhood, which fond recollection presents to view, until yesterday all the subjects of our thought, our impressions, sentiments and different states of affection are ever present to our mind. What else is the power of association but the ability of classifying and collecting thoughts on kindred subjects to themselves—pigeon-holing, so to speak, what transpired in our mind, alphabetically and systematically, for ready use now or later?

Memory is a museum. Here is the room in which are deposited the mementos of childhood. The old homestead with its familiar apartments and appurtenances. In this cushioned arm-chair father sat conducting family worship. In this room little sister died. Near by is the rippling creek with its fish; the orchard, the meadow, the field and the wildwood, and the old oaken bucket which hung in the well—"the old oaken bucket, the iron-bound bucket, the moss-covered bucket which hung in the well." On an acclivity stands the school-house, and in close proximity the hutch tree, from which the school-master cut his instruments for necessary corporeal impressions. To the right stands the old church where we received the first religious impressions. Even now the portrait of the benign countenance of the dear old man of God appears vividly before our eyes. Adjoining is the graveyard, and in it a grave which slaters and fathers annually decked with flowers, for beneath that flowery mound lay buried all that was mortal of a dear, darling mother. . . . In solemn silence we pass on and noiselessly close the door.

The next room is devoted to the affairs of our youth. All is of rosy hue. The front shelves are weighed down with the material for the castles which we were about to build in the air. Numerous poems, in manuscript. Bright hopes, gay expectations, bombastic programmes printed in flaming colors. Romance and chivalry rampant, everything lovely.

Now follows a suit of rooms devoted to the affairs of manhood. The first room is chaotically filled with the debris of the castles which we had built in the air. In the adjoining room are huge receptacles filled with disappointed hopes, blighted prospects, wrecked plans and enterprises, saturated with our tears. In the other apartments are some mementos of defeats, spoils of war and a few trophies of victories. . . . But enough for transient inspection. Memory is a museum; admission, free.

Strange that so many people's mem-

ory has such odious aptitude of retaining only the ugly and unpleasant features of the affairs which concerned them, tenaciously holding on to the censurable in the character and life of their fellow-men. Such memory reminds us of graveyards, full of woful sights and scenes, of weeping willows and lamentation. Certainly, life has its winter; but it has also its spring. And what conception could we have of spring and summer if it were not for the snow and ice of winter? Life's ills are the spices of life. Remember with the sad and afflictive your joys, comforts, delights and raptures. If we allow our minds to be occupied with the ugly and odious, we will ourselves soon be odious and ugly. Our associates have their foibles and faults; so have we. Think of the praiseworthy and commendable in your fellow-men, and be happy.

In the hereafter our memory will be chiefly instrumental in rendering us happy or miserable—assigning us, as it were, to heaven or hell. Looking back on a life of cheerful industry, wise frugality, scrupulous honesty, untainted virtue and true evangelical piety, we would be happy even if mistakenly we had been consigned to hell. On the other hand, the recollection of a life of meanness, baseness, villainy, wickedness would convert our heaven into hell if mistakenly we had found our way thither. Oh! let us live a life of truth and love in order that our memory may be surcharged with the numerous celestial progeny of the same!

In the Lord's Supper our Savior instituted perpetual memorial service. The circumstances, cause and object of his suffering and death are constantly reiterated. As individual churches, we have held memorial services. Loved ones had died. But how different the occasions of those memorial services from this service—a memorial of the suffering and death of the King of Glory. The stereotyped remark at the burial of Christians has been and now is: "Our loss is their gain." And it is true. But in the case of Christ it is also true that his loss was our gain. He suffered that we might be happy; he died that we might live.

Remember the greatness of the price which he paid for our redemption: lucration, humiliation, indignity, ignominy, persecution, arrest and brutal execution on the cross. Remember the astounding benefit accruing therefrom: Forgiveness of sin, justification, regeneration, sanctification. Our transgressions are blotted out and power from on high is imparted, enabling us to walk in the newness of life. You know—remember the grace of our Lord Jesus Christ, that, though he was rich, yet for your sakes he became poor, that you through his poverty might be rich. "Behold what manner of love the Father hath shown us, that we are called the sons of God. Beloved, it doth not yet appear what we shall be, but we know that when it does appear we shall be like him, for we shall see him as he is."

In the Lord's Supper we have precious mementos of our Savior's astounding love, of his sacrificial passion and death. A memento may be valueless in itself, but we prize it highly because it leads us to remember persons and scenes dear to our hearts. When that dear boy of yours closed his eyes in death—the boy of whom everybody remarked that his eyes, nose and forehead were just like your own—when he passed away you approached the corpse with broken heart, and with trembling hand secured a small curl from his flaxen hair and enclosed it in a locket of gold. Precious memento, dear souvenir! When many years ago time and circumstances bade you to encounter life's stern realities on your own responsibility, forced to paddle your own canoe, engage in life's contests and perils in its fierce struggles on your own account, mother, weeping, threw her left arm around your neck, kissed you, and with her right presented to you a Bible. "Read it," she said, "my darling boy; read it, heed its contents and sometimes think of your mother." Precious memento, dear souvenir! When traversing our terraqueous hall, crossing holierous seas, visiting distant continents and people on the Alpine watershed, perhaps, you alighted from your beast of burden and pinched a few shreds of moss—a memento of your presence in an altitude high above the clouds. Precious souvenir!

The bread which we shall presently eat and the wine of which we shall partake are dear mementos, precious souvenirs of our Savior's dying love.

"Do this in remembrance of me." Here learn the true nature of sin. To secure forgiveness, to save from its disastrous consequences and to bestow the ability successfully to resist it, it was necessary that God should take upon himself the form of a servant, should suffer untold agonies and finally die on the cross. You want a true definition of sin? You will find it in Christ's heart-rending exclamation—"My soul is exceedingly sorrowful, even unto death," and also in that which burst forth from his agonizing bosom when extended on the cross—"My God, my God, why hast thou forsaken me!" The poison of sin is so virulent, so destructive, that only the blood of the Son of God could prove a successful antidote.

"Do this in remembrance of me." Here learn the necessity of repentance. Christ's body was broken; even so our spirits must be broken. Christ's blood was shed; even so penitential tears should flow. A broken and contrite heart God will not despise.

"Do this in remembrance of me." Here learn the importance of being holy and living a life of holiness. The passages in the Bible bearing on perfect love and Christian perfection are not inserted for rhetorical emphasis, but mean exactly what they say. Our heavenly Father is no dabbler, hungrily spoiling his workmanship or leaving it incomplete. But you inquire, rationally: "How can these things be? This matter about being holy transcends my understanding." Certainly it does. The peace of God is fully equal to the task. It, too, passes understanding—all understanding. Believe, and thou shalt be clean. The blood of Jesus Christ, the son of God, cleanseth from all sin. The holiness of the saints in glory was brought about, only brought about, by the blood of Christ. "They washed their robes and made them white in the blood of the Lamb." Wash and be clean.

"Do this in remembrance of me." Learn that this is an occasion of renewed consecration. He gave himself for us; we should give ourselves to him. Heart, head and hand shall be the Lord's forever. Our life, our love and our labor we will lay on his altar.

## The Sabbath Day—Remember It.

The existence of the Christian religion in the land depends on a maintenance of the Sabbath. When our Christian Sabbath goes, our religion is gone. The legislation requiring and authorizing a violation of the holy Sabbath is antagonistic to Christianity in an intense degree. The requiring mails to be carried and providing for the carrying on of business by corporations, syndicates, etc., is to assume a higher authority and presumptuously sets aside the law of God. The Lord God has commanded nations as well as individuals to observe his Sabbath. A nation has no higher authority in its legislative capacity for setting aside the divine law than a single individual to do so for himself. No commendment in the decalogue nor anywhere else fixes more definitely the domain between God and man than the Sabbath law. Should the American Union ignore the line of her north-west boundary, tearing down the iron pillars and scattering the earth mounds which definitely fix the limit between herself and the British possessions, and irrespective of treaty should push her claims and interest into Canada. All honest men would esteem it an outrage on the government of England and well would it be repudiated by the civilized. God has given the Sabbath as a fixed line between himself and man in all his varied capacities. "Sabbaths for a sign." (Exodus xxxi, 13-17). "I give them my Sabbaths for a sign." (Ezekiel xx, 12-13). This sign, instead of being fixed, or as a line run across the face of the country to create some geographical boundary, is run between certain dates of time, giving one part to God and limiting man to six parts. No sign is more definitely fixed, no line between possessions is more clearly run than this. To do away with this sign by any system of legislation or practice is to sacrilegiously invade a sacred light. The spurning out of this line with the foot and claiming all or any part of that day as his own for selfish purposes is laying violent hands on what heaven has sacredly reserved to itself. "Will man rob God?" (Malachi iii, 8). "My Sabbaths," the day is the Sabbath of the Lord thy God. (Exodus xx, 10). The legislation setting the divine law and substituting its own is placing the human above the divine and "Exalteth himself above all that is called God or that which is worshipped." (II Thessalonians i, 4). He who votes such men into office is partaker of his evil deeds. That the interests of trade, a desire to keep abreast with the news of the day, require the carrying of the mails is nowhere provided for in the sacred Scriptures. No matter how itching the ear, nor what interests may be deemed involved, the command, "Remember the Sabbath day to keep it holy," stands now as it has done for thousands of years to utterly forbid any systematic labor on that day. "Thou shalt not do any work, thou, nor thy son, nor thy daughter, nor thy maid-servant, nor thy maid-servant." (Deuteronomy v, 12-14). A government requires its subjects, sons and daughters, its employees, men-servants and maid-servants, to labor on that day or even permits them to do so when they could equally as well afford to suspend it without any abatement of salary is a Sabbath-breaking government without a mitigating circumstance to the sacrilege. Neither does the claim that trade and commerce require the transportation of produce and merchandise on the Lord's day find any provision in the hook for such desecration. All the clamor of trade does not for these purposes cancel the positive command, "Remember the Sabbath day," nor do they abate one iota of its emphasis. There is no technicality which can be caught at nor quirk in the divine law beneath which offenders may hide from the face of the Judge nor successfully from an enlightened conscience. Every law maker favoring by voice or vote, every member of a company or corporation sustaining in his place the requirement that employees should labor on that day is partaker in the sin of every individual violation, from the section hand to the chief manager, from the roustabout to the steamboat captain. And what is more they enslave the consciences of these many

thousands effectually denying them the privilege of the house of God and the access of the minister to them. In the great shops and in the departments of labor along the lines of trade and travel are the mills where the souls of men and women are ground to dust; but they, upon whom this shall fall, will be ground to powder.

In a country like this where agricultural and mechanical pursuits open up so many industries to the honest laborer, the plea that men must submit to the regulations of their employers is not admissible. No man has a right to bind himself to another man to break God's law. If from any cause a living in such employment should be cut off, not one man in ten thousand would set down to starve and listen to his children cry for bread. Some other pursuit would be compelled to yield him a support. The reflection that their employers must answer to God for this sin is true in an awful sense; but that does not relieve in the least degree the employee who volunteers to take a business the conditions of which compel him to violate the same law. "To his own" heavenly "Master he standeth or falleth" it is a tale of soul and body to do evil.

God knew as well when he instituted the Sabbath the industries and enterprises that would develop into railroads and steamboats as he knows it now, but made no exception in their favor, no provision but for them to remember the day to keep it holy. A legislation so directly doing away with the Sabbath allies itself with the atheism and infidelity of Ingersoll ne Voltaire, whose motto is, "Down with the Christian Sabbath." The Christian church has founded schools from the lowest to the highest grade and cultivated literature in all the walks of life. Has sent everywhere, from the city battlement to the remote rural districts, giving out the lesson everywhere. "Obey the powers that be." These ministers have kept pace with the pioneer and frontiersman, cultivating the most refined morals and elevated ideas of citizenship with every worthy national enterprise has personated the "torchlight of nations." Any law maker who could lift his voice or cast his vote to paralyze such moral energy or arrest such an agency is certainly wanting in all the higher elements of true patriotism.

DUKOWITZ.

## Danger of Mere Culture.

Rev. R. Heber Newton preached a sermon November 22 which is worth reprinting and careful reading. He warned his hearers against the seductive dangers which a purely intellectual cultivation placed in the pathway of the moral and religious life. In the cultivation of the intellect, he said, there lies the danger of developing it beyond its due proportion, of making intellectual cultivation a substitute for morality or religion, of turning a means into an end. There is a real danger, which we may see all about us in men and women whose faithful self-cultivation has absorbed in the intellect the forces which, through it, were meant to count into the life of the spirit; men and women who, in becoming intellectual, have lost feeling and ardor and passion and enthusiasm have come to think more of knowledge than of wisdom, and, in their devotion to truth, have turned aside from the altars whence arises the worship to goodness. Culture may bring about an over-reliance of the nature, in which strength is sacrificed to grace. You may polish the substance out of a fine gem; a blade may have an edge put upon it which will be too fine for use. Blue blood must not lose too far the flush of the democratic red, or the microscope will reveal how nature punishes purism. Nothing will compensate for virility. Culture is constantly tending to such an overbreeding. Men grow fastidious and feeble. They flower into dilettanti. They become intellectual dunes. The great apostle of culture himself is not without a certain suspicion of this over-refinement, as we meet him in his charming books. Such culture is weakness, and weakness is ineffectual. There is no finer Gothic than St. Owen, of Rouen, but it is the beauty of the autumn of Norman art. Culture may enslave the moral sense in the love of beauty. The beautiful in itself is as divine as the true or the good. It is at heart essentially ethical and spiritual; but as even the religion of goodness has been again and again corrupted, and has become immoral, so the religion of beauty may degenerate into an irreligion and immorality.

Art thus too often finds itself in rebellion against morality. The hunger of the senses may easily lapse into the lusts of the flesh. Beauty may fall from a priestess to a hawd. Italy repeats the story of Greece, and now the renewal of art in our age repeats the old tale. Swinburne finds a voice for the passionate plea of the lovers of the beautiful against the restraints of the moral sense and the bondage of religion. That charming apostle of the religion of art who came to us not long ago, intent on converting us from the barbarism of trousers while turning honest penny wherewith to array himself as wondrously in the garments of the future, told us, among his other counsels of wisdom, that "we should never talk of a moral or immoral poem." "Poems," he said, "are either well written or badly written; that is all. Any element of morals or implied reference to a standard of good or evil

in art is often a sign of a certain incompleteness of vision." Shades of Aeschylus and Dante, of Shakespeare and Milton, of Raphael and Michael Angelo, of Beethoven and Wagner, how little ye knew of art! Surely men like Rossetti and Swinburne must stand ashamed before such an infant terrible of aestheticism, who reproduces all their sensuality without their strength or grace. No one need be caught in these backwaters of art who will keep his eye upon the great masters. Take Ruskin as your guide in the school of beauty, and you will be led safely through its perils. He will show you the hierarchy of the sacred trinity, and lead you to see not the beautiful but the good. He will make you feel the constraint of law even in the realms of imagination, and will discover to you the ethical nature of the principles which govern architecture and sculpture and painting. He will cause you to see that whenever in the pursuit of beauty the high ideals of the soul are not discovered art begins to fall and society to corrupt and man to lose his life. Culture may yield one enough knowledge to confuse the moral sense and bewilder the soul's faith without leading on to the larger and deeper knowledge which will reinvigorate duty and renew the spirit's trust.

The first effect of culture in its most popular form, scientific knowledge, is to unsettle faith and unchurch the souls of men. What households can be shut in as to shut out the daylight and keep beyond the doors the air of earth? The remedy of this moral and religious unsettling lies in a manifold advance into a larger knowledge. A little learning is a dangerous thing, but a little more learning is a safe thing. Double the quantity of knowledge, and a doubt genderer will become a faith feeder. The higher up in the scale of humanity a people stands, the prouder is its homage to the moral law. The rash assumption of scientists discrediting religion, and the rash inferences of their followers disavowing faith, are already being called in for reconsideration. A revised science, while just as outspoken concerning dogmatic theology, has not pushed its insinuations against essential faiths of religion. God, the soul, immortality—these great faiths of man, the essence of religion, will grow upon him who carries his studies in science far enough, and his religion will rest upon nature itself. Culture, in seeking self-perfection, tends to a self-centeredness which is, after all, but selfishness. In the lofty hunger for self-improvement one may lose all sense of the loftier hunger for humanity's improvement. The woman who, with an earnest ardor, turns from society's inanities to literature, or music, or art, and who in the due joys of thought and feeling which her studies yield her finds no time to spare for helping her wretched fellow-creatures—the poor who suffer miserably in hunger, who pine in sickness, who in our dark lamentations, who wallow in the mire of imbruted vice in a misery whose only symbol of joy is the rum jug—this cultivated woman may be, after all, indulging herself in the rare luxuries of the intellect and excusing her selfishness in the noble name of culture.

There is no finer illustration in history of a hunger and thirst after knowledge leading to a systematic and sedulous self-improvement than in the story of Goethe. He pondered over the commonest facts which arrested his attention. He would get a learned man up in a corner of a drawing-room and suck him dry in an evening, whether it were body or mind. What words could have more fully closed such a life than his dying cry, "More light! more light!" Yet how plain to all who are not enslaved with the Goethe cult the selfishness of this magnificent man. His poetic nature found in the expression of love its needful inspiration, and he worshipped most ardently at the shrine of beauty. Yet he lingered at no one temple, but wandered from shrine to shrine, justifying his looseness of conduct by the needs of his genius, never so far forgetting himself in the nearest passion as to be carried off into marriage, coolly turning away when he found that he was growing too much absorbed, reckless of what hoards bled or broke behind him. "Vastly below a coarse-faced Socrates must this Apollo find his place. Even for culture's aim—self-protection—such selfishness must prove a missing of the mark. As you throw yourself into the common life, its hungering needs, its throbbing aspirations, you will draw out therefrom your own personal life filled to the full. It was not at the feet of the adepts of India in a life given up to study that Gautama gained his splendid self-perfection, but in a life which blended with the profoundest thought the most philanthropic labors for the ignorant and debased and miserable multitude of his native land, he won his Buddhahood. Fire the poet, or painter, or musician with the passion of patriotism, the enthusiasm of humanity, the worship of the lulite and eternal good, and you shall get the work which will prove immortal. Thus culture opens into religion, and in seeking to win "a perfect method" we surrender ourselves to the leadership of the Christ who reached his peerless perfection not in patient waiting on the schools of the learned rabbis, nor in absorbing studies of the nature which he loved so well, but in devoting himself to the service of mankind, as doing thus the will of his Father in heaven.—North-Western Christian Advocate.

## Fields to Be Occupied.

MR. EDITOR: My attention has been called to a communication, in the last issue of the ADVOCATE, from my friend, Rev. C. L. McLean, concerning Ascension parish and its claims upon the Louisiana Conference. About two and one-half years ago Rev. J. D. Jackson crossed the Amite river into that portion of the Louisiana Conference and organized a school, which has been preached to regularly once a month ever since by members of the Mississippi Conference. During the present year Rev. H. L. Scarborough, of the same Conference, organized a church at Magnolia, in Ascension parish. There are also some three or four Sunday-schools, and these two churches already organized in that portion of the Louisiana Conference wholly through the efforts of preachers belonging to the Mississippi Conference. Men who were filling from nine to seven regular monthly appointments on their own work, but who could not withstand the earnest oration from this people for the gospel. All that portion of the Louisiana Conference in Ascension and Livingston parishes is thickly settled by an intelligent people, many of whom are anxious that something should be done for them. It is true that it would be a mission at first, but with earnest, prayerful work it could in time be built up to a good circuit. The territory alluded to extends a distance of about sixty miles along the Amite river and embraces all that portion of Ascension parish lying east of the Mississippi river and all of Livingston parish lying south of the Amite river.

L. Z. GOWERS.

DECEMBER 7, 1885.

## The Bible in Colleges.

BY J. N. SMART, D. D.

If the suggestions in the following extract from an article in the Methodist Review for July were generally adopted by Christian colleges, it would be a decided improvement:

It is universally recognized as essential in the investigation of the history or literature of any race or nation that the religious system must be carefully studied. We know how much pain is taken by eminent scholars to ascertain all that can be known concerning the ancient religion of India. . . . The same devotion is paid to the religious systems of China, Persia, Egypt, and Scandinavia. It is felt that we are well rewarded for any reasonable effort to investigate even the religions of any semi-civilized or barbarous races; but the Bible, which underlies our whole modern civilization, and impregnates all its literature and the civil politics of its various nationalities, and as well affects our entire education and mode of thought, even if only of the same value as the ancient mythologies, could not be neglected without a marked deficiency in our system, is, with a few exceptions, excluded from the curricula of all our schools; and this, too, when it is regarded as the basis of the only genuine religion which God has given to man!

In some of the new western colleges, notably some of those under Congregationalist patronage, definite provisions are being made for the systematic study of the scriptures. In many of the seminaries and colleges for women the same arrangements are made, and many more frequently than in those for men. In Wallesey college a more thorough and efficient system of study prevails than almost anywhere else. Two hours a week on different week days are devoted to this, just as the same time is devoted to certain philosophical, scientific, or literary work. The first year's recitation and other studies, both as to recitations and examinations. It requires four years to complete its course, and the same regulations govern it as control in other studies. The first year's recitation covers the patriarchal and Hebrew history to the death of Solomon. The second year completes the Hebrew history, and takes also the poetic and prophetic writings. The third year's study is the life of Christ, as contained in the gospels, and taken in chronological order. The fourth year is devoted to the early propagation of the gospel based on the Acts and the Epistles; also taken in chronological order. Outlines have been prepared and printed to guide and aid the student, which contain a syllabus in the form of questions calculated to present the subject somewhat freshly, and in an orderly manner, to the mind. Many of the outline lessons are preceded by brief introductions explaining or illustrating the general subject, or some particular ecclesiastical, political, or geographical fact alluded to, or throwing some light on contemporary history. The methods of instruction pursued are the same as those usually adopted by our best teachers in the study of history, literature, and philosophy; and the students are familiar with our educational history are aware that these methods are greatly changed within the last thirty years. Each recitation covers about the same amount of ground covered by the same students in the studies. There is no encouragement to turn the class-room into a theological debating club on metaphysical and speculative subjects, or to take advantage of students who might object to being drawn into a class-meeting or an inquiry-meeting. The object is to get at the simple thought and meaning of the writers, and to become familiar with the practical bearing of what is written. With this plan, widely published, has been adopted by several colleges in the west under the patronage of the Congregationalist, and the lines used at the former school of use in these. The same is true of one of the best colleges for women in the







## Christian Advocate.

ORIGIN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

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REV. W. L. C. HUNNICUTT.

THURSDAY, DECEMBER 24, 1885.

"GOOD-WILL TO MEN."—During Christmas week we should especially remember the poor. Our children enjoy an abundance of good things. Give your children another pleasure. Take them by the hand and, accompanied by them, visit the hovels of the indigent, distributing presents to their hungry and ragged children.

AD NOTAM.—If the church members who have passed the meridian of life were less censorious and misanthropic, the young people would feel more at home in the church. The professional soid is not an attraction anywhere, but is intolerable in the church. No, the children and young people of to-day are not worse than they were in the days of our childhood. Some of these restless and noisy boys will be stewards in the church some day; these merry maidens will soon be sombre mothers in Israel.

Themembers of the Mexican Border Mission Conference, in recent session, made some generous contributions to the Parker Memorial Church, in honor of Bishop Parker, whom they greatly loved. In a note to Mrs. Parker, enclosing the amount, Mrs. Sutherland writes beautifully as follows:

"I write to tell you of what our little Mexican Conference did at its recent session. As you know, this is our first Annual Conference. We had a most delightful session, and our native preachers did so well with all the business and duties of a Conference. Bishop McTyeire was very much pleased with them and their capabilities. They spoke often of our dear Bishop Parker. I say our, for although we know he belonged to the whole church, yet we feel that in an especial manner he was ours. It had been just a year since they had sent him the little token of their love, and with a very different object we had our little meeting after the close of the regular session of Conference. We had our memorial service, and then was contributed the enclosed amount for the Parker Memorial Church in your city. It is small, but the best they could do, as they had already contributed to so many objects; but they send it with their love for his memory, and their earnest prayers for you and your dear sons."

## A Hint for the Holidays.

The following incident occurred some years ago in New York City, and is graphically related in the Parish Visitor. Its reproduction at this Christmas tide may stimulate some of our readers to deeds of kindness. We can in no better way honor the spirit of this season than in making offerings to the Lord's poor:

"A little boy, about ten years old, was standing before a shoe store in Broadway, bare-footed, peering through the window and shivering with cold."

"A lady riding up the street in a beautiful carriage, drawn by horses finely caparisoned, observed the little fellow in his forlorn condition, and immediately ordered the driver to draw up and stop in front of the store. The lady, richly dressed in silks, alighted from the carriage and went quietly to the boy and said:

"My little fellow, why are you looking so earnestly at that window?"

"I was just asking God to give me a pair of shoes," was the reply.

"The lady took him by the hand and went into the store and asked the proprietor if he would allow one of his clerks to go and buy her half a dozen pairs of stockings for the boy. He readily assented. She then asked him if he would give her a basin of water and he replied, 'Certainly,' and quickly brought it to her."

"She took the little fellow to the back part of the store, and, removing her gloves, knelt down and washed those little feet and dried them with the towel."

"By this time the young man had returned with the stockings. Placing a pair upon his feet, she purchased and gave him a pair of shoes, and tying up the remaining pairs of stockings, gave them to him, and patting him on the head, said:

"I hope, my little fellow, that you now feel more comfortable."

As she turned to go, the astonished lad took her hand, and, looking up in the face with tears in his eyes, answered her question with these words: 'Are you God's wife?'

## Mississippi Conference.

The Mississippi Conference met in the thriving city of Meridian on the morning of December 16, 1885, with Bishop McTyeire in the chair. Dr. C. G. Andrews was elected secretary, as he has been annually for nineteen years. Rev. J. A. B. Jones was elected assistant secretary; Rev. T. W. Adams, recording secretary, and Rev. J. W. Chambers, statistical secretary. There was a full attendance of the members on the first day, and the session was delightful throughout.

It had been eight years since Bishop McTyeire had presided over the Conference, and he was warmly welcome. The Bishop noted the absence of many familiar faces and the fact that the Conference personnel has greatly changed. His old friends of the earlier years have nearly all passed away. In another decade they will be in the silent city of the dead. Five of our beloved comrades had been called hence during the past year. Joshua T. Heard, the man of mighty prayer, the fervent, genial, joyous leader of the hosts, is not here. David M. Rush, the dignified, cultured, noble gentleman, has fallen on sleep. Miger C. Callaway, the courageous, zealous young apostle, who was rapidly becoming a star of the first magnitude, has been early crowned. James H. Shelton, the faithful friend and devoted pastor, has answered the roll call of the skies. Gabriel Hawkins, the patriarchal pastor of gentle, genial spirit, and the able expositor of the word, dwells with those who have crossed the flood. Noble, chivalric souls! We cherish their memories, and will endeavor to emulate their radiant virtues.

But, while these are called and crowned, others are coming up to take their places. Fourteen young men were received on trial, and all of them of great promise. Thus the Lord Christ is honoring the church! She is raising prophets for Israel.

Rev. W. C. Dunlap, the agent of Paine Institute, addressed the Conference on Thursday in the interest of that worthy enterprise. The Board of Education reported favorably of the movement to secure anti-slavery buildings, and accepted the assessment upon the Conference for that purpose. Bro. Dunlap made a statement of the condition and prospects of the institute, sang a song, and in twenty minutes raised \$575—\$50 more than the amount called for.

Dr. McKerrin represented the Publishing House, and made a characteristic speech. After all the years of his active service and the rapidly increasing infirmities of age he has his old-time vigor on the platform. His genius for direct, effective address has never been equalled in all our ecclesiastical history. Had his life been turned into the currents of State and national politics, he would have ranked among the greatest figures in our civil history. The Publishing House prospers under the present management, and is doing a great work for the church. More and more the wisdom of the General Conference of 1878 appears. Had that House been allowed to go into liquidation, as many advised, the common honesty of the church would have been impeached and our efforts handicapped for all time.

Dr. Kelley was present, representing the Board of Missions. A wide-awake, vigorous, devoted man is David C. Kelley. He loves the cause of missions as his own life. The years spent in the foreign fields have only intensified his faith in the heathen world's redemption. After his eloquent presentation of our mission work to the Conference, with a candid statement of the condition of the treasury, there was a prompt response to his proposition to forward one-fourth of the assessment for foreign missions to the treasurer at Nashville on or before the first of March, 1886. The missionary anniversary was held on Saturday night. The treasurer reported that \$1,034.05 had been collected for domestic missions—an advance of \$54.50 over last year. For foreign missions \$4,273.57 had been raised—an increase of about eight hundred dollars. After addresses by Dr. Kelley and this writer a collection of \$127.50 was lifted.

The vote on the change of the name of the church stood—Yeas, none; noes, 109. The following delegates to the General Conference were elected: Clerical—C. B. Galloway, H. F. Johnson, C. G. Andrews, W. C. Black; alternates—J. A. Ellis, W. L. C. Hunnicutt. Lay—W. L. Nugent, S. B. Watts, George Harvey, T. A. Holloman; alternates—R. W. Millsaps, Irvin Miller.

Bishop Lane, of the Colored Methodist Episcopal Church in America, addressed the Conference on Saturday afternoon, and raised a handsome collection for Lane Seminary, at Jackson, Tenn.

The Conference accepted a proposition made by the North Mississippi Conference to raise \$10,000, \$5,000

from each Conference, for church extension, to be known as the "Paine Loan Fund."

Dr. T. A. S. Adams, president of Centenary College, was present during the entire session, preached twice, addressed the Conference twice in the interest of this institution over which he presided and made many friends. The Conference warmly commended the college and pledged renewed loyalty thereto.

The report on publishing interests by Rev. Dr. Abbey was a well-matured paper and full of valuable, practical suggestions. It contained a memorial to the General Conference on the subject of tract publications. The cordial, generous endorsement of this ADVOCATE was all we could ask and was most gratifying.

The city of Meridian is growing rapidly in population and in all the substantial elements of commercial and social prosperity. Our church keeps pace with the city's development under the active, able pastorate of Rev. W. C. Black. He reported over a hundred accessions to the church during the past year. The handsome new church building, of which mention has been made in these columns, nears completion. It will be a worthy monument of the zeal and large liberality of pastor and people. The Conference was delightfully entertained. Bro. Melien and the writer shared the generous hospitality of Judge Hamlin's family, to all of whom we are indebted for every possible kindly attention.

The Conference adjourned on Monday afternoon to meet next year at Port Gibson.

The following are the answers to minute questions:

Remaining on trial.—H. Bradford, L. S. Jones, J. N. Tucker, Charles F. Smith, Marshall J. Marble, James A. Newsom was passed and continued in the class of the first year.

Admitted into full connection.—Mark H. Moore, R. F. Lewis, A. F. Watkins, T. L. Melien, W. G. Backus.

Traveling preachers elected deacons.—B. F. Lewis, T. L. Melien.

Deacons of one year.—Jules V. Penn, S. J. Cotton, V. D. Skipper, J. W. Brown, H. L. Scarborough, A. D. Miller, W. R. Sims, E. F. Edgar, R. F. Witt, J. J. Lovett.

Traveling preachers elected elders.—D. F. Guice, M. A. Bell, James Healey, T. C. Bradford. T. W. Adams approved as above in elder's orders.

Located.—James Healey, J. J. Lovett.

Local preachers elected elders.—James S. Weems.

Died during the year.—Joshua T. Heard, M. C. Callaway, David M. Rush, J. H. Shelton, Gabriel Hawkins.

Superannuated.—J. Lusk, G. T. Vickers, J. G. Jones, E. A. Flowers, William Spillman, E. R. Strickland, T. Y. Armstrong, J. N. Williams, Joseph Nicolson, A. B. Stewart, D. W. Dillehay, Levi Pearce, James M. Gunn, D. Marchant, C. F. Gillespie, R. A. Sibley.

Superannuated.—W. G. Millsaps, J. A. Vance, R. Abbey.

Admitted on trial.—George D. Anders, Nathan J. Roberts, James G. Sibley, Matthew J. Miller, Victor V. Boon, Martin L. Burton, Noland B. Harmon, Joshua M. Morse, William W. Morse, John W. Tinnin, Albert C. Flowers, Joseph Herbert Woodward, Robert S. Gale, Robert Selby.

Transferred.—E. D. Pitts, to the North Texas Conference; W. W. Hopper and C. F. Smith, to the East Texas Conference.

The statistical summaries are as follows: Members, 27,827—a net increase of 1,297; local preachers, 149—an increase of 8; infant baptisms, 1,123; adult baptisms, 1,116; number of Sunday-schools, 311—officers and teachers, 1,621; scholars, 11,810.

## APPOINTMENTS.

WOODVILLE DISTRICT.—J. A. B. Jones, P. E. Woodville station, T. S. West; Percy Creek, C. D. Cecil; Wilson and Centerville, P. Howard; North Wilkinson, M. J. Roberts; Amite circuit, G. D. Anders; Amite City, J. M. Pugh; St. Helena, J. W. Ellison; Clinton (La.) station, L. S. Jones; East Feliciana, P. A. Johnson; Jackson (La.) station, supplied (by T. A. S. Adams); Bayou Sara, H. Bradford; Pipkin's, N. B. Harmon; East Baton Rouge, D. A. Givens; Livingston, H. L. Scarborough; Ponceauville mission, N. B. Young; Woodville Female Seminary, T. W. Browne.

SEASHORE DISTRICT.—B. S. Rayner, P. E. Moss Point, R. J. Jones; Ocean Springs, G. F. Thompson; Pearllington, J. D. Hays; Covington, W. B. Brown; China Grove, W. W. Simmons, M. J. Marble; Columbia, R. S. Gale; Mt. Carmel, E. F. Guice; Williamsburg, J. G. Sibley; Hattiesburg, H. J. Harris; Poplarville, Robert Selby; Spring Cottage, to be supplied; Whittington, to be supplied; Vandevoe, Thomas Price; Augusta, V. B. Boon; Americus, W. G. Backus; Scranton, J. W. Tinnin; Seashore, B. Jones; Hattiesburg High School, W. R. Sims, principal.

JACKSON DISTRICT.—J. A. Ellis, P. E. Jackson station, C. G. Andrews; Madison, J. L. Forsythe; Sharon, J. S. Parker; Camden, J.

W. Chambers; Canton station, W. B. Lewis; Edwards, I. W. Cooper; Raymond, T. L. Melien; Flora, M. A. Bell; Benton, T. W. Adams; Mt. Olivet, S. J. Cotton, and one to be supplied; Yazoo City station, H. R. Singleton—R. Abbey, superintendence; Silver Creek, James A. Newsom; J. W. Lambuth, missionary to China.

BRANDON DISTRICT.—F. M. Williams, P. E. Brandon station, F. M. Featherston; Marvln, L. P. Meador; Hebron, to be supplied (by J. F. Roberts); Trenton, A. D. Miller; Lake, J. W. Simdell; Walnut Grove, W. W. Cammuck—J. A. Vance, superintendence; Carthage, D. G. W. Ellis; Hillsboro, to be supplied (by J. C. Long); Fanning, N. M. Clarke; Shiloh, C. McDonald; Raleigh, J. H. Evans; Newton, I. L. Peebles; Westville, M. J. Miller; Morton and Forest, G. Baneroff.

MERIDIAN DISTRICT.—R. D. Norworthy, P. E. Meridian station, W. C. Black; Meridian circuit, L. Kendall; Neshoba, J. H. Holland; Marion, D. C. Langford; Enterprise and Heidelberg, D. A. Little; Waynesboro and State Line, W. E. Ballard; Sandersville, L. J. Jones; Vossburg, L. Carley; Paulding, J. C. Brogan; Shubuta, E. F. Edgar; Winchester, J. M. Morse; D-Silo, and Clarke, J. G. Jones; Energy and Camp Ground, W. W. Morse; Lauderdale, H. P. Lewis; DeKalb, R. F. Witt; Chickasaw, to be supplied; East Mississippi Female College, A. D. McVoy, president.

VICKSBURG DISTRICT.—W. L. C. Hunt, P. E. Vicksburg station, R. S. Woodward, Utica, C. A. Powell; Fayette, J. P. Drake; Washington, A. C. Flowers; Natchez—Jefferson Street, E. H. Mouser; Natchez—Wesley Chapel, J. V. Penn; Warren, R. Bradley, J. H. Woodward; Mayersville, Mark H. Moore; Deer Creek, W. W. Hursi; Rocky Springs, H. D. Howell; Port Gibson station, D. P. Bradford; Martin, A. F. Watkins; Mendville, V. D. Skipper; Port Gibson Female College, T. C. Bradford, president.

BROOKHAVEN DISTRICT.—J. M. Weems, P. E. Brookhaven station, C. B. Galloway, W. G. Millsaps; Summit, J. W. Harmon; McComb City, J. W. M. Larrin; Adams and Bogus Chitto, B. F. Lewis; Vesson and Beauregard, B. F. Jones; Providence, R. B. Downer; Hazlehurst, J. T. Nicolson; Terry, J. N. Tucker; Crystal Springs station, T. B. Holloman; Spring Ridge, H. L. Caldwell; Scotland, W. B. Hines; Bayou Pierre, M. L. Burton; Brandywine, I. B. Robertson; NEW ORLEANS CHRISTIAN ADVOCATE, C. B. Galloway, editor; Whitworth Female College, H. F. Johnson, president; Keanough College, H. Walter Featherston; A. B. Nicolson, correspondent.

## A Diplomatic Question.

The "Kelley case" has been somewhat notorious in our diplomatic circles for some months. The Hon. A. M. Kelley, of Virginia, was appointed first as Minister to Italy; but his appointment was objected to by that government on account of some animal versions of Mr. Kelley on the king and his administration. Deeming it a sufficient reason for withdrawing his name, Mr. Kelley was appointed Minister to Austria. That government refused to receive him also, but for another reason. The reply of Mr. Bayard, Secretary of State, to the Austrian government so clearly sets forth the position of this government on the question that we quote it entire:

The question thus raised by your government involves principles of the greatest importance, and has no precedent as yet discoverable to me in modern times and intercourse between friendly nations. Having submitted the matter to the consideration of the President, I am instructed by him to inform your government, through you, that the ground upon which it is announced that the usual ceremonial courtesy and formal respect are to be withheld from the envoy of the United States to your government; that is to say, because his wife is alleged or supposed by your government to entertain a certain religious faith, and to be a member of a certain religious sect; can not be assented to by the executive of the government of the American people, but is, and must be, emphatically denied. The supreme law of the land expressly declares that no religious test shall ever be required as a qualification to any office of public trust under the United States, and by "Congress shall make no law respecting an establishment of religion or prohibiting the full exercise thereof."

This is a government of laws, and an authority exercised must find its measure and warrant thereunder. It is not within the power of the President, nor of Congress, nor of any judicial tribunal in the United States, to take or even hear testimony, or in any mode to inquire into, or decide upon the religious belief of any official, and the proposition to allow this to be done by any foreign government is necessarily and a fortiori inadmissible.

To suffer an infraction of this essential principle would lead to a disenfranchisement of our citizens because of their religious belief, and thus impair or destroy the most important element which our Constitution of government was intended. To secure religious liberty is the chief corner-stone of the American system of government, and provisions for its security are imbedded in the written charter and interwoven in the moral fabric of its laws. Anything that tends to deprive a right so essential and sacred must be carefully guarded against, and I am satisfied that my countrymen, ever mindful of the suffering and sacrifices necessary to obtain it, will never consent to its impairment for any reason or under any pretext whatsoever.

In harmony with this essential law is the almost equally potential unwritten law of American society that awards respect and delicate consideration to the women of the United States, and exacts deference in the treatment at home and abroad of the mothers, wives and daughters of the republic.

The case we are now considering is that of an envoy of the United States, unquestionably fitted, whose presence near the foreign government in question is objected to by its agents on the sole ground that his wedded wife is alleged to entertain a religious faith which is held by very many of the most honored and valued citizens of the United States. It is not believed by the President that a doctrine and practice so destructive of religious liberty and freedom of conscience, so devoid of catholicity and so opposed to the spirit of the age in which we live, can for a moment be accepted by the great family of civilized nations, or be allowed to control their diplomatic intercourse. Certain it is that it will never, in my belief, be accepted by the people of the United States, nor by any administration which represents their sentiments. Permit me, therefore, being animated only by the sincerest desire to strengthen the ties of friendship and mutual respect between the governments we respectively represent, most earnestly and respectfully to crave careful consideration of this note, and to request your government to reconsider the views you have communicated to me in respect to the probable reception of Mr. Kelley on the mission of amity and mutual advantage which, in the simplest good faith, he was selected by this government to perform.

## Letter from Bishop Keener.

## THE SOUTH CAROLINA CONFERENCE.

This Conference adjourned on last Monday, at seven o'clock in the evening, at Columbia. The place of its holding is famous and the disasters of the late war. It was burned by Gen. Sherman. The new capital building and many others escaped this barbarism; among the rest the house where Bishop Asbury held the first South Carolina Conference—just one hundred years ago. The occasion of this centennial was duly celebrated by a sermon on the second night of the session. I was too much overworked to hear what from all reports was an able historical sermon upon the great event by Rev. A. M. Chritzburg. Methodism is now fairly outpacing its orbit for a second century. It begins with the force of a planet—the Morning Star.

This Conference numbers a white membership of 54,853, 133 local preachers and 76 colored members—the most of them sextons. Think of our church in South Carolina as being solidly white! Once the galleries literally snowed under the rest of the congregation in all parts of Carolina Methodism. "What hath God wrought!" Whether this is a healthy sign only the future can determine. It is certain that all things considered, Methodism here has had a hard time and an uphill pull ever since the days of Coke and Asbury. As compared with Georgia and Alabama, with equal advantages, Carolina Methodism has been outstripped by both of them in influence, position, material and membership. But the centre is now passed, and she is moving forward, springing forward, from the relief experienced by events with which she has nothing to do. Last year was one of signal prosperity in church and parsonage building, and in the increase of membership, which was 2,026. Twelve young men have been received on trial; ten, into full connection; and fifteen deacons and ten elders were ordained.

The vote on church name was, as usual, all against change, and none for (yea, 0—v. s.; 119 noes). The delegates to General Conference are, clerical—W. W. Duncan, Samuel B. Jones, S. A. Webber, A. M. Chritzburg, W. D. Kirkland, A. M. Ship; alternates—J. M. Boyd and A. Coka Smith. Lay delegates—J. H. Carlisle, H. Baer, J. F. Lion, W. T. D. Causar, R. H. Jennings, J. G. Chicklescales; alternates—G. E. Prince, W. L. Gray.

During the Conference the Legislature and the Supreme Court were in session. This fact and the fact that here are the State University, the Theological Seminary of the Southern Presbyterian Church, the Columbia Female Institute of our own church, gave us a fine attendance both upon the Conference sessions and the public preaching. The theological school "has fallen into a place where two seas meet," and, if it gets out of the trouble as well as St. Paul and the crew and passengers of the ill-starred craft out of the storm in Adria, it will do well. I can not but admire the sensible way in which our three-decker, the Vanderbilt, weathered the same sort of tempestuous nonsense when it threw the redoubtable Winchell and his advanced pre-adamite speculations overboard; and, lo! there was a great scientific calm! What a blessing a little common sense is when combined with a good share of religion and some science!

This Conference was the sixth

Conference. I am especially grateful to God for health preserved, especially as I got out of bed only two days before the meeting of the Illinois Conference to attend its session. It is a great privation to be unable to attend this night services and the Sabbath morning love-feasts; but the heavy labors of both the chair and the cabinet preclude, always excepting the missionary anniversary.

The sessions have been marked by harmony and true Christian fellowship. Reports indicate large additions to membership, an increased attention to prayer meetings, class meetings, Sabbath-school conversions and to family prayers. Let us hope that Methodism is not enlarging merely in its surface, but also maintaining its original depth and purity. In some of the Conferences there were important trials, and the Discipline was positively vindicated in the prompt expulsion of offenders.

Next South Carolina Conference meets at Orangeburg.

Yours, J. C. KEENER.

DECEMBER 20, 1885.

Christ, the Desire of All Nations.

BY REV. J. B. WALKER, D. D.

The Prophet Haggal lived and prophesied in the early period of the Persian Empire, some 500 years before Christ: "I will, says the Almighty, shake all the nations, and the Desire of all nations shall come." By considering the history of the times we shall see that they constitute an impressive fulfillment of the first clause of the text. The Persian Empire was overthrown by Alexander the Great in a series of battles and victories—Granicus, Issus and Arbela—Darius, the Persian monarch, being put to death by one of his own subjects. Alexander carried his conquest from Egypt to India. He but hardly completed his conquests and established his empire before he died of his excesses in a drunken revel at Babylon. His only son and heir to his throne and empire was but a child, and his vast empire was speedily divided among his four most distinguished and ambitious generals. These military chieftains, like their renowned master, were insatiably ambitious, each seeking to possess himself of the largest share of the mighty empire.

These fierce rivalries shook eastern Europe, western Asia and northern Africa with the earthquakes and storms of desolating wars for more than two centuries of years. During this tragic period of history the Roman power, which at its beginning was weak and small, was gradually growing into greatness under various forms of government—kingly, democratic, consular and imperial. This iron power steadily went forth conquering and to conquer until it subdued and absorbed all the kingdoms which had constituted the Macedonian Empire. The agitations and perturbations growing out of these great and continuous wars shook all the nations of the ancient historic world, and this continued until the advent of the Son of God, at which time the Temple of Janus was shut by order of Augustus Cæsar, the imperial ruler of the Roman world, because war was no longer raging. At this juncture the "Prince of Peace," the Son of God, was born of the Virgin. Thus had all nations been shaken in their struggles to realize the Desire for better political conditions.

Let us proceed to consider how it is that Christ is "the Desire of all nations." Christ was the realization of what the world had long felt the need, and had in various ways obscurely expressed its desire. We know that certain skeptics have urged it as an objection to the Divine origin of the gospel that some of its doctrines, morals and hopes are to be found in various lands and ages among unenlightened heathens. So have said Celans, Gibbon and Voltaire. These things have not been fully and clearly set forth as in the gospel, but vaguely and dimly as people feeling about in the darkness and reaching forth for something which the gospel has brightly and gloriously set forth. This fact, however, so far from discrediting the claim of Christ to be the "Desire" of all nations, in our apprehension powerfully confirms it. If Christ had met no deep need, no felt want of men, it might have been, it might now be urged as a strong presumption against his claim to be divine, the Son of God; but in that he met these profoundest needs, and that his gospel is wide enough, deep enough and high enough for the needs of "every man," is a most strong presumption that he is the "Desire of all nations."

Let us consider what some of these traditions and yearnings have been. Men in all ages have had traditions of a time in the remote past when man was near to God, when there was no gulf of sin between the creature and Creator, and, along with this, hope of a better time when a great Deliverer would come to rescue men



from ignorance, sin and woe, would point brighter light upon the human mind about the dark mysteries that envelop the being and character of God, our origin, our duty and our destiny, and of the problem of evil and the possibility of pardon. Such a great Illuminator and Deliverer is Christ—at once the "Light of the world" and the "Savior of the lost." He speaks as never man speaks, and saves as none other under heaven can save.

This desire for some illustrious One who would bring blessings to men has been the foundation of the hero-worship common to the world. This worship sometimes elevated its heroes to the rank of gods—rallying around them and sacrificing all for them, with the belief that they could dispense happiness, defend from evil, and would in some way better the condition of the world. The same feeling has led to the worship of the sun and moon and of rivers, as the source of blessings to men. Now this something, this illustrious one, which the world has so long worshipped in some form and "desired" in all, is Christ—the realization, the fruition, of the "Desire of all nations." There is salvation in him, and in none other.

Men through various methods have always expressed a craving for communion with God. The poetry of the ancient world, which expressed the traditions and hopes of the various people, represented the gods as mingling with men, and this as the highest and best condition. They expressed the same idea in their sculpture, representing the immortal gods in human form as their highest ideal, as the way in which they would have their gods appear. The ancient millions of India and China believed God had been incarnated and dwelt on earth in a human form, and that he would so appear again. The men of Lystra, when they saw the miracles wrought by Barnabas and Paul, said the gods had come down to dwell among men, and named them Jupiter and Mercurius, and could with difficulty be restrained from rendering them divine honors. The same belief as growing out of the universal "Desire" is seen and heard in the words of the awe-struck centurion when he saw Jesus of Nazareth die surrounded by such appalling and solemn signs of woe—"Truly this was the Son of God." Christ was the realization of this wish for communion with God, this incarnation, this coming to men and dwelling among them. The Word was God; the Word was made flesh and dwelt among us, and we beheld his glory as of the only begotten of the Father. The bond of union between God and man—an union, a communion for which the world in so many perverted ways expressed its longings—has in Christ been realized.

Everywhere and in all time men have felt, and in endless ways expressed, a sense of their fallen estate and sinful condition, and in countless forms their intense desire to satisfy the outraged justice of God. They have always and everywhere felt a deep want of something to make satisfaction, and in some way to secure the pardoning favor of God. Sacrifices of birds, of beasts, and as the most meritorious, even of men; sacrifices of gold and other precious values; sacrifices of ease and comfort in long and weary pilgrimages, fastings, prayers, and to the extreme of severe self-inflicted tortures. And even in Christian lands, where men ought to know how God can be just, and yet justify the sinner, they are trying by many devices, supposed to be meritorious, to satisfy offended justice and secure peace and hope. Christ, and only Christ, satisfies violated law, meets the universal need and fulfills the universal "Desire," so variously expressed—"Oh! that I knew where I might find him!" He, Christ, is the Name under heaven, and the only Name given among men, whereby we must be saved.

It may be said, and truly, the desire of all men is happiness. Many have been the paths that men have trod and various and wide the search for happiness. Many have thought it could be found in gold, and millions have toiled, sweat, suffered, hazarded and died for gold; but happiness is not in gold. Others have thought happiness is to be found in various sensual indulgences, and millions have believed it and rushed to display—to tables burdened with luxuries for the palate, to the rhy wine, to the dances and sensuous shows—have exhausted vitality and strength and died of exhaustion. Others have thought they heard the voice of blessedness in fame's loud and mellow trumpet, and so they have toiled, bowed, smiled and lied and lost their immortal all to win a place, a name and be renowned; but found, alas! meanness is the head which wears such crowns. Others have thought that retirement, books and

meditation would secure the coveted boon, but have found, with the wisest man on whose lips the fire of inspiration ever burned, much study is weariness of the flesh, and of making books there is no end. All have been mistaken and disappointed. No man who has not peace with God and a well-founded hope of immortality can be happy. There is no peace to the wicked; there is a void in souls the world never fills. But Christ is life and health and peace. In him there is rest for the weary, for earth has no sorrow that he can not cure. All sorts of men of all nations have found their deepest needs met and supplied in Christ. No man who has tested has ever said: "I have failed. Christ is insufficient." No thanks be to him who giveth us the victory. The believer can do all things through Christ, who strengtheneth him.

Men have always felt and known that they must die, but have always longed to live, to live forever. This desire made heathens, unbelief with the light of a written revelation, believe that the eminently great and good did not die; that they ascended to the glorious habitations of the immortal gods. This—that we may call, instinctive conviction—made men believe that the eminently good did not die; so, though it is said, "God buried Moses," the Jews long had many stories and traditions that Moses did not die, but that he still lived—body as well as soul. So there has been the same feeling about the "beloved disciple," that he should not die. Such stories and traditions have prevailed in many lands, even in modern history, that illustrious men were not dead. We all feel this instinct strong within when loved ones are torn from us, that they are not and can not be dead. It seems to us impossible that so much faith, love and goodness can perish. When they are separated from us the inquiry arises in our minds, "Are they really gone—surely dead?" We seem to feel it can not be. It is difficult to realize in the throng of our crowding cares and glowing hopes that we must die. Human nature shrinks back appalled from the grave and the dark beyond. Especially do we recoil with horror from the thought of the extinction of consciousness—the annihilation of our intelligent and conscious personality—to die to live no more forever. There is an inborn, ineradicable yearning for endless life. As the lungs long and gasp for breath and the eye yearns for light, so we instinctively feel out in the dark future for the light of life. Christ says he is the Life, and he came that men may have life, and have it more abundantly. He is the Resurrection and the Life; the Bread of Life—the Bread which cometh down from heaven. If any man eat of this Bread, he shall live forever. In this regard, then, Christ is pre-eminently the Desire of all nations. He it is that in his glorious gospel brings life and immortality to light; he unseals the grave, breaks the bonds of death; he opens to our faith and hope the gates of life eternal, and points our eyes to fairer worlds on high.

#### Why Not Like Atlanta?

A correspondent, writing from a section where the great question will shortly be submitted to the votes of the people, uses this language in reference to the coming among them of a certain distinguished temperance worker: "I look at the matter as entirely useless. I am confident that under all the circumstances the lecturer will not get the support here that would be necessary to overcome the majority against us unless we could make a regular Atlanta fight, and that is impossible without there was more genuine religion." I must confess to some surprise that the brother who is a prohibitionist from centre to circumference should have taken the gloomy view of the situation that his words imply. He has set me to thinking, and I have no doubt that many of the battles fought on the temperance question have been lost because over-timid prohibitionists were "confident that under all the circumstances the support necessary to overcome the majority against us" could not be had without—well, this, that or the other thing. The fact is that in all these contests, while we do our level best to make it inexpressibly hot for the enemy, we should place our confidence not in circumstances, but in the righteousness of our cause and in the blessed fact that the God of battles is upon our side. Whenever we go into these glorious struggles for "God and home and humanity," if we fail to make it "a regular Atlanta fight," whose fault is it? All honor to that plucky, glory-crowned Georgia city, and yet the temperance people of any town, ward or parish in our State can do the very same. "More genuine religion" is it, that we need? Well, then, why not go to God for it? As "old John Mathews" (so, Mr.

Editor, he styled himself in his church before Conference when he publicly prayed God to send him "anywhere, but to give him a good place"—and he got it) need to tell us at Felicity: "A man can have as much religion as he wants to have." So, then, if we have not the Atlanta spirit and religion to down the whisky devil in our midst, we ought no longer to take counsel of our fears, but, determined to "quit us like men," go at once to God for all the religion needed and straightway seek the enemy on the field, and there, foot to foot, knee to knee, hand to hand, engage him in a struggle wherein quarter is neither asked nor given. We of Louisiana ought to have as much pluck, grit and genius for light in us as our Atlanta brethren have, and as to the religion needed, the same God to whom they go is our God, and we have the same right that they have to draw our sufficient supply from him. This tender, kid-gloved, criminally timid way of dealing with the traffic in the hedges and souls of men, softly called by its friends "the whisky industry," (2) must be given up and the old-fashioned give and take, eye to eye, pitched-battle style of grand old Georgia adopted everywhere. There is true philosophy in these lines:

"Strike a noble gently,  
And it stings you for your pains—  
Grasp it like a man of metal,  
And it soft as silk remains."

The youth David, strong in God though slender in body, with his sling and smooth stones hurled with sure aim by his dauntless spirit, made the boasting Goliath bite the dust. Surely, "circumstances" were against him, but in his fearless heart he carried the promise of victory and God gave him grand success. So, prohibition is just a stripping; still, sent of God and fearing not the might of his foe, he is winning his way throughout the land and the whisky giants are fast falling before him as he hurls upon them the smooth stones from the brook. Suppose, however, that here and there a community, through ignorance or pure wickedness, vote to continue in power the all-destructive traffic. Well, we must "nip and tuck again" and again until the sure though delayed triumph is gained. Some boys during the Confederate days passed by one of those large cotton yards in New Orleans where some Federals were quartered after the Yankees took the city. They engaged in conversation with a good-natured sentinel who was standing guard at one of the big gates. The leading boy taunted the soldier by calling over to him the names of the battles in which the Yankees had been defeated. At last the soldier said: "Sonny, I will tell you something that may be of value to you in after life. When people are really whipped they stay whipped, and it will be time enough for you to brag when you find us staying whipped." The prohibitionists are bound to succeed in the end, for not only is God their leader, but wherever and whenever they are whipped, you find that they refuse to stay whipped. It does not matter so much about "circumstances" if we will just keep our courage up and do our best fighting and march at God's command. Two boys were talking about Elijah's ascent in the chariot of fire. Said one: "Wouldn't you be afraid to ride in such a chariot?" "No," was the reply, "not if God drove." God is in all this movement and God is driving, and we may without fatalism count on complete success, if with brave hearts we wage successful war upon our foe.

THE EDITOR, 1885.

#### Louisiana Conference.

Delegates to the Louisiana Annual Conference will be sold tickets on the Vicksburg, Shreveport and Pacific railroad from local points to Vicksburg and return at six cents per mile.

The Texas and Pacific railroad will make the usual reduction, though this reduction is not officially decided.

Preachers and delegates who come to Baton Rouge, via Louisville, New Orleans and Texas Railroad, will pay full fare to Baton Rouge and will be sold return tickets at one cent per mile.

T. K. FAUST LEROY, P. C.

#### The Southern Cultivator.

From this date we will receive subscriptions for the ADVOCATE and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

—Rev. Dr. W. M. Patterson, superintendent of our Central Mexican Mission, was in attendance at the Memphis (his old home) Conference.

—The Rev. Julien C. Brown, of the White River Conference, has been transferred to the Missouri Conference and stationed at the Francis Street Church, St. Joseph.

—Bishop Keener reached home last week after a three months' absence visiting the Conference. He enjoyed good health during the entire time, and never rendered the labor more active and distinguished than now.

—Florence, Ala., has voted whisky out of that beautiful town, and (indeed) has raised the license to \$1,000, so says the Alabama Advocate. Good news. Let such towns multiply until the monster is driven from our fair land.

—Hon. Simpson Bobo, of Spartanburg, S. C., and a prominent figure in South Carolina Methodism, died at his home on the evening of December 10, after an illness of only a few hours. He has been a valued member of several General Conferences.

—The following delegates to the General Conference were elected by the Alabama Conference: (Clerical)—R. B. Crawford, O. R. Blue, A. H. Mitchell, M. S. Andrews, A. S. Andrews, Lay—B. M. Washburne, B. B. Conner, F. Law, J. T. Harris, S. W. John.

—We regret exceedingly to learn that Mrs. Knox, the mother of Mrs. Christian Keener, was stricken with paralysis some days ago and remains in a very critical condition. It has not been many months since her husband was called away. Their separation will not be long. The anxious waiting ones have our sympathetic and earnest prayers.

—We notice in the telegrams that Dr. Felix R. Hill, of St. Louis, has been transferred to the Alabama Conference, and that Rev. C. L. Chilton, of the Alabama Conference, has been transferred to the St. Louis Conference and stationed at First Church, St. Louis. Dr. Hill's return South was on account of his health. The climate of St. Louis was too severe for him.

—Delegates elect to the General Conference from the Memphis Conference are as follows: (Clerical)—W. T. Harris, A. R. Wilson, R. H. Mahon, J. H. Evans; alternates—W. C. Johnson, J. H. Witt, W. L. Duckworth, J. M. Spence. Lay—T. W. Crowder, S. W. Godwin, W. L. McFarland, A. W. Newsum; alternates—J. T. Irion, L. D. Mullins, R. W. Haynes, A. R. Boone.

—Rev. J. M. Crews, of the Alabama Conference, died on the evening of the seventh instant. The Alabama Advocate says of him: "He was a fine scholar—an alumnus of the Southern University—a good writer, an elegant gentleman, a line preacher and a devout Christian. He was one of the favorites of the Alabama Conference, all rejoicing in his promotion, none envious of his honors."

—The South Georgia Conference met in nineteenth session in Brunswick, December 9, with Bishop A. W. Wilson in the chair. R. B. Bryan was elected secretary. The reports of the preachers showed an advance along the line of nearly all church work. The following delegates to the General Conference were elected: (Clerical)—J. W. Hinton, J. S. Key, J. O. Branch, J. B. McGehee; alternates—T. T. Christian, G. N. MacDonnell, P. S. Twitty. Lay—J. E. Godfrey, W. B. Hill, W. H. Ellison, Isaac A. Bush; alternates—R. W. Lovett, J. W. Cheatham, W. A. Graham, C. G. Gray.

—The recent session of the South Carolina Conference was a centennial session. The following delegates to the General Conference were elected: (Clerical)—W. W. Duncan, S. B. Jones, S. A. Webber, A. M. Chreitzburg, W. D. Kirkland, A. M. Shipp, Lay—J. H. Carlisle, J. F. Lyon, W. T. D. Cousar, Dr. H. Baer, R. H. Jennings, J. G. Clenckens; alternates—G. E. Prince, W. L. Glaze. W. D. Kirkland was elected editor of the Southern Christian Advocate. Dr. A. M. Shipp was granted a superannuated relation. The statistical summaries are as follows: Members, 54,381; infants baptized, 1,181; adults baptized, 1,587; Sunday-schools, 587; officers and teachers, 3,323; scholars, 20,514; number of churches, 625; parsonages, 115; Conference collections, \$1,922; foreign missions, \$6,706; domestic missions, \$1,378; education, \$2,204; church extension, \$1,543.

It is a true saying that "there are in human hearts better holds as granite as Thermopylae, as great as Waterloo," O, the strife and the bitter warfare that is ever going on in the heart of man between the powers of good and evil, between the extending forces of light and darkness. It is more glorious to withstand the assaults of evil and conquer self than to be like Leonidas among his warriors slain.—The Critic.

#### Publisher's Department.

No fraudulent advertisements will knowingly be allowed in the ADVOCATE, if one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

CARVER & JAMIESON,  
Publishers.

Patience: "Have you a permit to play here?" (Grand-children: "No; but it amuses the little ones so much." Father: "Then you will have the kindness to accompany me." "Very well, sir. What do you wish to sing?"

ELIGANT AND USEFUL PRESENTS.—Attention is called to the advertisement of Stephen Freeman & Sons, Racine, Wis., who manufacture an elegant assortment of Aquaria, Ferneries, Window Ornaments, and Boxes, Brackets, Flower Stands, Ornamental Centre-Tables, Vases, etc. These goods are handsomely designed and finished, and make useful and ornamental furniture. Their large illustrated "Catalogue" is sent free in all.

"Are you in favor of enlarging the curriculum?" asked a rural school director of a farmer in his district. "Enlarge nothing," replied the old gentleman; "the building is big enough. What we want is to teach more things in the school."

Consumption is a great national scourge, and my relief is heaven-sent. In 1844, the village of the Temple had long been recognized for their active power in diseases of the respiratory system. In this country, only one firm makes a specialty of treatment with the Koss India Syrup. Craddock & Co., of Philadelphia, have been dispensing these medicines for nearly thirty years, and thousands have been blessed with health and strength who otherwise would have met an untimely end.

"Would you believe it, Sandy," said a divine, "that I never thought of the sermon before I went to the pulpit?" "I do," replied the other; "I have been saying what you were preaching."

Relief is immediate, and a sure cure. Piles' Remedy for Catarrh. 50 cents.

The pupil of one's eye is made to attend to business by the fact that it is held over it.

The best Ankle Boot and Collar Pads are made of zinc and leather. Try them.

It is no comfort to the judges of our Court of Appeals to be told that Job never asked for a new trial.

Those who prove, lecture, declaim or sing, will do and do not make a House of Representatives and the speaker's rostrum at the voice in cases of horse-race. It also cures coughs and sore throat rapidly and completely. Sold by all druggists at 25c, 50c, and \$1.

Little Elsa, look out at the soldiers: "Say, Auntie, what are all the other men here for who don't play in the band?"

A good memory should always be cultivated when ordering stationery to remember to include some of Esterbrook's Steel Pens.

P. WEINER.—As the fall trade opens, so the already immense stock of Pianos, Organs, and musical instruments, increases at the World's Music Palace, 135 Canal Street. The wonder is where will the custom come from to absorb this immense stock. The liberal terms combined with satisfactory prices and safe guarantee offered by Mr. Weiner, gives the purchaser every advantage to secure just what is wanted. Other inducements are offered to all alike, whether new customers or old friends and patrons. With this plan of doing business, trade is continually spreading out in every direction, and necessitating the carrying of a large and well selected stock of music and musical instruments of every description. Call and see; comparisons treated is assured. Catalogues and prices furnished on application.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, secure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change can not be made.

We would again call the attention of subscribers and agents, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

#### Business Notices.

QUERU'S COD LIVER OIL JELLY. Approved by the Academy of Medicine of New York for coughs, croup, bronchitis and tubercular consumption, scrofula and general debility. The most solid, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured than by any other mode of treatment. It is sold in the most delicate and palatable form, and is for sale by all druggists, and S. H. THREX, New York.

ADVISE TO MOTHERS. Mrs. Weston's Soreness Symply should always be used for children's soreness. It soothes the child, soothes the gums, allays all pain, cures colds, and is the best remedy for diarrhoea. 25c, a bottle.

Olney's Siphon Pump and Siphon, 25c. German Cough Remedy, 25c. Hill's Hair and Scalp Dye—Black & Brown, 25c. Pink's Toothache Remedy, 1 Minute, 25c.

#### BOARDING HOUSES.

ROOMS AND BOARDING. Pianos—Furnished with or without board; location central; churches in immediate neighborhood; excellent and quiet; excellent cuisine; the best; every convenience. First class accommodations. 150 Canal Street, New Orleans. Mrs. J. D. HAWTHORN.

ROOMS AND BOARD, AND ALSO MEALS FURNISHED. Mrs. J. D. HAWTHORN AND Mrs. N. HAWTHORN, No. 175 St. Joseph Street (North Charles St.), NEW ORLEANS, LA. Cars and Churches very convenient.

#### NEW ADVERTISEMENTS.

BABY'S BIRTHDAY. A beautiful Imported Birthday Card sent to every baby whose mother will send us a small photograph of her baby, and their parents' addresses. Also a beautiful Diamond Ring (made of gold) to the mother and much valuable information. Write to: Richardson & Co., Burlington, Vt.

THE WOMAN'S MAGAZINE. (Editor: H. H. H. H.)

12 Beautiful Full-page Engravings, and Large Pages of the best literature produced in our country. The Home Science Department is practical and instructive, and of great interest to housekeepers during the year. Editor's Notes upon topics of general interest and importance. 50c a Year, 10 cts. a Copy.

AGENTS WANTED FOR THE CHAMPION KEY BOOK. "SOME NOTED PRINCES, AUTHORS AND STATESMEN OF OUR TIME."

By 20 of our best writers: Canon Farrar, J. P. Felt, Jas. Carter, Tucker's daughter, and others. Over 400 portraits and engravings. "The book is brimful of power and more things than 'N. Y. Observer' intelligent young men and ladies can have permanent employment. A few General Agents wanted. THE HENRY HILL P. CO., Norwich, Ct.

Reduce the Cost of Your Crop. —THE—

LAMAR COTTON CHOPPER. A VALUABLE MACHINE FOR PLANTERS. A chopper that answers every purpose. Light, simple, strong, thoroughly efficient and very cheap.

Guaranteed to Do the Work: Saw is the time to secure it. Send for illustrated circular. Address: 1001 N. 7th St., Atlanta, Ga.

San Francisco and City of Mexico EXCURSIONS.

The Illinois Central R. R. will run TWO FIRST-CLASS PULLMAN CAR EXCURSIONS the second week in January, 1886—one to SAN FRANCISCO, the other to the CITY OF MEXICO, stopping four days at New Orleans, one day at San Antonio, and one at Chihuahua. The round trip rates to either point will be as follows: From all points in Illinois between Freeport and Ashley, and Chicago and Ashley, \$113 15; from Dubuque, \$115 50; Sioux City, \$125. Points between Ashley, Ill., and Jackson, Miss., including St. Louis, Memphis, Aberdeen and Yazoo City, \$110. Tickets good to return within six months. Remember the great American Exposition at New Orleans will be at its best at this season of the year. No snow, no ice, no blizzards along this route. Address the undersigned at Manchester, Iowa, for Excursion circular giving full particulars, and for folders, maps, books, etc., concerning California and Old Mexico.

J. F. MEKRY,  
Gen. West. Pass. Ag't.

#### ROCK BOTTOM.

#### Our Clubbing Arrangement

—1886—

We offer the following club rates to take effect after December 1, 1885. Cash in full to accompany all orders.

The CHRISTIAN ADVOCATE and the following publications will be sent one year, postpaid, at prices in outside column:

Publisher's price.	Our price.
Southern Cultivator	\$3 50 \$2 75
Daily Freeman—12 mos.	14 00 13 00
" " " "	7 00 6 50
Weekly " " "	3 50 2 40
" Times-Innocent	3 50 2 75
Harper's Magazine	6 00 4 75
" Weekly	6 00 4 75
" Bazar	6 00 4 75
" Young People	4 00 3 00
Deacon's Magazine	4 00 3 25
Literary Life	3 00 2 00

Send cash in full with all orders.

#### Carver & Jamieson.

B. D. WOOD & BROS.,

Dealers in Best Qualities of COAL and COKE,

47 Camp Street, New Orleans.

Families Supplied at Lowest Market Rates.

—OFFICE OF TUGBOATS—

Elmer E. Wood, Charlie Wood, W. M. Wood, Manile Wood, Will H. Wood.



Our Young People.

CHRISTMAS.

Delight little stockings  
Hanging in a row,  
Blue and gray and scarlet,  
In the firelight glow.

Curly-pated sleepers  
Safely tucked in bed;  
Dreams of wondrous toys  
Dancing through each head.

Funny little stockings  
Hanging in a row,  
Stuffed with sweet surprises,  
Down from top to toe.

Skates and bells and trumps,  
Whistles, toys and drums,  
Hocks and bells and rattles,  
Nuts and sugar-plums.

Little sleepers waking:  
Bless me, what a noise!  
What you merry Christmas,  
Happy girls and boys!

—The Nursery.

Mr. Editor: I am a little girl, and feel very glad that you "grown people" let us "little children" have a corner in your paper. Do you know how "we children" love to hear those letters read? They make us feel like trying to be good girls and boys, so that we may make good "grown people." Tell the cousins that I can repeat the Ten Commandments and golden rule. I take the "Little People," and am trying to learn all the lessons for one year, beginning with the August lessons. Mr. Editor, if I teach one little girl all the lessons and read all the stories on the paper to her, will I be a Sunday-school teacher? We can't go to Sunday-school, for there is none near us. I will answer Clifford A. Donaldson's question: It is found in 1 Kings xix, 5. Elijah slept under the juniper tree. I must tell you, Mr. Editor, that I was at China Grove Camp Meeting. Oh! you ought to have been there too. I think you ought to come once and let us see you. I have seen a doctor and a preacher, but never saw an editor.

Your little friend,

MATTIE E. HICKMAN.

FRANKLINTON CIRCUS, Louisiana.

HORSFORD'S ACID PHOSPHATE.

A Reliable Article.

Dr. E. CUTLER, Boston, Mass., says:

"I found it to realize the expectations raised, and regard it as a reliable article."

New Year's Tangles.

Sophie sat all day and sewed until her cheeks were very pink. It was the day before New Year's, and she felt that her new blue suit must be finished. She was sewing on buttons, and there were so many of them, and they were so small, and so slippery, that really it took much time and patience. But Sophie gave patience and perseverance, and at last the dress was done. With a happy heart she hung it away in the clothes press. To-morrow she was to wear it. Helena, the married sister who lived in the new handsome house on the corner, was going to receive calls all day in her lovely parlors that were just settled, and Sophie had been invited to spend the day, and help wait on the guests, and enjoy all there was to enjoy. There was nothing that Sophie liked more than to be dressed up and play grown-up young lady in her sister's beautiful home.

Alas for her plans! There was another married sister, living three miles away, and on that last night of the old year her baby took sick, and in the gray dawn of the new year, a doctor stood at the door, and Sophie's mamma came, with cloak and bonnet already on, to speak a last word to Sophie.

"I must go, dear, of course," baby may not be very sick, but Alice is sadly frightened and wails mother. And Sophie, you must stay at home, it will not do to leave her with Jane, she is not new a girl; I am not sure that I could trust her, and Fannie must not go out, you know. Good-by, dear; kiss Fannie for me when she wakes; I'll come back to-night, if possible."

And the sleepless out of Sophie's life with it. Had mamma forgotten the new suit that she worked so hard to finish, and the New Year's calls in Helena's lovely parlors? And here she must stay cooped up all day, playing with Fannie. New Year's Day! And her birthday, too! Do you wonder that she cried? You don't know what suddenly stopped the tears, and made the little woman hop out of bed and dress herself rapidly. I do; it was one of her Christmas presents, and at the foot of the bed. An illuminated motto, done in her favorite colors, blue and gold: "Even Christ pleased not himself." She had promised to try to live by it. It would never do to desert it on New Year's morning. I must write a book about the trials of that day. Fannie was just getting over the measles, and was not very well, I assure you. She needed nursing the whole time. She needed watching all through breakfast time. She wanted her milk in a certain goblet that was not on the table, and she wanted a certain spoon that was not to be found; her eggs soft. Poor baby, she wanted her mamma! It seemed to Sophie that papa took less notice than usual, but left Fannie to her care. Patiently she steered the cross baby through the trials of breakfast and prayers. Patiently she hushed her whines, even keeping her still and happy as Sophie did. She went out in the room and wrote letters. A string that could be woven by skillful fingers into all the queer cat's cradle shapes was the thing that amused her then. But one unlucky moment it tangled itself into a dozen knots, and Fannie's temper was not very good. She was so vexed and angry because Sophie could not instantly pick them out; but Sophie tried, picking and pecking, and beginning a funny little story in a whisper, while she worked. Certainly Sophie did not try to please herself during all that trying day. It closed at last, and Fannie, tired out but happy, was put to bed and sung to sleep, and Sophie came down to the sitting-room to rest. Mamma had returned and was resting in the easy chair.

"Alice's baby wasn't much sick," she was saying as Sophie came in. "She has a cold and was pretty hoarse in the night, and you know how easily young mothers are frightened. I've taken care of baby all day and let Alice rest."

Surely Sophie was glad that Alice's

baby was better, but it made her weary day seem so unnecessary. What a trial it had been to give up Helena! But nobody seemed to notice it. This was her birthday, and she had not had a single present from anybody. True she had not expected it; she had always preferred to receive them with the family on Christmas; but then papa and mamma almost always took some notice of the day, and gave her a book, or a little picture, or something to remember it by. This day had passed without notice; and Fannie had been so cross, and she was so tired, and it was all so unnecessary. She wondered if Helena had mislaid her.

"Did you call at Helena's?" mamma asked just then, as if she could see the thoughts in Sophie's heart. "Yes," papa said, he stopped a moment; "Helena had callers; the house had been full all day; she had missed Sophie sadly." Then he turned to that sad faced little woman sitting in a dull heap in the corner. "Are you too tired, daughter, to go over to Helena's this evening? She said I was to bring you over eight o'clock to get your birthday gift. So put yourself into that blue dress, for I suspect there will be other company. But first, my dear, can you untangle this knot for me? I saw you were patient about such work this afternoon."

He handed her a little white paper package, a small, square box; the string was tied several times in knots, but fortunately they were how-knots, and Sophie's fingers soon undid them. The cover was lifted off. Pink cotton, with a card on it that said: "For the little girl who cheerfully pleased not herself all day." Could the cotton speak? or what soft, low voice was that whispering under it? "Tuck, tuck, tuck, tuck!" That was what it said. But the way in which it fitted into the new watch-pocket of the blue dress, that Sophie discovered in the new suit at the birthday surprise party, I shall leave you to guess.—Pammy.

Stealing a Reputation. Would you trust one dishonest enough to steal the reputation of another, to make for you anything, especially your physique, not knowing of what it may be compounded? How to tell the genuine Simmons Liver Regulator?—Look for the clean White Wrapper having a large red Z in the center and the signature of J. H. Zedlin & Co. on the side. All others are worthless and injurious imitations. Don't tamper with them, however pleasantly recommended, health and life are too precious to endanger.

The Little Colorado Shepherd.

BY MRS. OLIVER HOWARD.

Freddy Welsh went with his father to the sheep ranch, twenty miles from home. Here was where the sheep stayed and watched the flock of a thousand sheep through the long, sunny days. The little cabin was his home at night, close by the corral where the sheep were folded. Freddy and his father staid with the herder several weeks in the spring, to help take care of the flock. The flock was divided, and Freddy, who was only seven years old, was given charge of the lambs and their mothers. They were turned out in the morning, and slowly made their way from the corral, eating the tender grass.

Freddy could watch them from the cabin until nearly noon. Then they would be so far away that he was sent to turn them, and drive them slowly home toward night. One day he saw a rattlesnake. "Did you kill it?" I asked. "Or did you run away?" "Yes, ma'am, I killed it. Of course I did."

"What did you kill it with?" I asked, curious to know. "A club," said he, "an oak club." "But where did you find a club?" I asked, for the prairie was treeless. "I dug it out of the ground. It was an old picket pin."

"But I don't see how you ever dared to strike the snake," I said, as I looked at his little chubby hands. "Most little boys would have run away as fast as they could. Weren't you afraid of it?" "Yes, ma'am, some; but I hit it before it got collected up. It can't strike until he's collected up."

"Did your father think you were brave?" "He didn't know until I had killed two."

"Then you have killed more than one rattlesnake." "Yes, ma'am, I've killed eleven. I have the rattles at home that I took from the biggest one. It had nine rattles."—Our Little Men and Women.

"What is Woman's Worth?" asked a fair damsel of a crusty old bachelor. He did not know, so she said: "W. O. man" (double you, O man.) But a woman feels worth little if disease has invaded her system and is daily sapping her strength. For all female weaknesses, Dr. R. V. Pierce's "Favorite Prescription" stands unrivaled. It cures the complaint and builds up the system. Send 10 cents in stamps for pamphlet to World's Dispensary Medical Association, 253 Main Street, Buffalo, N. Y.

It is better in some respects to be admired by those with whom you live, than to be loved by them. And this not on account of any great elevation of vanity, but because admiration is so much more tolerant than love.—Arthur Helps.

SCOTT'S EMULSION OF PURE COD LIVER OIL with Hypophosphites. For Wasting Children.

Dr. S. W. Cohen, of Waco, Texas, says: "I have used your Emulsion in infantile wasting, with good results. It not only restores wasted flesh, but gives strength, and I heartily recommend it for diseases attended by atrophy."

I very often think with sweetness and longings, and pantings of soul, of being a little child, taking bold of Christ, to be led by him through the wilderness of this world.—Jonathan Edwards.

Pierce's "Pleasant Purgative Pellets." Positively Popular; Provoke Praise; Provo Priceless; Peculiarly Prompt; Perceptibly Potent; Producing Permanent Profit; Precluding Pimples and Pustules; Promoting Purity and Peace. Purchase, Price, Petty. Pharmacists Patronizing Pierce's Procuure Plenty.

The human heart, like a well, if utterly closed in from the outer world, is sure to generate an atmosphere of death.—Church Union.

MISCELLANEOUS.

BAKING POWDER.

Why the "Royal" is the Best.

Royal is the best baking powder because it is absolutely pure and wholesome, of the highest strength, and maintains its full leavening power until used.

There is no other pure baking powder offered to the public; all others contain either lime or alum,—deleterious substances,—sometimes both. Lime presence results from impure cream of tartar; alum is added to give strength; the object of the manufacturers in both cases is to produce a cheap powder.

The Royal Baking Powder is exclusively made from cream of tartar specially refined and prepared for its use by patent processes by which the tartrate of lime and all other impurities are totally removed. Its absolute purity is guaranteed by its manufacturers and certified by all prominent chemists and scientists who have made it the subject of investigation.

The cream of tartar of the market from which other baking powders are made has been tested by Prof. Chandler and Love, for the New York State Board of Health, and found to contain impurities from three to ninety-three per cent of its weight. It is, therefore, absolutely impossible that these powders should be pure, while it is equally as impossible for the Royal, being made as it is from chemically pure materials, to be otherwise than absolutely pure.

There being no inert matter in the ingredients of the Royal Baking Powder, higher strength is, of course, attained; and, the exact value of the materials being ascertainable to an atom, a compound is possible that will maintain its full strength until used, leave no residuum in the bread, and which all chemical tests and practical experience have proved to be the perfection of leavening agencies. This combination in the "Royal" makes it the best, and the only perfect baking powder attainable.

Prof. Mott, late Government Chemist, says: "Because of the facilities that company have for obtaining perfectly pure cream of tartar, and for other reasons dependent upon the constituents used in its manufacture, the proper proportion of the same, and the method of its preparation, the Royal Baking Powder is undoubtedly the purest and most reliable baking powder offered to the public."

H. A. MOTT, Ph.D., etc.

Late U. S. Gov't Chemist.

A sure cure for THROAT AND LUNG DISEASES. Colds, Coughs, Hoarseness, Sore Throat, Loss of Voice, Influenza, and all other troubles of the throat and lungs. Dr. J. H. McLean's Tar Wine Lung Balm. It is the only medicine that will cure these diseases. It is a positive specific. For a full description of the Tar Wine Lung Balm, and a list of the names of the druggists who sell it, send for a free copy of the book "The Tar Wine Lung Balm." It will give you all the information you need.

Cure that bad Cold! Stop that Cough! These colds and coughs are the most common of all diseases. They are the result of a cold in the head, which has descended into the throat and lungs. Dr. J. H. McLean's Tar Wine Lung Balm is the only medicine that will cure them. It is a positive specific. For a full description of the Tar Wine Lung Balm, and a list of the names of the druggists who sell it, send for a free copy of the book "The Tar Wine Lung Balm." It will give you all the information you need.

Dr. J. H. McLean's Tar Wine Lung Balm.

If you have a cold in the head, the throat, and the lungs, and if you have a cough, send for a free copy of the book "The Tar Wine Lung Balm." It will give you all the information you need.

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# Christian Advocate.

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For the New Orleans Christian Advocate.

CHRISTIAN HYMN.

BY W. D. ANDERSON, D. D.

1. In the groups have passed along  
The first of our Bethlehem's starlit plains  
2. Angels rolled their sweetest strains  
Woke the shepherds with celestial strains  
3. To the guide who was angels' first  
To the guide who was angels' first  
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merce, we see yet other forces, the arts and sciences, at work in the midst of Christendom, subduing to her control the whole empire of nature, which, like another new world, has lain for ages unexplored, the retreat of whole tribes of heathenism and superstition, more ignorant, savage and brutal than the wild Indians of primeval America.

4. We see the church, rescued from the darkness and paganism of the middle ages, reformed by Luther, and later on revived by the Wesleys, and in these latter days delivered from bitter sectarian controversies, preparing afresh, as if just made conscious of the divinity and universality of her mission, to go forth with the gospel and add to the triumphs of Christendom, this greatest of all conquests, the world brought to Christ.

Thus with a political presence felt and respected in every land, a commerce commanding a monopoly in every sea, a science every day adding new treasures to her knowledge and greater riches and power to her dominion, and a church whose missionary enterprise is everywhere penetrating the kingdoms of darkness, the preparation of Christendom is complete and her representatives, already gone forth on their respective missions, are now also concentrating upon China.

Diplomacy, commerce, science, missions—these four—constitute and comprise the agents and representatives of Christendom in China, and it is to them we would now briefly call attention. The first three, diplomacy, commerce and science, while in no proper sense, regarded simply in themselves, connected with the missionary enterprise, are nevertheless so intimately associated with it and have such an important bearing on it that to omit them in this connection would be to ignore many of the most pertinent and potent facts in the history of missions in China. We shall therefore extend them and treat them, however fragmentary and unscientific, as the preliminary and necessary conditions of the missionary enterprise.

Referring now to their bearings on the progress of Christian missions, the following facts will serve to show wherein and how far the above friendly influences do, and also to illustrate the character, extent and limits of their services:

1. This represents the combined interests and sentiments of at least ten of the European States and three of the American continent, or, in other words, Christendom; for, however much these States may differ among themselves, they are in unit as against pagan China. The services it has rendered to Christendom in general, to the missionary enterprise in particular and to the best interests of China in the ultimate, are neither few nor insignificant, and may be summarized as follows:

It was diplomatically supported in the first instance by an appeal to the *ultima ratio regum* war that forced the gates of China, humbled the haughty arrogance of her sovereign and made intercourse with her people possible. Having grown up without a rival, a world, as she fancied, in herself, or "all under heaven," as the title of the empire implies, and knowing nothing of the global shape of the earth which hid behind her horizon the existence of the great nations of Christendom, she treated them on their first appearance as she had been accustomed to treat the weak nationalities and wandering tribes on her outskirts with contempt, calling them barbarians and demanding tribute. War was inevitable, and it came. "The effect was immediate, the lesson decisive—an experience of inestimable value, without which all the attempts of Western nations to benefit the Chinese must have proved like attempting to irrigate the side of a mountain by projecting water from its base."

Diplomacy being now installed in her capital and having the force of thirteen against one, the reduction of the pride of China, pride of the East, most obdurate and offensive stronghold of the nation, was begun in earnest, and how effectively the following facts will show:

1. It was compelled to recognize

all the thirteen sovereignties of Christendom as the fellows and equals of "the hitherto peerless 'middle kingdom.'"

2. Concede to their rulers an equal right to the use of capital letters in writing their own names or the names of their respective countries.

3. Grant to their representatives in China the right of important audiences and the privilege of riding in Sedans along the streets of the capital, etc.

4. It had to submit to the idea of an international law, in the application of which it had had no hand.

5. Open its seaports to a commerce which dictated its own tariff and regulations.

6. Grant to missionaries the right of entrance and residence and security of life and property and freedom from molestation in any part of the empire.

7. It was forced to accept the intervention of the extra-territoriality law which entirely excludes and prohibits the jurisdiction of China over any subject or citizen of the respective States of Christendom and recognize the judicial functions of the consuls sent to reside at all the open ports on her coasts and rivers.

Diplomacy here rendered, but before its work was done, and well done. For, overwhelmed and humiliated, the pride of China was already prostrate in the dust of humility. And when next it appears it is seen in the person of the Prince Minister humbly memorializing His Majesty in favor of allowing the nation to become a pupil of the men of the West in terms like these: "We have weighed the matter maturely before having it before the throne. But among persons who are acquainted with the subject there are some who will regard this matter as unimportant; some who will censure as wrong in abandoning the methods of China for those of the West, and some who will even denounce the proposal that China should submit to be instructed by the people of the West as shameful in the extreme. Those who take such objections are ignorant of the facts of the times." Referring to and refuting other intimations and objections, he says, finally: "As to the allegation that it is a sin to learn from the people of the West this the absurdest charge of all. For under the whole heaven the deepest disgrace is that of being content to lay in the rear of others."

To this memorial the following reply, written with the "venial pencil," was vouchsafed: "Let the nation be prepared in the memorial be adopted." Here, I can assure at least three eminent services for which the missionary enterprise is directly indebted to diplomacy, to-wit:

1. The rights which missionaries enjoy in being allowed an open and unrestricted entrance into China, with the privilege of residence, security of life and property and the unobstructed prosecution of their work in any part of the country. There are advantages not accorded to merchants or any other class of foreigners in China, and such as are not yet granted even to missionaries in more progressive Japan.

2. So regulating the terms of intercourse between Christendom and China as to establish the one as teacher over the other, or in other words rendering it necessary that China should become a pupil of Christendom. This last is of tremendous significance to the missionary enterprise and only equaled by the third.

3. The imposition of the extra-territoriality law, which, being interpreted, simply means that China's pupils will continue till such time as Christendom shall judge her sufficiently qualified in learning and moral character to be entrusted with the entire administration of international affairs, involving jurisdiction over the lives and property of foreigners while resident or temporarily sojourning in China.

Reduced down to its last analysis, the services rendered to the missionary enterprise by diplomacy may be summed up in two words, to-wit: "It has opened up China through-out from its seaboard to its uttermost frontiers, to the missionary, and to him only, as yet."

2. It has delivered to him as a pupil and ward of Christendom, to teach and instruct by pulpit, press and school-room, the whole nation, from the emperor and his council down to the most abject among the people.

As one of the agents of Christendom, the only auxiliary, diplomacy has wrought this wonderful work. Shall it be, can it be, that the men who shall be waiting on their part? Hear the South speak: "The man is truly glorious, but the honors are few; pray ye, therefore, the Lord of the harvest, that he will send forth laborers into his harvest."

(To be continued.)

SHANGHAI, CHINA, DEC. 25, 1885.

"Older Days."

MR. EDITOR: It seems but as yesterday and as "a watch in the night" when we were in the dear old Louisiana Conference. Ten long, weary years have elapsed up their feet and down backward to join the mighty ages since we left the *alma mater* of our itinerant life to join the gospel battle-grounds of the great West. Old friendship like the "old wine" of the feast, "is better" than the new. And yet how strange to us when we reflect upon the mutations of life that the "old" Conference is nearly "new" and that we would be a stranger in the midst of its sacred throng. When we first entered the Louisiana Conference there were but few young men in it. The towering Wilkinson, the glorious preacher, the loving friend, was then a year but one year old in the full connection of the itinerancy. Four boys of us stood at the altar and were taken on trial. Joseph Gordon Miller, a native and a childhood companion; Joseph W. Medlock, a zealous, devoted young minister; J. L. Borden, a Greek and a gifted servant of Jesus Christ; and the writer composed the class of sixteen yearlings. It was in the days of reorganization of the Southern Methodist Church after the stormy year had passed and people's hearts were brought to confront new and intricate problems in the social and political world. Poverty, privation and general corruption of manners were everywhere, and it seemed that the harvest truly was great. "Disfranchise and absorption" was a new and untried factor in the hands of "false brethren" whose zeal was worthy of a better cause. For nearly nine years, through rule and stormy scenes in old Louisiana, we pressed onward to happier bowers than Eden's bloom. Epidemics frequent and terrible—yellow fever, small-pox and cholera—swept through the land, taking off thousands of the best people of the empire. The church grew up slowly through all these years of trial and poverty. Individualism, political corruption and journalism swept in like a flood; but the church stood. To our minds the endurance of the church in the State of Louisiana during the time we were in that Conference is a sufficient vindication of its divine origin and energy against all the attacks of the most bitter and unrelenting hostility the world affords. Perhaps no part of the world is cursed with such a type of infidelity as is the State of Louisiana. Not the extreme theory of Paine, the wicked interpretation of Voltaire or the bald-faced, hearse-yet voluptuous being and blasphemy of Ingels; but rather the polite art and sophistry of a Voltaire and the attractive reasonings of a Hume associated with the polished manners of a Chesterfield.

There are points or powers of man, however, that can prevail against "the powers of the world to come." The workmen die; but the work goes on. Just to read over the annals of Louisiana Methodism, as epitomized in the Conference reports, is sufficient to teach us that "one generation passeth away and another cometh." When we entered the Conference Bishop McPye was a young Bishop, and Dr. Keener and Dr. Parker both leaders of the Conference in their prime. They are now old, and some have fallen asleep. Joseph B. Adams, Nehemiah A. Cravens, John Pipes, A. E. Goodwyn, B. F. Alexander, James A. Ivy and a host of others whose names are as ointment poured forth, now have laid their armor by, are

sitting under the green shades or have answered the summons of the Master to "come up higher." Some few of the old men are grandly tottering on "determined," as Bishop Pierce used to say, "that the summons shall find them in the field plowing." What a long list of names, unknown and strange as we read over the appointments! Now and then a name like Carter, sweet as muslin; McKee, pure as light; Franklin, tried like gold, and others of olden time, but most of them are new. Many of them we saw received on trial. We saw their pin-festlers sprout, as for instance, Kim, Christian Keener and Bro. John T. Sawyer, and, then fledging out, they have made the Ansonian Mount by no middle flight; but beyond the highest reaches of imagination they have flown to kiss God's heritage with the abundance of their labors.

We met an Irish brother out here in Texas who was eloquently chiding upon Bro. Sawyer's excellency as a pastor, "I tell ye, Brother A. he got a job for every man and woman in his church." And thus it shall go that these men, once young, shall soon be old and then no more; but Zion will, as Bro. Caradine says, "be still looking up," and after the sun has failed and the moon has faded Zion will then put on her beautiful garments and smilingly look up for her heavenly bridegroom. Our Savior departed and our fathers died in the faith that we, their sons, would perpetuate the gospel through our times and so "pass the word down the lines" of Zion's march that when the Son of Man cometh he should find faith on the earth. As yet we have never got his internal sea in Africa; but the roses of Sharon and the lilies of Gethsemane shall bloom all over Sahara and every other waste place of earth, for the Lord hath spoken it. My eyes never live to see it; but there is enough of love and joy, hope and peace blowing to our times to make us glad that we have lived and to make green our graves when we die. Oh! now death has reaped all around us this year, 1885. Our dear mother, Mrs. Sydney Harding, of Rocky Springs, Miss., died February 5. She was one of the earliest trophies of the cross in the valley of the Mississippi. In 1819 she was converted to God. William W. B. M. Drake, Elijah Steele, Thomas Clinton, Thomas Owens and John G. Jones were among the saintly company who ministered to her in holy things and as long as she had sight on earth nothing was so good to bestow upon the herds of the cross. Then October 8 it pleased God to fade from our dear little son, Clinton Montgomery Adams. What do not those two names recall to thousands in central Mississippi? George H. Clinton, whose powerful preaching, seconded by the humble pastor, D. A. Parker, and the earnest and wise of the devoted P. A. Johnson, led the writer to embrace Christ and enter the ministry. H. H. Montgomery, our dear old presiding elder in childhood days, who used to lead us out into the garden and into the grove, and on his knees with his arms about us, and with his eyes, eddled on God to direct us and bring us to him. One it be wondered that we called the dearest, best boy that we ever knew "Clinton Montgomery?" Oh, what a lovely little fellow! How dearly he loved Bro. Kizzlar, his first pastor, and blessed Richard Hall, his last, who led him to embrace his Savior and his boy. Oh, what blessed men these Methodist preachers are! In every land, in every clime, man's best friend, earth's noblest race and heaven's highest royalty. Thank God their shadow ever darkened mother's doors, for they led us to Christ, and the same dear shadow fell upon the boy's pathway and brought him to the fold. Thus in one short year, by the ties of life and death, by the joys of childhood and the sorrows of manhood, our union with the Methodist infidelity is complete and our blessings shall be on it forever. We have heard the eloquence of the most gifted men of earth, the richest of music and beheld the most glorious landscapes, but nothing was ever so sweet, eloquent or sublime as the simple reading of "Gathering Home" and "I heard a voice from heaven, say-

ing, 'Write, blessed are the dead which die in the Lord,' read by Bro. Sam. Franks, a plain, unpretentious Methodist preacher of the North-west, Texas Conference. "Blessed our dear" did we say? Nay, they came bringing light from heaven and precious tokens in earthen vessels and the glory of their lives will shine upon our way until we tread the verge of Jordan. We are living firm in the faith that Mother Clinton and our dear old pastors and hundreds in whom we have preached in old Louisiana have all met beyond the river and are looking this way waiting for us to join the "Gathering Home" throng. Parker is there; Wilkinson is there; Borden is there; and Bro. Pipes writes us that he is looking such to be there, and so are we. Mr. Editor, we will all soon be there, and then this dull epitaph shall be changed to a story of triumph in Jesus' name. Let the sword of the spirit be whetted anew, let some other edge be quickened by a mysterious power and a holy fervor. Let us gather to the breaches where our brightest and best have met their last enemy and then gather the greenest laurels for our triumph.

No wonder the old poet said, "This hath set me all on fire." Ball and earthly must be the soil that can feel no kindlings of desire for a holier life when seated under the mercy seat and looking on a royal priesthood moving around among the golden candlesticks. For if the misadventure of death, written and graven in stone, was glorious. How shall not the illustration of the Spirit be rather glorious? Moved and inspired, humbled and chastened, by these things we buckle on the armor anew and go to war again. "The Lord is a man of war," and he has been trampling our hands to war and our fingers to fight for nearly a score of years. Let us take "Above all the shield of faith." Let every man ride his shield in the heat of days the enemy is hounding, and let each level his lance and "In the name of Almighty God and Continental" Methodist make a Macedonian rush upon the enemy, and when the dust clears away the world will see who are victors. Louisiana, all Texas is in the debt. Many of your sons are here and they are not happy in the fight. We will never meet you again, but in glory we will sing with you and tell of "Glorious Days."

Kind Words from An Aged Colored Woman.

This dear friend of two years past in Yazoo City, Miss. Years of hard labor they were, but full of joy. These tender friendships can never be forgotten. And among the most grateful memories of those young years is our labor among the negroes. Often their churches were visited and sermons preached to appreciative congregations. One of these old friends has become a subscriber of the ADVOCATE. In renewing her subscription, she writes as follows:

"I, with pleasure, enclose you post the order for \$2.00, the amount due for the ADVOCATE. I am thankful you thought to send it to me. I have it read to me, and from its teachings I take courage to go on in the service of my God, and thank him for such good and smart men as writes for the ADVOCATE. As I work day after day, to make my honest living, words come to me which you preached to us while in Yazoo, which does my soul good, and helps me take courage and fight more earnestly the fight of faith. Please use this confession from a poor, ignorant, but, I trust, humble servant. I love God, and hope to meet you in heaven. Very respectfully,

SEAN MANSLEY.

NOTE: Those members of the Mississippi Conference who got no reduced rates on the Vicksburg and Meridian, and the New Orleans and North-eastern railroads can get part of the money paid for the trip refunded by sending the secretary's certificate. If any have lost their certificates, let them apply to Dr. Andrews for a duplicate.

W. C. BLACK.



## Christian Advocate.

THURSDAY, DECEMBER 31, 1885.

For the New Orleans Christian Advocate.  
OLD FEAR.

BY SPAN WILLIAM KILBOURNE.

A perfect life was yours, old year,  
Though now the end is drawing near.  
The winter days are short and clear.  
Your feeble steps are slow:  
A perfect life was yours, old year,  
You have no cause for woe.

You saw the tender buds appear,  
The harvest ripe with long and clear,  
Your day of joy was long and clear,  
And perfect in its flow:  
Though now you bend above a turf,  
You have no cause for woe.

You saw the glory of the year,  
Your fields were green and new and clear,  
Your days of joy were long and clear,  
And bright in its glow:  
Though now the voiceless night is here,  
You have no cause for woe.

CLINTON, LOUISIANA.

## Sabbath Observance.

The anniversary of the Sunday League of New Orleans was held at the First Presbyterian Church, Rev. Dr. B. M. Palmer, pastor, Sunday evening, the twentieth instant. This address was delivered by Rev. S. Halsey Werlein, pastor of the Felicity Street Methodist Church. A report of this eloquent address by a friend who was present on the occasion we have the pleasure of giving the readers of the ADVOCATE:

Rev. Mr. Werlein first dwelt upon the necessity of the Sabbath for the physical and mental development of man. He claimed that Sunday rest is absolutely essential to recuperate and re-invigorate the body; that it enables the weary toiler, whether his work be with the brain or with the hands, to do more efficient service in six days than he could accomplish otherwise in the seven; that this incessant strain of mental labor without the divinely appointed Sunday rest not only impairs health and strength and tends to insanity, but checks the moral career of many a man yst in the prime of life by that awful summons from the invisible world—a stroke of apoplexy or congestion of the brain. The seventh day is also greatly needed by all laborers for the improvement of the mind. The most complete rest for physical effort is found in mental culture, and the companionship of pure and elevating books must tend directly to the formation of character.

But, the reverend speaker continued, it becomes our duty to contemplate this question from a moral and religious standpoint. If temporal interests are enhanced by the observance of the Lord's day, how much more is man's religious nature blessed by its worship and softening and elevating influence? Thus our earthly life connected with the heavenly. Our thoughts are carried up to God. We contemplate the life immortal, the world of rest, the saint's delight. This day becomes a divinely ordained instructor in which we learn our relations to God and to our fellow-man. Thought is taken off the secular and earthly and placed upon the heavenly and eternal. Such an agency is greatly needed, for the tendency of our lives is toward the earthly. Our cares, pleasures, business, ambitions and rivalries all draw our eyes to the earth and encircle us with the atmosphere of sense. Now, the Sabbath is divinely appointed to interrupt these activities—to shut up the office, close the banks, hush the busy hum and stop the dance. It is the day which calls a man, as from the throne of God, to pause and contemplate the drift of life. It speaks with the voice of warning. It tells of duties neglected, of a righteousness exacted by God, and proclaims to all who will heed its sublime testimony a risen Lord and an invincible Savior. It is the day God has set apart for his heralds to declare his counsel, and for all his creatures to assemble for worship and heavenly instruction. A day of all the days the best. We realize, with Robertson, "the obligation, because of the eternal necessity of the day. The soul withers without it, and thrives in proportion to the fidelity of its observance."

The day, properly observed, is a recognition of God's sovereignty, and will be followed by his favor. God means well to every living man. He desires to bless all his creatures. He claims one day in seven of man's time less to vindicate his glorious majesty, whom angels and archangels adore, than to confer upon his creatures here happiness, prosperity and loftiest development. But Sabbath desecration has always been and is to-day attended by God's displeasure. It is an insult to him. It is robbing him of the day he claims for his own, and using it for purposes which defeat its aim. Woe be to the life or people who forget God's day!

The desecration of the Lord's day not only results in physical and mental injury, but leads to the destruction of the moral nature. It is a letting down the gap. It is a flood-gate through which the billows of sin rush until the whole moral nature is submerged. It is a turning away from God and abandoning the path of righteousness. It is an invitation to the forces of iniquity to enter the soul and infect it with diabolical suggestions. How many of the thousands of those who have abandoned themselves to iniquity can trace their downfall to the desecration of the Lord's day! This is generally the first step toward perdition. Upon the observance of the Sabbath day hinges the religious life. The great interpreter

of jurisprudence, Blackstone, said, "A corruption of morals usually follows a profanation of the Sabbath;" and Justice Strong, of the United States Supreme Court, declares that "those who have observed the administration of criminal law have often heard the sad confession of a convicted criminal that his career downward commenced with Sabbath desecration." It was not until the people of France had abolished the Sabbath day that they could defy Reason and descend to the orgies of oriental Bacchanals. It was then that the Commune became possible, and that Patriotism, transformed into a demon, went about with torch and dagger to burn and murder. All we need in this country to destroy our republic is the Sabbath of continental Europe. Earl Russell has finely said: "There is no necessity, in the nature of things, that nations should die. History points to no people who, while strong in faith, in reverence, in truthfulness, in chastity, in the virtues of the temple and of the hearth, have sunk into atrophy and decline." This is a principle to which we, as American citizens, should give attention. Certainly no self-government can exist without freedom, and freedom can not exist without virtue and intelligence, and virtue and intelligence can not exist without religion, and religion can not exist without the proper observance of the Sabbath day.

This commonwealth is the child of Christianity, and under its fostering care have been erected, one by one, the institutions which go to make our national glory. "In God we trust" as a people. But, my friends, do we not find that our American Sunday is threatened? Some would say, Not only threatened, but in great peril. In some of our great cities of our Union the Sabbath of which De Tocqueville said—"France must have the American Sabbath, or she is ruined"—has already disappeared. We can not but thank God that this is not the case throughout the United States, and that the evil is not so widespread but that it may be arrested if earnest effort is used. Yet if Washington could revisit the land to which he devoted the energies and genius of his life, he would veil his eyes before the open and wanton desecration of the day concerning which he sent an army order to his soldiers (August, 1779), exclaiming them from fatigue duty on Sundays, and adding, "We can have little hope of the blessing of Heaven upon our arms if we insult God by our impiety and folly."

When it is said that the Sabbath was made for man, we do not understand that its hours are to be spent without reference to the reason of its bestowment. We can not understand that God would set apart this day to be so employed as to work injury to the moral, religious and social nature. But when it is used solely as a holiday, it then becomes an ally of evil and one of the factors of social, political and religious disintegration. A Sabbath of pleasure generally means a day of dissipation, and usually requires Monday to recuperate wasted vitality.

But what of our rest from labor on the Sabbath day? Alas! In this regard also we are fast becoming a Sabbathless nation. Little by little encroachments have been made upon the command, "Upon it thou shalt do no work," until to-day in these United States 800,000 men are forced to spend Sunday in menial labor! I must appeal for this army of laborers! With them it is not a question of choice. It is "work or leave" among the corporations; but at the homes of the working-man it is "work or starve." Eight hundred thousand brothers worked to death on railroads, handling United States mail bags, printing and editing newspapers, heating furnaces and driving street cars! And thus God's blessings are transformed into machines for the speedy wearing out of human life. These are among the agencies for ~~civilizing and enriching communities~~; but, employed otherwise than God's word doth allow, they sow seeds of irreverence, Sunday desecration and dissipation among men. Thus every train that files up him and down vale on the Sabbath day thunders from its hoarse and heated throat, "Business first, and God's Sabbath afterwards!" The Sunday mails are but grave-diggers making ready earthen houses for the thousands of exhausted brain workers. The average Sunday newspaper, with its gossip, vivid descriptions of crime, its sensational claptrap, its lurid columns of suicide, strife, elopement, absconding, is entailing the minds of thousands on the thought of the day end from that purer literature which would enrich the heart and ennoble the mind.

And yet, my friends, to talk of reform here is to subject one's self to the cry of "Old-fogysm!" "Puritanism!" There are many good Christian people who exclaim, "How could we exist without such conveniences?" I admit that these are conveniences; but they are conveniences at the expense of God's inconvenience. The Sabbath is God's gift to these 800,000 men. What right have we to rob them of it? God gave them Sunday for religious culture, so that they might frequent the place of prayer and become the beneficiaries of its heavenly helps. Men say: No; let them pray where they work. The machinery of this world can not stop. God gave them the Sabbath to spend in the bosom of their families; but they rarely know this luxury. That which should be guaranteed a man by the laws of his country and by general consent is withheld from hundreds of

thousands in our land. A Sabbathless home is a godless home—a home without prayer, without faith and without hope. (Mr. Werlein here drew an exquisite picture of the ideal Christian Sunday at home.) Some may say homo does not mean this to these classes. We can not say what it might not mean if they had opportunity to cultivate it. In vain have these public servants petitioned the corporations for which they work for the rest of the Sabbath day. They have represented the wrong done them, the injury inflicted on their families, and the inefficiency of the labor rendered by minds and bodies overtaxed. And their prayers have not been heard! We talk about the value of human life and the preciousness of the immortal soul! Politicians circle read with horror the brutalities of the Roman amphitheatre, where the gladiators turned toward the emperor, and said, before they drove cold steel into each other's quivering hearts, "Morituri saluamus!" How little sympathy is felt for the hundreds of thousands who are being crushed and lacerated by the pitiless workings of machinery! These classes feel the injustice. They are not insensible of the wrong done them, their families, their bodies, their souls! Their wrongs are followed by inevitable consequences. They tend to make the religious among them irreligious, and the irreligious more worldly. These wrongs tend to socialism, and to animosity between labor and capital. They lead to strikes and riots, to conspiracies and incendiarism. The smoking ruins of Pittsburgh a few years since, Galveston's recent baptism of fire, the riot in Cincinnati, and communist speeches in Chicago and San Francisco have but one meaning—a meaning which every American citizen may well ponder. These things mean that the Goths, the Huns and the Vandals are at the door of our republic; that if the work of Sabbath desecration goes on, with the attending evils, our continent may yet be shaken from centre to circumference, and baptized with the blood of an intestine war! God's pleasure rests upon no people who forget his Sabbath. Such a people can not be happy and contented. We may say, "Peace, peace;" but there is no peace.

The only hope for the land is Christianity. The religion of Jesus Christ must harmonize these differences, or the result will be to the pistol, dagger and torch. The Christian population of this country, numbering 10,000,000 evangelized church members and 25,000,000 church adherents, must inaugurate the work of reform. They should frown down every attempt to dishonor God's day; they should protect those who refuse to work on the Sabbath, and give the great corporations of the land to understand that, if they sacrifice men, the country will sacrifice the men killers. The work- ingmen of the country should combine to strike for Sunday; and disagree be to any man who would not stand with them!

But when to the violation of the Sabbath you add the auxiliaries of open saloons, gambling houses, theatres, opera, and all the other devices for the corrupting of men, you give the enemy of the soul a weapon of incalculable efficiency to destroy. Then Sunday—the day that should be the sweetest and brightest of the week—becomes the blackest and most injurious. God's blessing becomes a curse! It then becomes an invitation to thousands and millions who throw off the yoke of the week's labor to spend the day in drunkenness and debauchery. God's blessed day of rest and worship becomes man's day of profligacy! The Sabbath becomes the criminal's day of jubilee, the carnival of crime—Satan's day for harvesting souls for hell!

Mr. Werlein here described in burning words the Sunday desecration common in New Orleans, alluding to the Sunday opening of the Exposition last year, and lamenting that the present management has thus far failed to heed the righteous protest of our Christian civilization. But what are our protests? He continued. How far do they reach? Is there anyone to protect us? Are we not helpless? Are we not in the hands of those whose gain is Sabbath desecration? Do not the liquor men, the gamblers and those who pander to the worst passions of human depravity hold the reins of the city and State government with respect to this question? To-night, while I stand here, St. Charles street is ablaze with the brilliant lights which emerge from the thresholds of hell. By impure and suggestive scenery, the hearts of thousands are being corrupted, their imaginations are being deluded and their souls are being sealed for perdition. Thousands of our young men—some of the most promising our city has known—have been led by these enticements into irremediable ruin and expedited into premature graves. I would stand over these graves and plead with fathers and mothers, brothers and sisters. I would plead with the many homes, the burden of whose sorrow has been compounded by these popular iniquities.

I would ask the citizenship of New Orleans, in the name of God, to say whether these things must be allowed to continue year after year. And I would appeal to the City Council of this city and to the Legislature of the State no longer, through their special committees, to give their official sanction to Sabbath desecration by conveying these committees and transacting official business on the Sabbath. And yet in many instances this appeal is met with

indifference and apathy. A low standard obtains in some influential portions of the community with reference to Sunday observance. But this is a broad question, and of great moment alike to Jew and Gentile. It has to do with the west or woe of our city, with the salvation or destruction of thousands of souls for whom the Lord of Glory died. No property holder, no citizen can afford to consider it lightly. I would commend to the Roman Catholic portion of the community a resolution recently passed by the Catholic Young Men's Association, of Chicago:

*Resolved*, That we call on every town and city government and upon all Christian people to use every lawful means for the better observance of the Sabbath day, which is the greatest social bulwark of Christianity.

And I would commend to our Jewish fellow-citizens the statement recently made by Rabbi Gotthell, of New York City: "We are willing to suffer reasonable restrictions upon our liberties for the sake of our Christian neighbors." Men should live in a community for more than gain. Material and temporal prosperity should not be the supreme aim of their existence. Every citizen should feel he owes it as a debt to the city to contribute to its moral purification.

And, lastly, let me say that nothing can be accomplished toward expelling the flagrant iniquities of our city until the moral and religious people of New Orleans combine for action. Thought is good; persuasion, better; but action is best. The people of this city are sometimes kindly criticized by their neighbors as easy-going, lazy, generous, brave, extravagant, time-wasting; but they have made their record by being equal to great emergencies. Sons of Louisiana, Sabbath desecration and the open saloon are your greatest enemies! These are the vultures that feed upon your souls. Strike! strike! and while you are striking, with one full, whole-hearted blow annihilate that other disgrace, The Louisiana Lottery, and wipe from your Constitution the memorial which must ever perpetuate the ignominy of a Legislature which could charter such a monstrosity and settle so black a stain upon the escutcheon of the State of Louisiana.

What New York, Philadelphia, Boston, Baltimore, Atlanta have done we can do. Let us rise up in the strength of our manhood and womanhood and, under the banners of Christianity, lay siege to the ramparts of Satan in our Crescent City.

## Hereditary Genius.

BY HON. W. H. GOODALE.

I remember a story of an impulsive fellow who, having heard for the first time a thrilling narrative of the crucifixion of our Savior and all the attendant horrors of this pivotal event in the world's history, was so wrought upon by the eloquence of the speaker and the still greater eloquence of the facts themselves that he rushed from the church in a "pitch of frenzy" and pouncing upon the first Jew whom he chanced to meet he pounded him nearly to death. And when his astonished victim, as the assailant paused to take breath, ventured to inquire the cause of this sudden attack, he said, renewing the blows between the words, "It was you Jews that crucified Jesus of Nazareth."

"Mine Gott!" said the wondering Israelite; "dot was two thousand years ago."

"It don't make a bit of difference," said his interviewer; "I have just heard of it anyway."

My readers may see the relevance of this story as I proceed to review a book written, certainly as many as ten, perhaps fifteen years ago; and to such as feel disposed to be critical on this account, I can only say, "I have just heard of it anyway." Not literally, for I know that there was such a book, but to all intents and purposes, for I did not know what was in it.

I refer to a book entitled, "Hereditary Genius," by Dr. Francis Galton, of England. The revised American edition before me bears the imprint of the Appleton and the date 1881. It is a remarkable book for many reasons, and perhaps the most remarkable circumstance connected with it is that, while confessedly a book of real importance and value to the world, apparently autailing its significant propositions with facts most laboriously gathered and most ingeniously woven into argument, it nevertheless stands before the world to-day very much as it did during the first year of its existence, its propositions, certainly, not refuted, and, as certainly, not very much strengthened by further extension of the author's ingenious and painstaking labor.

True, the work of the French author Rihort has since appeared, and Dr. Galton has himself again written upon a kindred subject, but the work of the former is general in its scope, covering the whole field of heredity and the later writings of the accomplished English scholar are rather inquiries into the constitution of the human faculties and speculations upon the consequences of the facts noted in his earlier work than an extension of the facts themselves. The original work occupies practically the same field in the world of thought to-day as when it was first written. Can it be that his position was made so impregnable that no one has ventured to assail it; or are his announcements and conclusions, so in harmony with our pre-conceptions that no one is surprised? Perhaps, in

a general way, we are all agreed that intellectual parents are more likely to have bright children than dull parents are; but just to what extent this probability is a law of our being and whether or not peculiar phases of genius are transmitted and under what conditions and to how many generations, as determined, not by speculations merely but by pages of statistics as exact and unmethodical as logarithmic tables, surely this was all new and, if not surprising, was, at all events, of importance to the world of thinkers. And this is the field covered by the work before us. It was not a book to be ignored, and it was not ignored. Men praised the book and praised the author, called him a "genius," and the book "a remarkable contribution to positive philosophy;" but still the fact remains that the conclusions of the author were supported by very meagre statistics and the confessedly imperfect observations presented by him could not have been regarded as conclusive, but as tentative and suggestive merely intended to stimulate to further work of the same sort rather than as a demonstration that might defy future assault. The wonder is that after the lapse of so many years the work is no further advanced.

A fisherman casting his lines in the channel of our muddy Mississippi might fish forever and catch only "gar" and "buffalo" and "cat fish" because, in truth, these are the only fish of strength of fin sufficient to stem the swift current of this mighty stream, and yet how erroneous, though how natural, would be the conclusion that there were no other fish in the river but these.

So Dr. Galton, in the brief time devoted to his work, could only dip his line here and there in the swift current of life's on-rushing stream, but could not claim in any sense with truth to have sounded the pools and the eddies, the inlets, bays and "false rivers" that lie all along the shore. And hence it is that his conclusions, though not shocking to our preconceptions, and hence, admissible as deductions, are yet, when offered as the result of the first attempt to apply the inductive method to this class of facts to be of necessity accepted with this reservation, that the range of the facts observed is in reality very limited. But accepted merely as a specimen flock of an edifice yet to be reared the work is significant and suggestive. A new field lay open to the investigator. The work seemed simple enough. The question, "Are great people any more likely to have great children than ordinary people?" would be simple enough were mere physical greatness under consideration. The task then would be to hunt out all the Goliaths of the world and measure their posterity, or, as some writer claims to have done, follow the untraced trail of the Potsdam giants, Frederick's body guard and note the record of this physical law of heredity in a hasty offspring of unusual size all along the line of march. But who is to determine what constitutes greatness of mind? With what scales will you weigh utility of purpose, purity of motive, bonniness of aim, self sacrifice for others and the long list of virtues that enter into the make-up of the morally and intellectually great? How far may we accept reputation as the test of real greatness? Does the world bestow its honors with an even hand? Perhaps none will say so but those whom the world has honored. How many men of moderate ability have been born to fortune or born to fame on the shoulders of accident with just ability enough perhaps to meet the crisis of life without going to protest, but with not a tithe of the mental power of the man next in the file upon whom fame draws no drafts at all? Who knows but what the children of great men, whenever of moderate ability, disguise reputation from their parents as they inherit their landed estates rather than as the descendants of Adam and Eve inherited the Bourbon name? It is no easy matter the learned doctor found to determine who were really great.

Again, there is no natural boundary between eccentricity and genius. If we are to accept reputation as the test of greatness, it becomes necessary to analyze the quality of the reputation and note not merely the persistence of the reputation in subsequent generations but also the persistence of its peculiar quality. The writer tells us of one who had, and transmitted to posterity, the habit of so beating his nose with his arm when fast asleep as to keep his proboscis constantly sore from the abrasion and to render it necessary for his wife not only to keep the baritone off his sleeve but actually to tie up his arm. There are tricks of the intellect no less marked than this physical vagary, some of which are often confounded with evidences of genius, and these our conscientious investigator found it difficult to avoid.

Again, it was necessary to determine the degree of eminence. Should he regard as great the most eminent man in one hundred, or in one thousand, or in one million? One of the most interesting chapters in the work is given to the discussion of this single question. Without giving the steps we may state his conclusion that one person in four thousand should be considered "eminent" (four thousand being more than the number of stars visible to unaided sight at any one time), and as "illustrious" as "one in a million or sometimes in many millions." They are men whom the whole intelligent part of a nation mourns when they die, who have, or deserve to have, a public

funeral; and who rank in future ages as historical characters."

Having thus determined a basis for the measurement so to speak and comparison of reputations the writer proceeds to consider another factor in the case no less important, to-wit: the question of "natural gifts." He says he has no tolerance whatever for the nursery theory that all children are born equal in intellectual possibilities and applying the principles known as "deviation from an average" to various classes of cases with great industry and fairness of reasoning he arrives at the somewhat startling conclusion "that eminently gifted men are raised as much above mediocrity as idiots are depressed below it," and that the highest grade, intellectually, of animals is far superior to the lowest grade of human kind.

New comes the comparison of the two classifications (for even "natural capacity" must be measured by "reputation" for lack of a better standard), and an open avowal of his belief in the permanence of natural traits under difficulties, as follows: "I believe and shall do my best to show that, if the eminent men of any period had been changelings when babies, a very fair proportion of them who survived and retained their health up to fifty years of age, would, notwithstanding their altered circumstances, have equally risen to eminence." To this point the argument now tends through these three lines:

1. "Men who are gifted with high abilities easily rise through all the obstacles caused by inferiority of social rank."

2. "Countries where there are fewer hindrances than in England, e. g., the United States, to a poor man rising in life produce a much larger proportion of persons of culture, but not of what I call eminent men."

3. "Men who are largely aided by social advantages are unable to achieve eminence unless they are endowed with high natural gifts."

All this is but clearing the ground for the real work to be done. A new, but exceedingly simple, nomenclature is devised for the understanding of the tables, and now comes the ransacking of cyclopedias and histories and works of biography and obituaries and the writings of all ages and countries for data of great men whose posterity are known. These are the classes considered: The Judges of England between 1680 and 1865; modern English statesmen; English peers; commanders; literary men; men of science; poets; musicians; painters; divines; senior classics of Cambridge; orators and wrestlers of the north country. Each of the foregoing divisions is considered separately and then comes the "comparison of results." The tables certainly show that the eminent sons of eminent persons are almost invariably more numerous than the eminent brothers, and these, in turn, a trifle more numerous than eminent fathers, etc., *q. c. d.* But what of the mothers? Here at last is a place where woman need voice no cry for recognition. Ignore her if we will as a political and as a social factor and class her with the "idiots and incapables" before the law here, at last, at the shrine of pure science, her very presence is a voice, and a voice that must be heard. The author could not be blamed surely that the paucity of records rendered it a work of unusual difficulty approaching even to the impossible to tabulate the influences of mothers upon their offspring. For this he expresses regret (p. 63); but does not seem to feel that the force of his argument is considerably weakened thereby. Whether necessarily or not the fact is that he has left out of his problem an entire half of its essential factors and, by a principle elementary in the science he seeks to elucidate, the most important half. Not only does he give us no tables of illustrious women, but he even omits the female relatives of illustrious men in his comparison of their descendants and antecedents. Verily, this is most too wide a "deviation from the average," doctor, for your "inductive method." Have the mothers nothing to do, we pray, with this question of hereditary genius?

He sees the rent in the garment and tries to cover it with this too conspicuous "patch." He concludes that for the most part eminent men are likely to marry women above mediocrity and hence the general average is not deviated from very far. This complete ignoring of the "inductive method" of which this whole argument is presented as an example is open to the further objection that it entirely omits to consider in the time-honored way all the individual peculiarities or personalities of one-half of the human family. Besides, the doctor seems to regard women as a hindrance rather than as a help to a man of genius, as witness the following quotation (p. 320):

"A very gifted man will almost always rise, as I believe, to eminence; but if he is handicapped with the weight of a wife and children in the race of life, he can not be expected to keep as much in the front as if he were single. He can not pursue his favorite subject of study with the same absorbing passion as if he had no other pressing calls on his attention, no domestic sorrows, anxieties and petty cares, no yearly child, no periodical influenza epidemics, no constant professional toll for the maintenance of a large family." For this irreverence, should it ever fall to my lot to revise the "Purgatorium," I would add to the roll of names of Slayphus and the receding waters of







## Christian Advocate.

ORGAN OF THE LOUISIANA, MISSISSIPPI AND NORTH MISSISSIPPI CONFERENCES OF THE METHODIST EPISCOPAL CHURCH, SOUTH.

CHAS. B. GALLOWAY, D. D., Editor.

Corresponding Editors:

REV. T. A. ADAMS, D. D., REV. J. T. SAWYER, REV. W. L. C. HENRICHT.

THURSDAY, DECEMBER 31, 1885.

We bid adieu to the old year with mingled joy and sorrow. Joy at the abundant blessings vouchsafed by the good hand of God and the measure of service we have been able to render him, and sorrow that the months have not been more wisely spent, and that results have been so meagre.

Many blessings have brightened the year 1885, and sweet memories will linger about it through all the days of the year's pilgrimage. The new year is hailed with hope and prayer. May the failures and mistakes of the past be guides and guards for the future. In the name of God we set up our banner and enter upon the conflicts and duties of 1886.

Rev. Hon. Wm. E. Gladstone, ex-Premier of England, celebrated his seventy-sixth birthday on Tuesday of this week. He received four hundred congratulatory letters that morning, and attended special services at the village church. Though so advanced in age, he shows no abatement of his great intellectual powers and prosecutes his literary studies with the zest of younger years. It is quite possible that he will soon return to power and make another important chapter in the history of English politics.

Before two judges the prohibition election contest in Atlanta has been tried, and both sustained its legality. Counsel for the whiskey men were ready with another technical trick, however, to delay its enforcement. They had as well surrender. The question has been passed upon by the great jurists of the land and invariably sustained. The fiat of the people has gone forth, and the whiskey traffic must depart. We shall hail the day with an exceeding great joy.

Miss Maggie R. Beale, known to the readers of the NEW ORLEANS CHRISTIAN ADVOCATE by her writings over the signature of "Invalid," was married at her mother's residence in Madison county, Miss., on the twenty-third instant, to the Rev. Curtiss D. Cecil, of the Mississippi Conference. The ceremony was performed by Rev. W. L. C. Hennrich. We wish our fair correspondent many years of happiness, and bid her welcome into the ranks of the literati.

The Statesville Christian Advocate is a new candidate for public favor. It is to be published at Statesville, N. C., by Mr. James Wilson. The Holston Methodist refers to the enterprise, and takes occasion to moralize facetiously on the general subject of multiplying newspapers under the patronage of the church:

"This is a free country, and when a man wants to start a paper he has a right to start it. The excessive multiplication of Methodist papers is not wise. If there are too many potatoes in a hill, they will not be well developed. A few good papers would be better than many inferior ones. This argument might have prevented the birth of the Holston Methodist. Be it so. But we have had experience, and in this school have learned something. With us the Rubicon has been crossed. We have cut down the bridges behind us. But it is proper and right that we should send warning to our five brethren not to come to this place of torment."

One of the practical methods of work adopted by the Wesleyan Methodist missionary secretaries is the publication of "missionary notices." In that way all the current, thrilling facts from their several foreign fields are kept before the people. They are condensed from the letters received at the mission room and arranged in attractive forms. Just that is needed in our Southern Methodism. The letters from missionaries are read by very few. And, then, it must be admitted that all good missionaries are not good letter writers. Some of them write elaborately about the geography, topography, history and government of the countries, and give scant space to items and incidents in daily missionary experience. What the church needs is tersely stated facts, fresh from every field where we have a laborer. They will be a constant support to faith and an ever fresh inspiration to liberal giving.

## Dawdling with Justice.

The notorious Ford and Murphy murder case is yet before the people, and occasions even more excitement than when the crime was first committed or was up before the courts. Its history is an anomaly in jurisprudence. Twice the case was investigated before a jury, resulting in the conviction of five men—three of whom were sentenced to twenty years in the penitentiary, and two to be hung. The press and people generally approved the verdict. Our city papers were unanimous in applauding Judge and jury, and quite canonized the great ability and fearless courage of District Attorney Adams. We were congratulated on a revival of justice—a returning sense of right among law administrators—and upon the fact, that the issue of the trial would again put a premium upon human life. The case went before the Supreme Court—that body of able, discriminating jurists who stand aloof from the passions and excitements of a crowd. They are supposed to investigate and decide questions in the cold, white light, without sentiment, and according to the law and evidence. From the well-known high character of those distinguished gentlemen, we can not suppose it possible that they should reflect the spirit of the mob and enter a conspiracy to destroy human life. But, after this, there was further investigation. The Board of Pardons, composed of the Lt.-Governor, Attorney General, and the Judges who sat on the trial, twice passed the case in review and refused to make any recommendation to the Governor.

But a sudden change in public expression, if not public sentiment, has been wrought. With commendable industry the friends of the condemned men have called to their aid outside sympathy. Whatever value these opinions may have upon the merits of the case, they have arrested public attention. It is hardly reasonable, however, that persons who only have a newspaper or hearsay knowledge of an adjudicated question are competent to pass judgment upon the trial. The court has been arraigned as a conspiracy, the jury as under the menace of the mob, and the verdict as the expression of a mad, popular clamor. And all this transpires months after the conclusion of the trial—indeed, after the decisions of the Supreme Court and the Board of Pardons. A federal judge, the governor and attorney general of another State, and citizens here and there have published opinions upon the trial and requested the governor to exercise executive clemency.

Now, with this recital of facts, we desire to make some practical observations: And, first, we have no advice for the Governor or Board of Pardons. Though a careful reader of the daily papers, and possessed of the fragmentary knowledge of the case as given to the public, we are necessarily incompetent to pass judgment. Of course, we would rejoice if the ends of justice and the interests of society could be subserved and these lives be spared. It is a fearful thing thus to die. No one can contemplate it without a shudder. But it is alike, and more, shocking for a human being to be struck down by the red hand of murder. We think it proper, therefore, for the Executive and the Board of Pardons to finally decide this matter without the influence of outside fickle sentiment.

2. The tone of some newspapers and the expressions of certain persons will have the effect of undermining the criminal jurisprudence of the land and bringing into contempt the forms of law. If their utterances are to pass current and prove to be dominant in the public mind, the decisions of judges and juries will be worth no more than the indiscriminate talk of the street corner. The calm judicial determinations of the courts—the guardians of our sacred rights and liberties—will be derided of their authority and become a hissing and a byword. Alas! for the country when courts of justice for the punishment of offenders shall be brought into ridicule by popular clamor. There have been periods in history when courts became star chambers and judges, brutal tyrants. But surely our lot has not fallen upon such a time. The lament of our day is that, with the present jury system, it is almost impossible to bring criminals to punishment. And that, in consequence, human life is cheap and crime stalks abroad with brazen front. On this subject some of our papers spoke wisely and earnestly several months ago. But, strange to say, they are now the exponents of a different doctrine and the unwelcome advocates of a dangerous sentiment. Goethe, the great German philosopher, once said, "There are many echoes in the world, but very few voices." That statement finds illustration in many of our secular papers. They echo what they suppose

to be the popular sentiment of a community, without venturing an original, well-sustained conviction.

3. The interference of the judges of another court and the officials of another State is a strange departure from traditional propriety. When one judicial officer can sit apart and read the newspapers, and then pronounce an opinion upon the rulings, processes and determinations of another tribunal, and give that to the public, we have introduced interminable confusion into our administration of law. He presumes to decide a case without having tried it in legal form, and to travel outside his jurisdiction to dissent from the opinions of the lower and superior courts. What impropriety, even to imperpetuate! Suppose these judges in turn criticize in the public prints the decisions of Judge Parlee in a great civil case, what would be his reflections on such procedure! And what of its effect upon the public mind and the rights of property?

The attitude of this question may well excite alarm. Could it stop with the present case, no great harm might result. But that is impossible. This precedent will be established that the street-corner community are as competent to administer justice as men selected for the bench because of their legal learning and judicial bearing. We have no opinion on the merits of the Ford and Murphy application for pardon, and will not join in whooping up a clamor for or against. Our theory is that able, conscientious judges should be elected or appointed, intelligent, competent jurists selected; that every offender should have a fair, impartial trial, and that the innocent should be acquitted and the guilty punished. In administering justice our law officers should be sustained by a healthy public sentiment, and the law made at once a protection to the unoffending and a terror to evildoers.

## Alabama Conference.

The fifty-third session of the Alabama Conference met at Union Springs, December 16, with Bishop Wilson in the chair. R. B. Crawford was elected secretary. This session was in all respects pleasant and profitable. The vote on the change of name stood: Yeas, 0; noes, 133. The Board of Missions made a good report, as follows: Raised for foreign missions, \$6,869 92; for domestic missions, \$3,490 15—a total of \$10,360 07. Rev. W. C. McCoy, agent of the Southern University, reported that he had raised \$30,000 in cash and subscriptions for that institution since his appointment. There are 147 students at the university—seventeen of whom are preparing for the ministry. Dr. Kelley and Bro. Palmer, of Nashville; Dr. Hinton, editor of the Quarterly Review, and Rev. W. C. Dunlap, of Palmetto Institute, were present representing their several connections. The statistical summaries are as follows: White members, 34,957; colored, 21; adults baptized, 1,625; infants, 995; money expended, \$4,126; number of Sunday-schools, 444—officers and teachers, 2,553; Sunday-school scholars, 19,514; Bishop's fund, \$1,133 70; Conference claimants, \$4,899 65; education, \$599 45; Bible cause, \$665 80; church extension, \$1,458 15; foreign missions, \$6,359 60; domestic missions, \$3,420; Woman's Missionary Society, \$1,315 95.

## APPOINTMENTS.

MOBILE DISTRICT.—A. J. Lamar, P. Z. Franklin Street, R. B. Crawford, St. Francis Street, M. S. Andrews, St. Paul's, J. H. Jones; Whitestart, W. P. Hurt; Ellington and Grand Bay mission, W. F. Arnold; Citronelle, J. B. K. Spahn; Pleasant Valley and Creola mission, G. W. Jones; Washington circuit and Vernon mission, A. J. Coleman; Janey, G. F. Fisher; Bladen and St. Stephens, C. S. Perry; Sugsville, T. Y. Abernathy; Grove Hill, J. W. McCann; Bay Minette, W. T. Rencher.

GREENSBORO DISTRICT.—J. Bancroft, P. E. Greensboro station, W. P. Dickinson; Greensboro mission, C. A. Rusk; Havana circuit, P. M. Guthrie; Newbern circuit, W. Bancroft; Forkland mission, N. W. Beverly; Demopolis and Jefferson circuit, C. R. Lamar; Greene circuit, T. D. Albright; Livingston and Rutaw circuit, J. M. Roland; Gainesville circuit, W. H. Wild; Belmont circuit, W. I. Powers; Cuba circuit, J. M. Patton; Gaston circuit, W. P. H. Connerly; Butler and Mt. Sterling circuit, E. M. Glenn; Choctaw circuit and mission, G. W. Ferrer; Southern University—A. S. Andrews, president; F. M. Peterson, J. A. Moore, professors; W. F. Andrews, T. R. McCarty, tutors. J. S. Moore, Emory College; J. W. Rush, editor Alabama Christian Advocate.

SELMA DISTRICT.—J. O. Keener, P. E. Selma, T. F. Mangum; East Selma and mission, A. H. Mitchell; Summerfield, H. D. Hill; Cahaba River mission, A. A. Easley; Marion, W. A. Rice; Marion circuit, A. M. Jones; Uniontown, J. B. Anderson; Dayton and Spring Hill circuit, J. G. Johnston; Orrville circuit, B. D. Gayle; Rembert Hills circuit, G. F. Elder; Clifton circuit, J. W. Shores; Lower Peach Tree circuit, J. F. Bilbro; Choctaw Corner circuit, W. H. Morris.

PRATTVILLE DISTRICT.—O. R. Blue, P. E. Prattville station, H. D. Moore; Deatsville circuit, to be supplied; Autaugaville circuit, C. D. Jordan; Clanton and Verbena station, S. H. Nettles; Wetumpka station, J. P. Hamilton; Randolph circuit, J. B. Nelson; Lowndesboro and Union circuit, J. P. Sanders; Pleasant Hill circuit, R. F. Dennis; Monterey circuit, A. H. Moore; Sepulga circuit, J. W. Hanner; Pine Apple circuit, A. Hood; Jewett mission, to be supplied; Plantersville circuit, T. F. Hardin.

MONTGOMERY DISTRICT.—J. M. Mason, P. E. Montgomery, J. O. Andrew; Tuskegee, Felix R. Hill; Tuskegee circuit, J. W. Glenn—L. P. Dowdell, superintendent; State and Hurstboro circuit, D. C. Crook; Trinity and Girard circuit, J. B. Conins; Salem circuit, George Fontaine; Opelika, J. S. Rencher—J. H. Lockhart, superintendent; Auburn, W. G. Isaacs; Loachapoka circuit, J. R. Peavy; Tallapoosa mission, J. M. Hurt; Elmore circuit, to be supplied; Tallapoosa, J. P. Roberts; Pleasant Grove circuit, W. K. Nott; Harmony, J. W. Strider; superintendent of American Bible Society for Alabama and West Florida, R. S. Holcombe.

EUFAULA DISTRICT.—J. L. Ughart, P. E. Eufaula station, E. L. Loveless; Glennville circuit, C. R. Williamson; Villula circuit, J. W. Solomon; Benah circuit, J. A. Peterson; Eunon and Midway circuit, B. C. Glenn—W. A. McCarty, superintendent; Perote circuit, J. L. Skilper; Clayton station, C. B. Pilley; Louisville circuit, J. M. Danely; Ozark circuit, A. Dowling; Echo circuit, A. J. Sellers; Columbus mission, T. H. Windham; Eufaula circuit, D. C. Stanley; Lawrenceville mission, L. P. Latham; Abbeville and Clopton circuit, O. C. McGhee.

MARIANA DISTRICT.—J. L. Mathison, P. E. Mariana, N. P. Sanford; Greenwood circuit, J. K. Powell; Calhoun mission, T. L. Adams; Headland, J. O. Noble; Chipola, J. A. Scott; Geneva circuit, J. W. Boyd; Eba circuit, J. F. DeBardleben; Freeport mission, C. M. Martin; Campbellton circuit, G. W. Mathison; Holmes Valley circuit, W. D. Owens; Pond Town circuit, J. D. Kersh; Cottonwood circuit, to be supplied.

UNION SPRINGS DISTRICT.—J. S. Frazer, P. E. Union Springs, G. M. Roper; Mt. Hilliard circuit, O. S. Perry; Troy, L. H. S. Chappelle; Brundidge circuit, E. M. Turner; Briar Hill circuit, J. W. Menefee; Pine Level circuit, J. S. Williams; Mt. Meigs circuit, R. H. Lewis; Rocky Mt. circuit, N. Gillis; Fort Deposit circuit, H. M. Gillis; Greenville, E. W. Solomon—W. H. Morris, superintendent; Greenville circuit, W. A. McCann; Rutledge circuit, D. J. Wright; Oak Streak circuit, R. Smiley; Andalusia mission, W. J. Price.

PENSACOLA DISTRICT.—W. M. Motley, P. E. Pensacola, A. J. Briggs; Pensacola circuit, G. M. Sellers; Milton, W. M. Cox; Powell circuit, B. L. Selman; Brewton circuit, A. C. Hundley; Douglasville circuit, J. B. Hudgins; Stockton circuit, A. B. Brown; Evergreen circuit, W. S. Wade; Monroeville circuit, E. E. Cowan; Repton mission, E. W. Barnes; Georgiana circuit, E. C. Calhoun; Gravelly mission, J. R. Crawford; Coates circuit, E. F. Wardlaw; Red's Landing circuit, H. T. Johnston; Black's Bend circuit, J. M. Scott; Camden and Oaklawn circuit, I. F. Betts.

TRANSFERRED.—R. P. Barton, to West Texas; C. L. Chilton, to St. Louis, and stationed at First Church.

## "Nagging" the Pastors.

In some places when any church work is to be done, such as building or repairing, requiring an outlay of money, one of the first sources of revenue thought of by some people is "docking" or "nagging" the pastor's salary. "If we pay him a hundred dollars less, we will have a hundred dollars more for this work. We've got him in a corner where he can't help himself, and we will squeeze this much out of him for our needs." I have known this to be done in a number of instances, and yet I never knew a pastor to receive any credit for the amount wrung from him for purposes of this kind. The very persons who favored levying this forced contribution on the pastor claim all the praise of this money wrung from him.

Things of this kind will come up for adjustment in the day of final accounts. Some preachers have been "nagged" nearly to death to build churches and parsonages for the charges they have served. A common excuse for not paying the preacher in full is, "We have repaired the church this year; hence this falling off with our pastor." This statement, if true, is much like "robbing Peter to pay Paul," as the saying goes. It is only another way of doing the same thing—"nagging" the pastor in the end rather than in the beginning of the year. What right have you, has any church or charge, to force the pastor to pay more than any single member toward building or repairing churches? Why not "dock" the freedman who tows your cotton and plows your corn? Why not "nag" the clerks and bookkeepers in your stores? It is just as fair and honest in the one case as in the other. Neither is right—rest assured of that. God will hold you accountable for withholding the hire of the laborer, his he in the pulpit or cotton patch. God has put

a premium on laborers, and he has promised them special protection. Terrible judgments are pronounced against those who withhold the hire of laborers.

As a rule, pastors are not lacking in liberality. Most of them are good examples in this regard to their people. Pay your pastor in full, and let him give according to his own sense of right; but for conscience's sake do not "nag" it out of him, whether he will or not. Do not lay a plan to make your pastor pay more than he ought to pay toward building or repairing the church in which you and your children are to worship God. Do not cut off his pay after the work is done. If you must "dock" him, and if you will "dock" him anyhow, why, then, let it go on record that the pastor paid so much toward building this church and repairing that one. If the reports be true as to the pastor falling behind, some churches and charges could be adopting this course balance accounts every year. When a church or charge falls behind would it not be well enough to charge up the amount to domestic missions, and give the pastor credit for having paid it? This would keep the books balanced, and would show how much pastors are paying every year for the support of the gospel in this country. In this way most of them pay from fifty to two hundred and fifty dollars every year. It is "nagged" out of them. The preachers in some charges pay half as much as all the members. In some charges the deficit would not amount to fifty cents to the member, and yet it runs up to several hundred dollars to the pastors. What charge or church will go to "nagging" the pastor this year?

## OLDEROY.

## The Wise Men Offering Gifts.

Who were these wise men coming from the east to worship the Infant Savior? The attempt to answer this question has provoked an extensive literature and an immense amount of speculation. It is assumed that they were Persian Magians—a religious order in the east. These Magians were called wise men because in that day religion and science were not divorced, as they are in our times. The religious teachers held a monopoly of the sciences—in fact, were the only instructors of the nation. We may learn from this that religion has always been the friend and promoter of science. Skeptics would do well to remember that in all ages the founders of educational institutions have been almost without exception eminently religious men.

These Magians were astrologers. Hence their faith in the guidance of the star which they said they had seen in the east. Astrology in that day took the place of the present science of astronomy. Those versed in it professed to be able to foretell important events by the position of the heavenly bodies. It will, perhaps, always remain a mystery what sort of a star it was that guided these wise men to the place of the Savior's birth, and how it was that they became so impressed with the momentousness of the fact which had seemingly so little impressed the Jewish world.

Right here we may have some insight into one of the profoundest lessons of Providence. It is well known how dead generally the religious sense of the Jewish world was at that time. The Savior asked: "Whereunto shall I liken this generation? It is like unto children sitting in the market-places, which call unto their fellows, and say, We piped unto you, and ye did not dance; we weiled, and ye did not mourn." But the Savior's birth must be announced, and if the Jews were not competent for the occasion, God had those even in the far east who were.

But how were those Magians prepared for this event? It must be remembered that the secret of the Jewish religion had not been kept wholly from the outside world. The Jews had been many years in captivity. Daniel among the Chaldees had attained the highest post of honor for his religious knowledge. We know not how deeply he may have impressed the Jewish faith in regard to a coming Messiah upon the religious system of these people. When Cyrus, the Persian king, captured Babylon he was thrown in direct contact with the captive Jews, and it was doubtless the superior wisdom and religious character of these captives that caused him to issue the decree, sending them back to their own land to rebuild their city and temple. Thus in the course of history the wise men of the east had intermingled with Jewish prophets and teachers, and out of this circumstance may have been born the expectation in the east of this coming Jewish King whose star these wise men had seen.

But, whatever the explanation, this visit of the wise men has its practical lessons:

1. It is prophetic of the interest of the whole world in the Savior. It is glad tidings of great joy which should be to all people. He was born King of the Jews, but not of the Jews only. The progress of the gospel among all nations is the gradual fulfillment of this prophetic visit of the wise men.

2. They presented to him gifts—gold, frankincense and myrrh. This was in accordance with Eastern custom. No one dared to come into the presence of a superior without a present and the most servile prostration of himself. This, then, was the announcement of the intrinsic dignity of the Infant Savior. Earthly princes did not need presents, only as the symbol of the servility of those who did them obedience. But not so with this Prince. He was poor, and needed the offerings. And right here he began to reverse the usual order. Earthly nobles, through their riches, made many poor; but he, through his poverty, made many rich. He taught the great lesson that service to the needy is the highest service; that it is more blessed to give than to receive, and that the true mark of greatness is not in being served, but in serving.

This eastern spirit of servile offerings is not uncommon to-day. It will be seen during these holidays. Many will be seeking honor one of another by all sorts of social devices. They will be looking up to those above them, asking how they may propitiate their favor and recognition. Let us repudiate that heathen custom and go to the cradle of poverty and helplessness, for there we will find the true King, in honoring whom we will find the highest honor and the most blessed reward.

J. W. M.

## Results of the Episcopal Mission.

Our readers have been advised of the Episcopal protracted meeting in progress in New York City. Several distinguished "missioners" from England—chief of whom is Rev. W. Hay Aitken—have conducted the meetings, assisted by the Bishops and other clergy. The services have been largely attended, and Mr. Aitken's preaching, especially, has been evangelical and earnest. We rejoice that such a movement has been inaugurated among our friends of that communion, and that new spiritual life will be awakened in all their borders. Such preaching can but produce the peaceable fruits of righteousness. Whatever names or distinctions separate us, all should take pleasure in the spiritual prosperity of each. The numerical estimates of conversions and confirmations are not given; but the Independent, which has heartily favored the missions, sums up its moral and general results as follows:

Moral results may not be summed up by rules of arithmetic, but we attempt to number the new-born babes of Israel, to God may not be due. Included in the acknowledged benefits resulting from the mission are: (a.) The value of liturgical flexibility and brief services for special occasions. (b.) The ability of the Episcopal Church to benefit all classes of society. (c.) The willingness of people to listen to intensely practical sermons on Gospel threatenings as well as to its promises. (d.) The praise fervor congregational singing incited. (e.) The gladness of laity to co-operate with clergy to lead to Christ the Christless. (f.) Zeal incited in rectors by contact with the missioners. (g.) That a "Revival" may be efficient without undue excitement. (h.) Rectors who were timid have had their fears "depart." Some rectors, who had looked easily at the mission, are now enthusiastic in view of its success. (i.) Zeal has been increased in other Christian bodies, and their sympathy with the Advent Mission has been warmly expressed, and by Churchmen appreciated. (j.) Increased charity in Churchmen for Christians who do not prefer the Episcopal form of Church polity. (k.) The indications that hereafter, "non-Churchmen" will not say that "Episcopalians have a beautiful liturgy, but no personal piety; and that Churchmen will not say: 'Ministers not by bishops ordained are not in the apostolical succession and have no valid authority to minister at the Christian altar.' Sometime ago a Methodist said he was gratified that a Churchman recognized him as a soldier of Christ's militia, even though he was not a soldier of the regular militant army." During the missions rectors were glad to welcome as fellow helpers, Methodists and other Christians who prayed for the success of the Advent Mission, and invited sinners and saints to attend the services. (l.) Churchmen, "high, low and broad," "latitudinarians, latitudinarians and platitudinarians"—forgot their ecclesiastical dimensions; and, as aptly stated by the Rev. Dr. McKim, "looked their theological differences in the church cabinet of curiosities, and silenced their shibboleths." They more fully realized that, while rhetorical sermons may be musical to the ear, and philosophic theories may please the intellect, only the Gospel's "Bread and water of life" can satisfy the hungering and thirsting soul; and as man has an eternal soul as well as an intellectual faculty, more than heretofore, to allure the intellect and touch the heart, and move the will to—embrace the Christ, body, soul and spirit, many rectors will base their sermons on themes connected with the facts



precepts, threatenings and promises of Christ's Gospel they were ordained to preach. (1) Through "The Advocate," the executive of the Domestic and Foreign Missionary Society, has published a paper, placed in the pews of the Episcopal churches, requesting that churches pray for blessings on "bishops and other ministers." In the five and six months for special blessings is included "Pray that the spirit of God may be poured upon all flesh, and that all the ends of the earth may see the salvation of God." (2) Other Christian bodies are offering earnest prayer for a Pentecostal blessing. (3) There are cheering indications that the wave of revival which has reached the Episcopal Church in New York is never before will reach all the Episcopal and other churches throughout the United States. Boat all who are moored at the stagnant docks of worldliness and selfishness to a region higher and brighter than that, with "the blessed company of all faithful people," a large number of more sinners saved will unite with them, singing: "Glory be to the Holy Trinity."

—Bishop Keener is to dedicate a new church on Bro. Houghton's work next Sunday.

—We are indebted to Revs. J. A. Ellis and A. F. Watkins, of the Mississippi Conference, for pleasant calls this week.

—Rev. A. D. McVoy, president of East Mississippi Female College, has been in the city this week attending the Exposition.

—Bishop Mallalen, of the Methodist Episcopal Church, has returned to New Orleans from extended episcopal visitations.

—Rev. T. B. White has returned to the city with his family, from Oregon, and will take work in the Louisiana Conference.

—Dr. Morton, secretary of our Board of Church Extension, is expected in the city this week en route to the Louisiana Conference.

—Rev. W. W. Hopper was in the city on Tuesday, journeying toward his new work in the East Texas Conference. Mississippi parts with him regretfully.

—Rev. J. O. Keener, of the Alabama Conference, and presiding elder of the Selma district, has been spending the holidays with relatives in the city.

—Rev. J. S. Oakley, assistant secretary of the North Mississippi Conference, calls our attention to the fact that the name of Dr. J. Y. Murray should appear in the list of reserved lay delegates to the General Conference.

—The Rev. R. M. Blocker, willing from Bellevue, La., gives account of a beautiful Christmas tree at Hoaghton and the kind remembrances of the pastor. Among other things given out by Santa Claus was a handsome "Conference suit" for the preacher.

—There are fifty-two colleges in America under the control of the Methodist Episcopal Church, with an endowment of \$11,000,000. The next largest showing is by the Baptists, who have forty-six colleges with \$10,300,000 in endowments.

—Rev. Geo. F. Thompson, of the Mississippi Conference, has been quite ill for some days at 159 Canon, delect street, this city. He returned from Conference at Meridian to visit his family here, where his wife has been conducting a boarding house during the winter, and was taken sick immediately on arrival. At this writing he is much improved, and we hope will be ready for his work at Ocean Springs very soon.

—The anniversary of the Missionary Society of the Methodist Episcopal Church, held on the evening of the seventeenth instant, in the Academy of Music, New York, was a grand occasion. There was an immense audience, and the New York Advocate says "a more thoroughly representative Methodist audience of so large a size was never gathered in the city of New York." Bishop Harris presided, and Dr. William Butler, for years a missionary in India, offered a prayer. Addresses were delivered by Dr. Reid, Gen. Plisk, Dr. Buckley and Bishop Hurst. After this came the inevitable collection, which amounted to \$30,000.

—In nominating Dr. Milburn for chaplain of the House of Representatives before the Democratic caucus, Representative Morrison, of Illinois, is reported to have made this witty little speech: "Mr. Chairman, I have no eloquent figures with which to address you, but only a few plain words. I nominate a man for chaplain who loves God, hates the devil and always votes the straight Democratic ticket. Knowing the Northern Methodists of Illinois, as I do, I ask if a minister of that church who has voted the Democratic ticket in Illinois for twenty-five years does not deserve well of a Democratic house, who does?"

The office of chairman of a district among the Wesleyan Methodists in England answers to our presiding elder. The chairman is also the pastor of a circuit, and receives his support therefrom. For some time past the question of relieving chairmen from circuit work has been under consideration, and at the last Conference a representative committee was appointed to report upon it. They are endeavoring to attain into the presiding eldership as we have it. Some of the fears entertained and difficulties foreseen are rather amusing to us on this side of the sea. But they are making progress, as is evident from the following which we find in the Methodist Times (London):

"The committee on the office of chairman of districts had two long sessions on Tuesday. There was a large and representative attendance. After much discussion it was agreed, with one dissentient, that the present method of appointing chairmen of districts was unsatisfactory. But, after some hours more of debate, it was decided, by 17 votes against 12, that no better method could be at present suggested. The committee then recommended that, in the special circumstances of the Norwich and Lynn district, the chairman of that district should be relieved from circuit work. But it was unanimously resolved that such relief from circuit work should not be accompanied by any alteration whatever in the constitutional powers of the chairman. Some of the brethren are very much afraid that there was some intention of infringing upon the rights of superintendents. Nobody intended anything of the kind. But to allay alarm it was thought best to state the fact in express terms. A sub-committee was then appointed to consider the best method of making proper provision for the support of chairman relieved from circuit work; the means by which the position of chairman in the poorer districts might be made more nearly equal to that of the chairman of the richer, and the provision necessary to provide chairman with material assistance when the demands of the district required it. It was felt that such assistance could be given by district missionaries or young men from the president's list of reserve, as it would be required only during a part of the year. The committee came to one important decision. They resolved to recommend that no one should be elected chairman of a district unless he secures a clear majority of the votes cast."

Notice to North Mississippi Conference

I was appointed at the last session of the Conference to publish the minutes, but my duties as presiding elder of the Winona district will prevent my giving the matter my attention; and hence Rev. Thomas Cameron has kindly consented to publish the minutes. Any one wishing to correspond with him in regard to the matter, can address him at Goodman, Miss.

H. P. MITCHELL.

I wish every member of the North Mississippi Conference to send me at once his present post-office address. At the urgent request of Bro. Mitchell, who was appointed by the Conference to do the work, I have agreed to publish the minutes of the last Conference. Please let every brother who is not positively certain that I know his address, send it to me at once by postal to Goodman, Miss.

THOMAS CAMERON.

DECEMBER 28, 1885.

Farewell Words.

MR. EDITOR: Another merry Christmas day is past; another celebration of the birth of our Lord and Savior. Many happy faces have we seen to-day; many little hearts rejoicing in the gift from Santa Claus. From these we have turned and asked how many, oh! how many homes are destitute of these pleasures—yes, to how many homes is this day only a day of dread and sorrow.

But I did not intend to send you an article on the nature of celebration of this greatest of all events. I want to speak of other things. In a day or so I am to bid farewell to the generous people whom it has been my privilege and pleasure to serve for the past four years. In seasons of deep affliction, as also in times of rejoicing, I have found them so ready to respond to my circumstances that my heart has greatly grown towards them. But our flexible law says I must give place to another brother here; so with a sad heart I say, Good-bye, and recommend them to the watchful, tender care of another, feeling assured that I go to others equally generous and kind. How suddenly often are the necessities laid upon us! For the pleasure of the children, our Sunday-school, in connection with the Presbyterians,

prepared a Christmas tree on the evening of the twenty-fourth—a real thing of beauty—and while I have always regretted the shortness of my stature, this was one time when I was glad to be numbered with the children. The tokens of kindness and appreciation then and there bestowed upon the departing pastor made me feel glad that I had ever known such a delightful, thoughtful people. May God bless them always! We will take great pleasure in exhibiting to you some time in the future this substantial remembrance. However, we need tell you nothing of the people of Yazoo City. You have known them long and well.

We leave our church here in good working condition, ready to welcome their incoming pastor as loyal Methodists. During our stay we have added fifty to the church, mostly by profession, and after deducting for deaths and otherwise removed, we report a net increase of fifteen. May God bless the people of Yazoo City and their beloved pastor.

T. B. H.

DECEMBER 25, 1885.

The Southern Christian Advocate spoke some appreciative words of Bishop Keener in speeding homeward from the South Carolina Conference, their parting guest. His presidency of the Conference delighted all, and "journeying mercies" were invoked upon him as follows:

If ever a Bishop went from holding a session of the South Carolina Conference in higher esteem and greater favor than did Bishop Keener from the recent session of the South Carolina Conference, we are ignorant of the fact. We are not given to saying more than we feel; and we hazard nothing in the assertion—enthusiastic as it may sound—that the good Bishop took us all by storm. In the pulpit, where he preached like an apostle, and in the administration of the affairs of the Conference, as well as in the social circle, he magnified his opportunity as an ideal Methodist preacher. We can only say so hereafter as an individual, but as such we ask the Bishop to come to us again and again. He will find a warm welcome, and yet no warmer than he deserves.

The following item of news is clipped from the Roston Calligraph: Mrs. R. J. Harp, of Mansfield, has sued the Texas and Pacific railroad company for \$8,000 damages, which she claims to have sustained by a fall from the depot platform to the ground, by which she fractured her arm. She claims that the platform being very high, the company should keep lights burning so that travelers could see how to avoid accidents of the kind.

Louisiana Conference.

Delegates to the Louisiana Annual Conference will be sold tickets on the Vicksburg, Sareveport and Pacific railroad from local points to Vicksburg and return at six cents per mile. The Texas and Pacific railroad will make the usual reduction, though this reduction is not officially decided.

Preachers and delegates who come to Baton Rouge, via Louisville, New Orleans and Texas railroad, will pay full fare to Baton Rouge and will be sold return tickets at one cent per mile.

The New Orleans Pacific Railway Company will grant reduced fare over their road to and from Baton Rouge to members and delegates to the Louisiana Annual Conference. The rate will be one fare of five cents per mile for round trip, commencing on the fourth and ending on the fifteenth of January, 1886.

T. K. FAUNT LEROY, P. C.

The Southern Cultivator.

From this date we will receive subscriptions for the Advocate and Southern Cultivator for two dollars and seventy-five cents, postage prepaid. Subscribers wishing Dickson's System of Farming, in connection with the above arrangement, will send twenty-five cents extra, or three dollars for the three publications, postage prepaid. Unless cash accompanies all orders, no attention will be paid to same. No reduction allowed for postoffice orders or registered letters.

CARVER & JAMIESON.

Ministers of the Gospel should be men of peace. They are the ambassadors of the God of peace, sent to preach the Gospel of peace. Their ministry is the ministry of reconciliation. While the peace of God should keep their own minds and hearts in Christ Jesus, they should, so far as possible, be at peace with all men. They should not be sowers of strife, nor bearers of faction, but peace-makers among brethren. If a minister's presence in the church, as a man of peace, is held to be a hindrance to the peace of the church, a minister who is not willing to do this, shows that he is destitute of the spirit of the Gospel—Methodist Recorder.

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No fraudulent advertisements will knowingly be allowed in the ADVOCATE. If one ever appears it will be by accident.

In ordering from those whose advertisements appear in our columns please state that you have seen the same in the ADVOCATE.

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WATCHES AND JEWELRY.—At the old stand, No. 8 Camp street, Mr. H. P. Buckley will be found, ready to attend to all customers from a well-selected stock of first-class watches of standard quality, and in all the new designs and improvements. All goods are guaranteed as represented, and purchasers are certain of getting from Mr. Buckley just exactly what they pay for. Repairing of fine watches a specialty.

In a restaurant: "Waiter, bring me some mistakes in orthography." Puzzled waiter: "But sir, we haven't any." "Why, then, do you put them in your bill of fare?"

The best cough medicine is Piso's Cure for Consumption. Sold everywhere, 25c.

At the theatre—She: "Don't you think something ought to be done toward uplifting the singer?" He: "Yes; or perhaps something toward the lowering of the box-seat would serve the same purpose."

The best Ankle, Boot and Collar Pads are made of zinc and leather. Try them.

We are glad to hear there is a "Life Saving Bureau" in this country. When a man gets up in the dark and wrestles with a rocking chair, that kind of bureau would be a good piece of furniture to have in the room.

Those who preach, lecture, declaim or sing, will do find Bile's Honey of Horehound and Tar the speediest restorative of the voice in cases of hoarseness. It also cures coughs and sore throat rapidly and completely. Sold by all Druggists at 25c, 50c and \$1.

Good morning, Mrs. Milligan, how is Patrick this morning? Sure he is better, sir. Why don't you send him to the hospital to be treated? To be treated, is it? Faith an it's the delirium tremens he has already.

A good memory should always be cultivated when ordering stationery to remember to include some of Waterbrook's Steel Pens.

P. WERLEIN.—As the fall trade opens, so the already immense stock of Pianos, Organs, and musical instruments, increases at the Werlein Music Palace, 135 Canal street. The wonder is where will the custom come from to absorb this immense stock. The liberal terms conditioned with satisfactory prices and safe guarantees offered by Mr. Werlein, gives the purchaser every advantage to secure just what is wanted. Other inducements are offered to all alike, whether new customers or old friends and patrons. With this plan of doing business, trade is constantly spreading out in every direction, and necessitating the carrying of a large and well selected stock of musical and mechanical instruments of every description. Call and see; courteous treatment is assured. Catalogues and prices furnished on application.

For all points in Texas and California take the Southern Pacific and Star and Crescent via Houston.

THE GREAT JACKSON ROUTE.—Is the favorite to all summer resorts. It has been rebuilt with steel rails; has adopted the standard gauge with a well ballasted track, and increased speed. They offer the advantages of fast time, through cars, sure connections, and accommodating officers.

Press the ADVOCATE circulation now.

Notice to subscribers who order their address changed. Please give full address of last Postoffice, otherwise change cannot be made.

Send the ADVOCATE to your friend for the next year and you will not regret it.

CHANGES.—We have quite a number of orders to change the address of subscribers; some without signatures, and others who do not give the former address. Under these circumstances, change cannot be made.

We would again call the attention of subscribers and agents that, in making remittances, to make them payable to the NEW ORLEANS CHRISTIAN ADVOCATE please keep this in remembrance.

Ask your neighbors to subscribe for the ADVOCATE.

Business Notices.

QUERU'S COD LIVER OIL JELLY.

Approved by the Academy of Medicine of New York for cough, cold, bronchitis, and tubercular consumption, acrimonia and general debility. The sweet oil, bland and nutritious form in which Cod Liver Oil can be used, and with more benefit secured to the patient by a single teaspoonful of this Jelly than by double the quantity of the liquid oil. The most delicate stomach will not reject it. For sale by all druggists, and E. H. TRIPLE, New York.

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Age and wisdom's doctrine, youth should always be used for children's teaching. It soothes the child, soothes the angry allays all pain, cures what cures, and is the best remedy for children. 25c a bottle.

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